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THE  
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CONTAINING

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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1890.

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THE  
MISSIONARY HERALD.

VOL. LXXXVI.—JANUARY, 1890.—No. I.

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THE receipts for the month of November were an advance over those of the corresponding month of the preceding year, from donations of over \$11,500, and from legacies of nearly \$9,000. The report, therefore, for the first three months of the financial year is favorable, being an advance, from donations; of nearly \$20,000, and from legacies of over \$22,000, a total gain of \$42,593.19. We trust that this is the line along which the offerings from churches and individuals will move as the months go on. The growing work abroad imperatively needs, during the year, an advance of not less than \$200,000. Please read with care the statement of the Prudential Committee in this issue of the *Herald*.

THE American Board Almanac of Missions for 1890, though a little late in coming from the press, has been greeted on its appearance with warm words of praise, both for its matter and its beautiful form. This Almanac has won a place in thousands of homes, and tens of thousands of other homes would gladly receive it could it be brought to their attention. Will not the friends of the Board see to its wide distribution as an aid to the missionary cause? Send ten cents to Charles E. Swett, 1 Somerset Street, Boston, and receive a copy postpaid. See advertising pages for terms by the quantity to churches and to individuals.

AN English Wesleyan missionary in China gives an account of a recent service at which he was talking to the people who crowded into his chapel, of Christ as the Saviour from sin, when one old man stood up and stretched forth his hand, saying, "You tell us of all sorts of good deeds, and exhort us to follow them; but why did you bring this opium? It has me in its grip, and it's killing me." A glance at the old man showed that he was an opium-smoker, very far gone. The people around him told him to be quiet, and tried to make him sit down, and at the same time the missionary, though an Englishman, disclaimed all responsibility for the bringing of opium into China. But the man broke out again. "Ah! it's killing me, and yet I can't give it up." "Better die than ruin your soul by smoking it," was the missionary's answer. But he adds: "Seldom has it fallen to our lot to see anything more thrilling in the daily preaching than when the old man reached forth his hands, exclaiming, 'Better die! But I am afraid to die!'"

THE special gift of \$5,000 of the Eliot Church, Newton, Mass., offered for the enlargement of the work in Japan, has been applied to the opening of a new station at Tottori. We are glad to report that several churches have already undertaken the support of individual missionaries, and that other churches have this plan under consideration. The American Presbyterian church in Montreal, Canada, is to provide for the support of Mr. Pedley, who has just gone from Canada to our Northern Japan Mission. The First Church in New London, Conn., has asked the privilege of supporting Mr. Ransom, who goes out under the American Board to the Zulu Mission. The Shawmut Church, Boston, has undertaken the support for a year of a native Japanese who is to engage in missionary labor in Tōkyō, though not under the care of the American Board. Are there not other churches, or individuals, who will follow the example of the Eliot Church, Newton, and by special gift make provision for the opening of those cities in Japan to which duty the providence of God is now calling the constituency of our Board?

ARE there not some churches or individuals who have sets of the Providence "Bible Lesson Pictures" for last year, or the year previous, which they would gladly send to some of the native churches of Japan, which are asking eagerly for them? Please send any copies which have done service in this land to the Mission Rooms, that they may be forwarded to Japan, to do good work there.

THE plan has been devised for the purchase of a house at Oberlin, Ohio, to be used as a Missionary Home. It has been found that, during the past year, without any special provision for them, not less than thirty children of missionaries were at Oberlin, connected with the various educational institutions of the place, and the officers of the Ohio Branch of the Woman's Board of Missions of the Interior have resolved to help on the small beginning made towards such a home by a returned missionary now residing at Oberlin. In view of the educational facilities of all grades at Oberlin it seems a desirable place for such a home. The committee appointed on this matter has decided to ask for special contributions, over and above the usual contributions designed for the American Board or the Woman's Board, being specially anxious that nothing should be diverted from these societies for this object. It is moreover felt that this call should be specially addressed to the people of the Interior and the West, inasmuch as the friends at the East have already provided a home for such missionary children as are located there. This object, and the methods by which it is decided to promote it, are cordially approved by the officers and the Prudential Committee of the American Board, who would be glad to have this provision made for the large number of children who will naturally return westward for their education when separated from their parents. Contributions for this home may be sent to Mrs. F. H. Foster, Oberlin, Ohio.

THE fate of Dr. Peters, concerning whom there have been rumors that he had been murdered by the Somalis near the Dana River, is still uncertain. The rumors are quite contradictory, but the last telegrams seemed to leave little hope that this adventurous explorer has escaped the perils which he was well aware he must face in the expedition on which he had started.

SINCE the letter from Mr. Doane on another page was in type, we have been surprised by the telegraphic announcement of the arrival of the *Morning Star* at Honolulu, November 18. The telegram was followed by letters from which we learn that the *Star*, which left Honolulu August 1, reached Kusaie August 29, Ponape September 13, and Ruk September 20, having left missionaries at the various stations. On account of the serious illness of Miss Ingwersoll at Ponape and Miss Crosby at Kusaie, it was deemed best for the vessel to return at once to Honolulu to bring these disabled missionaries. The *Star* also brought the crew of an American vessel wrecked on a reef near Ruk. Needing little time for repairs, the *Star* expected to leave Honolulu December 2, to complete her tour through the Micronesian groups. The letters received from the missionaries are very brief and are chiefly about business matters. Mr. Doane reports that some difficulties have arisen between the mission and the Spanish government in regard to the title of lands which have been long held for mission purposes. Some disreputable foreigners have induced the high chief at Ponape to deny his signature to the deeds which he gave some years ago for the property at Oua. At Kenan, Mr. Doane reports there is free flow of liquor, and yet he is able to add that on October 13 he had at that place an audience of some 250, and at the communion service a goodly number were present who were holding fast to the truth. Mr. Snelling, on Ruk, reports that the work is being strengthened in that section, and that there are no wars at present; that the Roman Catholic teachers are not welcomed, and that a new church has been organized at Kuku with fifty members, while eighteen united with the church at Anapauo in August. The school, though with a smaller number of pupils, has advanced in grade. Mrs. Logan was warmly welcomed on her arrival at her old station. We are glad to report that both Miss Ingwersoll and Miss Crosby were in improved health on their arrival at Honolulu. The former will remain at the Hawaiian Islands for a time, while the latter will come immediately to the United States.

OUR missionaries in West Central Africa send pleasant accounts of the fidelity of the native youth who have been under their instruction. One of the lads who had been taken away from the station had been permitted to come back, and it seems that during his absence he had been true to his new-found faith, though surrounded with heathenism. The lads at Kamondongo, though their food is cooked at their homes in the village, do not eat there, but bring their food to the station, so that, uninterrupted by the scoffs of the villagers, they can ask a blessing before their meals.

REV. ORRAMEL GULICK, of Kumamoto, Japan, reports that, within ten weeks prior to October 7, the government observatory in that city had noted over a thousand earthquake shocks, but that no eruption had occurred at any spot in that part of the empire. About twenty lives had been lost by the falling of houses in the city and the adjacent villages. The only effect of the earthquake upon the missionary work had been to detain some of the scholars from the boys' and girls' schools. On the whole, the work was in a most hopeful condition and full of promise.

SIR WILLIAM HUNTER, K.C.S.I., who is so often quoted as the highest authority on civil and political matters in India, has recently added to his testimony in reference to the work of missions in the Indian Empire. In an address before the British Baptist Missionary Society he speaks as a layman, whose work in India has been altogether of a secular sort, but he affirms that the missionary work is one of the greatest and best movements which at the present moment is going on in India. "It has been rich in results in the past, and it is fraught with incalculable blessings in the future." In enlarging upon this statement Sir William dwells upon the fact that the Christian work in India has passed the stage when it was wholly dependent upon foreign missionaries. "The Indian native Protestant Christians have now grown up into an Indian native Protestant church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still more significant of Christian influence in the future."

In the address above referred to Sir William Hunter alludes to the new missionary method passing under the name of "asceticism," and as he defines the term "merely a life of quiet self-denial," no one certainly could feel like withholding the guarded commendation which he gives to it. He speaks of it as *one* of the methods to be employed, and by no means as the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object-lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." This certainly is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, "I am become all things to all men that I might by all means save some."

THE influence brought to bear by foreign ambassadors at Constantinople to induce the Turkish government to visit upon Mousa Bey, the Koordish chieftain, some punishment for his crimes has resulted, it seems, in the exile of this ruffian and his family to Syria. The telegraph also reports that the Porte has agreed to increase the police force in Armenia with a view to the checking of Koordish outrages. Mousa Bey in Syria will be about as near the site of his atrocities as he is at Constantinople, yet with the sentence of exile against him representatives of foreign governments will be able to see that he does not return to his old home. This certainly is a gain.

A PAPER in *The Harvest Field* for November gives a remarkable account of the interest manifested in Bombay in regard to the protection of the Sabbath as a day of rest. It seems that it was proposed to change the day of the sailing of the mail steamer for England to Sunday, and the proposal has been vigorously opposed not only by the Chamber of Commerce, the corporation of the city, and by a monster petition, but a great demonstration was made in the Town Hall, which was packed to overflowing by representative Christians, Jews, Parsees, Mohammedans, and Hindus. It was a grand gathering, and men of all nationalities and of nearly all faiths uttered in the strongest language their feeling in reference to the value of the Christian Sabbath. A Parsee lawyer spoke of the Sabbath as "an institution which has worked itself into the common life of the city, and which contributes in no small measure to the preservation of its welfare." He described it as "the respectable, the beneficent, the humane Sunday of England." A Hindu gentleman said: "I say that by the introduction of a Christian government into India we were taught one of the grandest of Christian virtues, and it was the observance of Sunday as a day of rest." A Mussulman, though referring to Friday as the Mussulman's sacred day, yet strongly defended the observance of Sunday. The writer in *The Harvest Field* may well speak of this movement as a sign of the leavening influence of Christianity in India.

THE Wesleyan missionaries in India are much dissatisfied with the action of the Home Conference in reference to the charges made in *The Methodist Times* by Messrs. Hughes and Lunn concerning their mode of living and the methods of work in India. The Conference passed a vote of confidence in the missionaries, but did not order an investigation, which the missionaries now demand. Messrs. Hughes and Lunn propose to let the matter drop, but their brethren who have been maligned are not willing to let it drop. A writer in *The Harvest Field* quotes the utterance of Paul: "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privately? Nay, verily, but let them come themselves and fetch us out."

REV. MR. WEBB-PEPLOE, in an anniversary sermon before the English Church Missionary Society, asserts that the annual income of Englishmen amounts to \$6,275,000,000. Were a tenth of this sum consecrated to God's service, it would be \$627,000,000, which is said to be the exact amount of Great Britain's drink bill. The preacher estimated that a tithe of the drink bill, or a hundredth part of the total annual income, was actually given to religious objects, and that perhaps a tenth of this, or a thousandth part of the income, was given to work outside of Great Britain, for the evangelization of the world.

AT the Anti-Slavery Congress, which was opened in Brussels in November, delegates were present from the United States, Great Britain, France, Germany, Austria, Belgium, Russia, Denmark, Spain, Italy, Norway, Sweden, Congo Free State, and even from Turkey and Persia. We have seen no definite report of the action taken by the Congress, but it is proposed to give special powers to the Congo Free State for the suppression of the traffic within the territory drained by the great river.

THE notion of accumulating merits as a ground of justification before God seems to be most natural to the human heart. It underlies all false religions, and comes to the front in nearly all perversions of Christianity. Sir Monier-Williams says it is a genuine Hindu idea, and of the very essence of Brahmanism and Hinduism. He gives the following striking illustration of the doctrine as held by Hindus: "Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, 'I believe in one God, and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes.' He seemed to pride himself on this rapid recitation as a work of increased merit. I said, 'What else does your religion require of you?' He replied, 'I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my Jap-jee in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps. It took me exactly fourteen hours, from 5 P.M. one evening to 7 A.M. next morning.' I asked, 'What good did you expect to get by going through this task?' He replied, 'I hope I have laid up a great store of merit, which will last me for a long time.' This, let me tell you," said Sir Monier-Williams, "is a genuine Hindu idea."

ON another page will be found letters relating to the religious awakening at Marash. Since that letter was in type tidings of later date have been received. The Sabbath, October 27, is spoken of as a day of great progress in the development of the religious interest. A great prayer-meeting was held at noon of that day, and the gospel was most faithfully preached by Mr. Jenanian; many quarrels were settled and backsliders returned with confessions and tears. Meetings were held each evening during the following week. Mr. Jenanian was obliged to return to Tarsus, but notwithstanding his departure the revival seemed to be increasing in power. At the last date, November 6, there had been many cases of conversion, some of which were of marked interest. Neighborhood prayer-meetings were held all over the city, and the interest seems to be deepening. Mr. Christie concludes his letter with "Pray for Marash." Shall not this request be heeded by all who read this paragraph?

A LIST of contributions made to American colleges within the past year has appeared in several of the newspapers, which we are confident is far from being complete, although the reported benefactions to forty-two colleges amount to \$3,675,000. This is a noble record. These gifts range from \$10,000 to \$500,000 each. We would not have any less given for these institutions, but we cannot help recalling the fact that while this sum is given simply for the *enlargement* of existing institutions, a tenth part of it, if given for higher education in China, Japan, India, or Turkey, would *establish* on a firm basis, and in full force, a dozen institutions in which thousands of young men might be trained as teachers and evangelists where the need of such training is most imperative.

A RECENT vote of the Prudential Committee to omit from its rules one adopted three years since has been made the occasion for newspaper comments which are so singular as to border on the ludicrous. The rule was this: "All discussion relating to business of the Committee and individual opinions and votes shall be considered strictly confidential." The intent of the rule, obviously, was to hold all matters which were under discussion as private until decisions were reached, but it was never regarded as forbidding reports of completed action, save that the utterances and votes of individual members of the Committee were not to be spoken of. No person who sits at the table of the Committee has for a moment supposed that he was under any restriction about speaking as to any decision which had been reached. The Prudential Committee has sat as other executive bodies have sat, and has never thought of throwing a veil of secrecy over any decision it has reached. Its conferences, like those of the national cabinet, or the staff of a large newspaper, have been regarded as private, but its conclusions have never been concealed. Since, under existing circumstances, it has been thought best to drop the rule referred to, leaving the matter of reporting individual expressions and votes to the discretion of the members, it ought not to be supposed that the Committee has ever had any purpose to conceal from the public any action which it has taken. The suggestion that it has sought to do so would be most promptly repudiated.

THE mail from Niigata, Japan, has just brought a heavy roll addressed to the American Board of Commissioners for Foreign Missions, containing a large sheet of paper, 18 by 24 inches, handsomely engrossed in Japanese script, and accompanied by a translation evidently made by a native Japanese. It is a letter of thanks to the Board for sending to the church at Niigata Dr. Doremus Scudder and his sister, Miss Catherine S. Scudder. It speaks of "the invaluable gift of the Scudders to us which we cannot forget, and we would keep it to the kingdom of heaven." The letter says that it is owing "to the grace and Spirit of the Lord, and to the beneficence of the Board which sent us such good, kind, and earnest missionaries, that the influence of Christianity became thus enormously powerful throughout this province." After expressing their sorrow at the necessary departure of these Christian laborers, whom they have loved as children love their parents, the letter concludes thus: "We have many, many feelings and thanks to them and to the Board which we cannot express by our pen."

MR. PEDLEV, who reached Niigata on Friday, September 27, found himself on the next Monday morning in the Boys' School, confronted by a class of boys in geography who knew little more of English than he did of Japanese. It will be seen that, notwithstanding the language is a very difficult one to learn, the missionaries in Japan enter at once upon work for the mission.

WE reported recently the death of Rev. Mr. Bain, of the Livingstonia Mission, on Lake Nyasa, after six years of specially devoted service in Central Africa. A touching account of his sickness and death has now been received. Dr. Lawes says that "the one thorn in the dying pillow seemed to be the fear lest his death should be used as an argument against others being sent out, and his trust was that the death of one man would in no way damage the work."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1888-89.

MISSIONS.	AMERICAN LABORERS.	NATIVE LABORERS.	PREACHING.		CHURCHES.		EDUCATION.	
			Adherents.	Average Congregations.	Members.	Sabbath-school Scholars.	Pupils.	Total under Instruction.
East Central Africa . . . . .	1883 3	18 1	2 7	148	21	5	3	204
Zulu Mission . . . . .	1885 9	18 1	2 4	146	16	29	1,246	1,994
West Central Africa . . . . .	1885 4	18 1	5 9	146	16	29	1,246	1,994
European Turkey . . . . .	1888 4	10 6	10 7	146	16	29	1,246	1,994
Western Turkey . . . . .	1889 2	10 6	12 2	146	16	29	1,246	1,994
Central Turkey . . . . .	1887 8	10 6	21 1	146	16	29	1,246	1,994
Eastern Turkey . . . . .	1887 5	10 6	21 7	146	16	29	1,246	1,994
Marathi . . . . .	1883 5	11 1	15 1	146	16	29	1,246	1,994
Madura . . . . .	1884 12	11 1	33 1	146	16	29	1,246	1,994
Ceylon . . . . .	1886 7	25 1	5 4	146	16	29	1,246	1,994
Hong Kong . . . . .	1883 1	2 1	1 1	146	16	29	1,246	1,994
Foochow . . . . .	1847 3	24 7	9 6	146	16	29	1,246	1,994
North China . . . . .	1854 7	28 6	9 5	146	16	29	1,246	1,994
Shansi . . . . .	1888 2	1 1	6 1	146	16	29	1,246	1,994
Japan . . . . .	1869 17	24 3	26 3	146	16	29	1,246	1,994
Japan . . . . .	1883 1	24 3	84 23	146	16	29	1,246	1,994
Micronesia . . . . .	1852 3	47 7	5 8	146	16	29	1,246	1,994
Western Mexico . . . . .	1882 2	6 2	2 1	146	16	29	1,246	1,994
Northern Mexico . . . . .	1882 4	8 4	2 1	146	16	29	1,246	1,994
Spain . . . . .	1872 1	15 1	1 1	146	16	29	1,246	1,994
Austria . . . . .	1872 1	27 1	1 1	146	16	29	1,246	1,994
Hawaiian Islands . . . . .	1872 1	0 2	2 1	146	16	29	1,246	1,994
Total . . . . .	93 1,023	1781 17	17 17	144 <sup>2</sup>	574 183	511 1,373	323 2,380	2,894 1,167 64,811 79,490 397,752 360 33,226 4,609 14 228 68 4,325 52 3,218 930 34,694 43,838 <sup>4</sup> \$117,974

<sup>1</sup> Of whom eleven are physicians.  
<sup>2</sup> Of whom seven are physicians.  
<sup>3</sup> Including Hawaiian missionaries.

<sup>4</sup> Including some not reported in schools.

<sup>5</sup> The common schools of Jaffna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.

## A STATEMENT FROM THE PRUDENTIAL COMMITTEE.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET,  
BOSTON, November 28, 1889.

## THE PRUDENTIAL COMMITTEE

*To Pastors, Churches, Sunday-schools, and Individual Donors, contributing through the American Board: —*

DEAR BRETHREN AND FRIENDS, — The Prudential Committee sends you greeting during the early months of our new financial year, gratefully acknowledging your generous gifts during the past year, and soliciting your hearty coöperation in plans for securing enlarged gifts during the year upon which we have entered.

It has been the practice of the Committee to name, annually, to each of its twenty-two missions the sum of money which could probably be granted for its work during the following year, with the request that in planning for this work the regular estimates should be brought, if possible, within the sum thus indicated. With this limit before it, each mission at its annual meeting considers its work with careful and prayerful deliberation, and decides what items shall be placed in its estimates, to be sent to the Mission Rooms, placing first on the list, of course, items of prime importance such as are essential to the maintenance of the mission. But almost invariably the limit is reached before some needs are covered which, if not essential to the life of the mission, are, nevertheless, of vital importance to its growth and efficiency. Each mission, therefore, after making its regular estimates, sends a supplementary list of items for which it asks grants, pressing some of them with much urgency, in the hope that the Committee may be able to meet the need. It is obviously the duty of the Committee in making appropriations to provide first for the regular estimates, and then, so far as the funds at its disposal will allow, for the more important objects on the supplementary list.

The fact to which we wish now to call your special attention is that the regular estimates from the missions for the year 1890, including home expenditures, call for \$660,000, an advance of \$40,000 beyond the amount appropriated at the beginning of the preceding year. This large appropriation the Committee has decided to make for two reasons: first, because it could do nothing less without cutting to the quick in many of our missions, and thus discouraging our brethren at the front in their labors, which were never more promising of results than now; and second, because assurances have been received from many and various sources, since the recent Annual Meeting at New York, that churches and donors are devising liberal things as related to future contributions to the treasury of the Board. It has also been made with the understanding that all possible efforts will be put forth to meet it from donations, in addition to what may be received from ordinary legacies. This means the resolute endeavor to secure at least \$500,000 from the regular donations from churches and individuals — an advance over those of last year (\$395,000) of twenty-five per cent.

At the same time urgent requests from the missions are in the hands of the

Committee calling for not less than \$150,000 more. Of course nothing can be granted to meet these additional requests except so far as they are provided for by additional donations. These requests include urgent appeals presented at the recent Annual Meeting, from Japan, from China, and from Turkey, calling for advance into new towns and cities whose gates are wide open to the gospel, requiring at least \$35,000 for Japan, \$35,000 for China, \$15,000 for Turkey, and \$15,000 for other lands. These calls from our missionaries cannot be disregarded. They are made by men and women whose souls are on fire with longing for lost men, and with love to Him who has redeemed us and them, and who waits to see of the travail of his soul in the newborn of all lands. These calls are made because they cannot be restrained, and must find expression in cries to God and his people. May there not be found among the Lord's people some whom he has especially prospered this year in their homes and churches, so that gratitude seems to call for expression? Can one do a thing more pleasing to the Master and more merciful to men than to respond to the appeal from Japan for means to enter those open and unoccupied cities whose destitutions were so touchingly presented at the recent Annual Meeting in the urgent appeal read from the mission; or in response to the unanimous and urgent call from China for the enlargement of the educational and evangelistic work in that land; or the mute appeal from Turkey for the occupation of populous Aleppo, long neglected for want of means, left by all other societies to the care of our own Board, and still left by us in the region and shadow of death? Indeed, every mission field could be enlarged almost indefinitely had we the means to send out laborers.

The Prudential Committee can do nothing in answer to these urgent calls for enlargement unless the friends of missions increase their gifts for this purpose. The pressure upon us is heavy. Brethren, we pass on the appeal to you. Is not the present a favorable hour for a marked increase in offerings, both for our great missionary work as a whole and for particular missionary fields—an increase which shall average at least fifty per cent. above the offerings of the preceding year? Since it is the special blessing of God upon the work in answer to earnest prayer which calls for this increase, should not these answers to prayer be recognized and welcomed with thanksgiving? Should every one of the members of our Congregational churches give but one cent a day more than he gave last year it would furnish the additional sum of over \$1,700,000 for the publishing of the gospel. Should one fourth of them so increase their contributions, it would provide \$434,000 for an advance all along the line.

The Committee will be happy to be assured by pastors and officers of churches, by superintendents of Sunday-schools, and by individual donors, that that they are planning largely to increase their donations to the treasury of the American Board during the coming year. And may the divine blessing rest upon the givers and the gifts!

In behalf of the Prudential Committee,

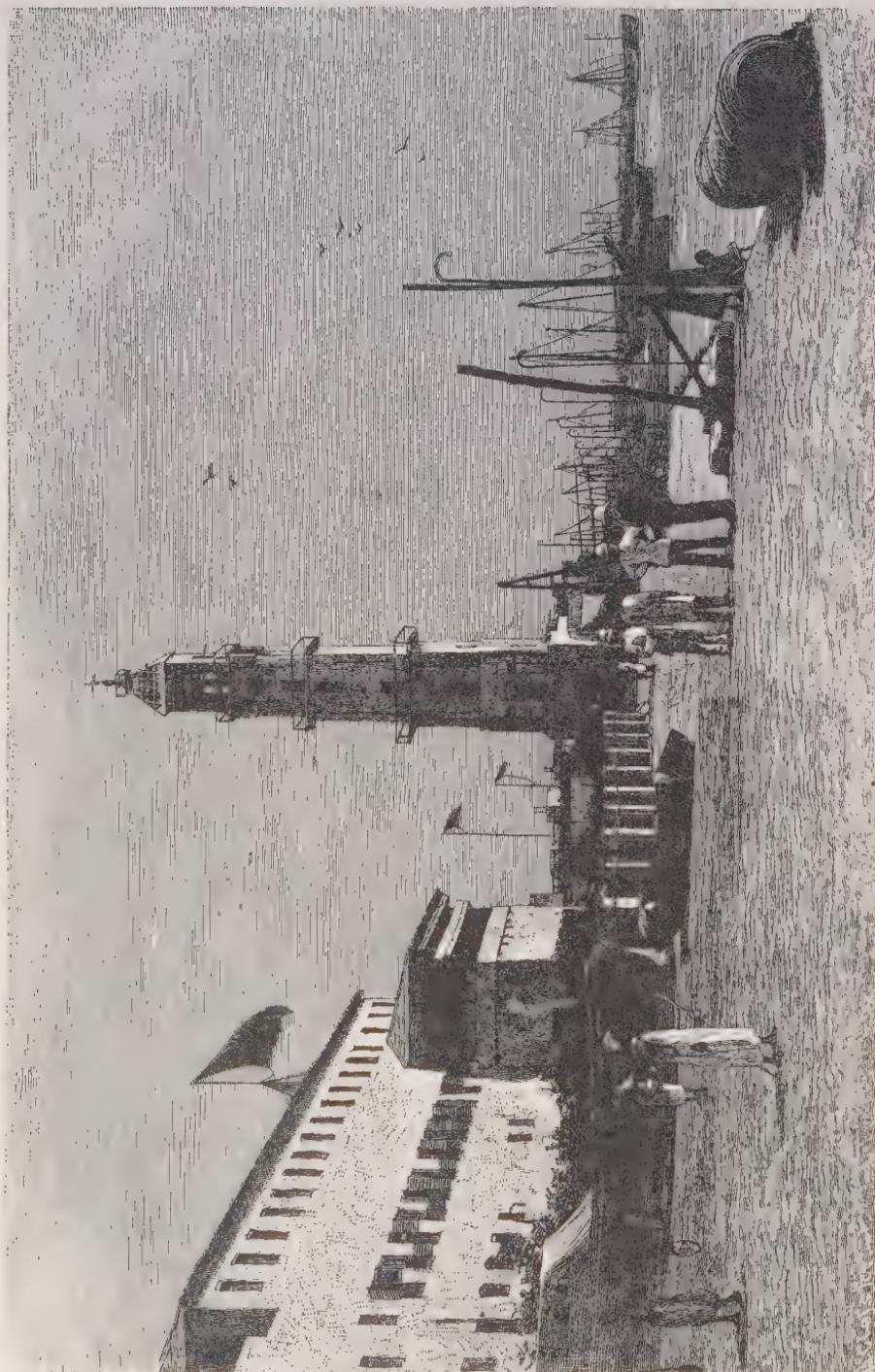
A. C. THOMPSON, *Chairman.*  
N. G. CLARK,  
E. K. ALDEN,  
JUDSON SMITH, } *Secretaries.*

## THE RETURN OF MR. H. M. STANLEY.

ALL ears have been open to listen to the profoundly interesting reports coming to the outside world from the intrepid explorer, who for months was reported to be dead, but who is now known to have passed through hardships such as few mortals would willingly consent to endure, and after three years has reached the East African coast, having completed his extraordinary enterprise. On Wednesday, December 4, Mr. Stanley entered Bagamoyo, the port on the East African coast opposite Zanzibar, having with him Emin Pasha and a great company of followers, besides 240 Zanzibaris, who had accompanied him in his perilous journey across Africa. Two days later he crossed over to Zanzibar, where he organized his expedition early in 1887, of which place a picture is given on the next page.

After incredible hardships the task which Mr. Stanley was asked to undertake has been finished, and Emin Pasha, the brave governor of the Equatorial Province, has been rescued. Important geographical discoveries have been made, specially in the region just under the equator between Victoria Nyanza and the new lake, Albert Edward. It seems that an arm of Victoria Nyanza stretches southward within 155 miles of Lake Tanganyika, and that the area of the former lake is larger than has been supposed, covering nearly 28,000 square miles, making it about four times the size of the State of Massachusetts. Humanity in the region through which he passed is in a woful condition. Mr. Stanley speaks of the country which was "dead-white" on the map as now changed to a "dead-black." "One great, compact, remorseless, sullen forest, the growth of an untold number of ages, and swarming at stated intervals with immense numbers of vicious, man-eating savages and crafty, undersized men." The journey to the coast was by the western and southern sides of Victoria Nyanza, thence through German territory to Bagamoyo, the travelers apparently having been compelled to take this road rather than by British territory to Mombasa. The march from Albert Nyanza to Bagamoyo occupied 113 days, eighty of them having been spent in coming from Victoria Nyanza.

A royal welcome is justly due to Mr. Stanley. He has accomplished his task with most marvelous wisdom and persistency. There is something very touching in his repeated allusions to that divine providence which has guarded and guided him in ways that were far above him. He has done all that a man could, and has quite eclipsed his previous enterprises as well as those of other African explorers. But we must still confess, after all is said, that the condition of affairs in the region through which he traversed is probably more deplorable than ever before. It is most lamentable that England should have failed to support General Gordon at Khartoum, and so have left his lieutenant, Dr. Emin, whom he made governor of the Equatorial Province, to contend for these long years against the selfishness and superstitions of native tribes, until the Mahdist forces had gained sufficient strength to make him a prisoner, and finally to compel him, though so reluctantly, to consent to be rescued. The forces of evil, for a time at least, are triumphant in Central Africa, and the slave-trade will be prosecuted without let or hindrance. The savage despots in the equatorial



THE PORT OF ZANZIBAR.

regions will believe that they are mightier than all the forces of the outside world, and the white man will find it harder than ever to enter or to settle in those sections of the interior. The darkness has grown thicker over this section of the Dark Continent.

The despatches concerning Mr. Stanley make no mention of the English Church missionaries, though he must have met them both at Msalala, on the southern side of Victoria Nyanza, and in the vicinity of Mpwapwa. Tidings from them will undoubtedly be brought, and we trust that we shall learn that they are able to hold their ground, notwithstanding the social and political chaos in the midst of which they are living.

The lesson of Mr. Stanley's marvelous achievement should not be lost upon Christian young men. However we may deplore the effeminacy of the times, it is clear that the world still applauds not a life of ease, but of heroic endeavor. The meed of praise is not given according to the success of one's plans, but according to the energy and courage and devotion shown. Our Master calls for heroic sacrifices for Africa. There are myriads of souls in that continent needing to be rescued. Earthly fame, such as Mr. Stanley has achieved, may not come as the reward of efforts to redeem that continent to Christ, but He who is over all will watch and gloriously reward the efforts of the humblest disciple who seeks to make the light of the gospel shine within the Dark Continent.

As we write, the world is waiting with deepest interest to know the result of the serious accident which befell Emin Pasha on his arrival at Bagamoyo. It seems, from a brief letter written by him August 28, when at the Victoria Lake, that his eyesight had been so seriously affected that he was almost blind. This fact was apparently one reason why he consented to abandon his post in the interior, and probably it was the cause of the accident which threatens to terminate so seriously. The prayers of all lovers of heroic men will be united in asking for his restoration to life and health.

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#### THE LEAVEN OF CHRISTIANITY IN INDIA.

THOSE who read the papers of India find repeated illustrations of the fact that Christianity is making its way in that land with a sure if not with a rapid step. To one who reads between the lines the arguments and exhortations of Hindu papers show plainly that Christianity is working a mighty reformation within the empire. These papers, indeed, assert that the annual increase in the number of Christian converts is slight, and they attribute disreputable motives to those who leave their old faiths. But it is clear that these papers would not argue so vehemently on this matter unless they had some reason to fear the new religion. Men do not talk loud and long against a movement which they in their hearts feel to be powerless. Once in a while native newspapers of India speak out their convictions, and plead with the Hindus to rise in their might against the new faith which is making such vigorous inroads upon them; but at present the ordinary tone of these papers is contemptuous, as if the missionaries were too weak to make much advance against Hinduism.

We have recently received a copy of a letter sent by a Brahman student in a mission school, addressed to a Hindu newspaper in reply to its declaration that the increase in the attendance on mission and day schools arose from selfish motives, and that the pupils attend school only to win the favor of their teachers. We quote at length from the letter of this young man inasmuch as it shows how the leaven of Christianity is spreading, as well as the difficulties in the way of Hindu youth who would become Christians. This Brahman youth says :—

“ I am a student in a mission school. Myself a Brahman, most of my friends are of the same caste. For seven or eight years we have all been receiving instruction in the Bible, an hour daily, and have been taught by well-educated instructors. If it is true that we are not at all impressed by the truths of this religion, then what is the import of the words : ‘ If need be, close the high schools, but don’t allow them to come under the control of the missionaries ? ’ What is the reason for establishing the new sects of the Brahmo-Somaj and Prarthana-Somaj ? The leaders of these sects have no conception of the extent to which we have been impressed by Christianity.

“ I mention a few points in which this influence may be seen. We do not believe in our senseless rules about ceremonial purity. Looking on festivals as mere holidays, we take no pains to observe them religiously. We are convinced that ablutions and pilgrimages can afford no relief to the sin-burdened. We think there should be spiritual union with God. Knowing that there is salvation only through the one *sinless* Saviour, we long to accept him, and with this in mind we offer prayer in secret to him, morning and evening. If this is not ‘ being impressed,’ what is it ?

“ But how hard it is to make a public profession ! Not only must we leave father, mother, relatives, and loved friends, but they all become our bitter enemies, as though we were guilty of some terrible crime. To escape this really needless suffering, although we do not embrace this religion openly, still, not doing so, we undergo mental agonies, night and day. When this suffering becomes unbearable, feeling that something is better than nothing, and in order that we may pray openly, we are impelled to join the Prarthana-Somaj (The Prayer-Somaj), and to-day there is a considerable number of such students belonging to that body. Later on, however, feeling that these sects are not of God, but devised merely with a view to meet the present state of things, we weary of them. Then indeed our condition is a sad one. This, Mr. Editor, is not my condition alone, but that of many, and as these experiences have come to us only as a result of a study of the Bible, when editors of other papers say, ‘ These boys are prompted by selfish motives, and attend Sunday-schools only to secure favor,’ we can but be amazed at their obtuseness. Are all those boys who attend Sunday-schools the recipients of scholarships ? When it comes to be understood that becoming a Christian implies no mere change of outward circumstances, but a change in faith, then the extent of the secret influences working on us will be perceived. That such a time may come soon, we pray Almighty God.”

CONDENSED SKETCH OF THE NORTH CHINA MISSION OF  
THE A. B. C. F. M.

COMPILED CHIEFLY FOR A LARGER SKETCH, BY REV. HENRY BLODGET, D.D.

**LOCATION.**—This mission embraces the province of Chihli, with a section of western Shantung and northern Honan and the part of Mongolia north of Chihli. The great plain of northeastern China is 700 miles in length and from 150 to 400 miles in width, and has a population estimated at about 177,000,000.

**CLIMATE.**—The climate is generally dry and healthful. A little snow falls, but remains for only a short time. The thermometer ranges from zero to 104 or 106 degrees Fahrenheit.

**SOIL AND PRODUCTIONS.**—The region is fertile, yielding two harvests each year. The principal productions are wheat, barley, sorghum, millet and pulse in several varieties, sesame, oats, hemp, vegetables and fruit of many kinds; among the fruits are apples, pears, peaches, apricots, persimmons, and excellent grapes.

**THE PEOPLE.**—Several races live together in this region. Aside from the Chinese there are the Manchus, the Mongols, and the Mohammedans, the latter being scattered among the Chinese, though claiming to be of Arabian descent. The Chinese proper differ somewhat from those residing in the southern provinces, being larger and stronger and more friendly to foreigners. The Manchus came to China in the first half of the seventeenth century, when their ancestors conquered the country. They are the soldiers of the country, and are found only in Peking and in military encampments. They have adopted the dress and customs of the Chinese and are scarcely distinguishable from them. The Mongols are a ruder people, roaming with their flocks in the regions north of the Great Wall. They are devoted Buddhists.

**THE GOVERNMENT.**—The government, which is by the Manchus, is mild and on the whole merciful and just. The present emperor was born in 1871. The empire is under the direction of a Cabinet of four members and various Boards. The emperor is the high priest of the empire and performs the great religious ceremonies.

**RELIGIOUS TOLERATION.**—Though for several centuries the Chinese have been exclusive and the government showed no favor toward any "foreign religion," yet by the treaties of 1858 to 1860, and by subsequent conventions, Christianity is tolerated. This does not mean that the rulers favor the Christian religion, or that officials are exempt from the obligation to offer idolatrous worship. But the people, so far as the laws are concerned, are free to accept the Christian faith.

## THE MISSION OF THE AMERICAN BOARD.

**ITS COMMENCEMENT.**—The earlier missions of the American Board in China were at Canton and Shanghai, but in 1860 Rev. Henry Blodget took up his residence at Peking, being the first Protestant missionary in that section of China. The work of the mission is carried on from seven principal stations: Tientsin, Peking, Kalgan, Tung-cho, Pao-ting-fu, Pang-Chuang, and Lin-Ching. A brief account of these stations will be given in the order of their establishment.

**TIENTSIN.**—This city, on the right bank of the Pei-ho River, is thirty miles from its mouth, and eighty miles from Peking. An immense trade is carried on here, as it is the entrance port for a vast region in the interior. It has a population of about a half-million souls. The first missionary went there with the British fleet in 1860, and established himself there immediately upon the close of the short war. He was soon followed by missionaries of the English Methodist church and of the London Missionary Society. The first convert in North China was baptized in 1861. The business agency for the North China Mission, as well as for the Shansi Mission, is at this city.

PEKING.—Peking is a city having an area of twenty-six square miles, and the wall which surrounds it, rectangular in form, is twenty-one miles in length, having thirteen gates. The population is estimated at 1,300,000. Within the city are four great divisions, each having its own wall. The inner division is called the Forbidden City, in which are the palaces of the emperor and numerous public buildings. Another division, six miles in circuit, is called the Imperial City, and contains the residences of officials and common people and costly temples and public buildings. A third division, with broad avenues and wide streets, is the Manchu city, containing especially the Altars to Heaven and Earth, and to the Sun and the Moon. The Chinese city, so called, is on the south side, and is the commercial part of Peking.

Though Mr. Blodget had frequently visited Peking, he did not take up his residence there until February, 1864, when a chapel was opened, attracting crowds of curious listeners. In that same year the Bridgman School was opened for girls, through the liberality of Mrs. Bridgman, herself a missionary. This school has been the nucleus for evangelistic work among the women. Two day-schools for boys are maintained in the city and two others in the country. Two chapels have been opened for more than twenty years for the daily preaching of the gospel, and a great company, both from the city and from the country, have listened to the preaching of the gospel. A mission press has also been maintained at Peking under the direction, a large portion of the time, of Phineas P. Hunt, and more recently of Mr. Noble, and Bibles, tracts, and much Christian literature, as well as many educational books, have been issued by this press.

KALGAN.—This is the northernmost station of the mission, near the Great Wall, and an important centre of trade for Mongolia and also with Siberia and Russia. It is 140 miles northwest of Peking. The climate of Kalgan is remarkably good. Mission work was begun in 1865 by Mr. and Mrs. J. T. Gulick, at which time few Protestant missionaries were living in the interior of China. A day-school was established which is still continued. A boarding school for girls is in charge of Mrs. Williams; a successful medical work has been conducted by Miss Virginia C. Murdock, M.D. Connected with the Kalgan station there has been an interesting work at Yü-cho, at which city some missionaries of the American Board for a time resided.

TUNG-CHO.—This city, only twelve miles from Peking, of which it is the port, is on the right bank of the Pei-ho, 120 miles from the sea. It has a population of about 100,000. Mission work was begun here by Rev. L. D. Chapin in 1867. A high school was soon established, and pupils selected from all the stations were sent here for education. Connected with this high school is the Theological Seminary of the mission, where have been, and still are, gathered young men who give much promise for usefulness in the ministry of the gospel. Medical work has been carried on at this station from the beginning.

PAO-TING-FU.—This is the capital city of the province of Chihli, and is about 110 miles distant both from Peking and Tientsin. This station was opened by Rev. Isaac Pierson in 1873. Mr. Pierson lived for more than a year in a Chinese inn, but recently premises have been secured for mission buildings. Medical work has greatly helped in removing the prejudices of the Chinese. Here is a school for boys and another for girls. Work among the women has been specially encouraging. The native agency at this station has been specially efficient, and the church has recently been sending out its members into the rural districts to preach the gospel.

PANG-CHUANG.—This is a station quite different from the others, inasmuch as it is in a small village. Pang-Chuang became the centre of operations in connection with the great famine of the year 1877. Relief was distributed by our missionaries from this point, and so favorable was the impression made upon the native mind that it was deemed best to establish a mission station here. It is over 200 miles south of Peking,

and is near the Grand Canal. From this point mission work is conducted within the populous region round about, there being within a radius of six miles not far from 150 villages and hamlets, in sixty of which there are already church members. There is an extensive medical work at Pang-Chuang carried on by Drs. Porter and Peck. At the dispensary there is daily preaching of the gospel.

**LIN-CHING.** — This station was opened in 1886 by Rev. F. M. Chapin. It is on the Yu-ho River, at the junction of the Grand Canal, and an important centre of trade, affording means of communication with northern Honan and southern Shansi. Premises have been purchased here and there is promise of growth in the immediate future.

The report of the North China Mission for the year 1888-89 gives, in addition to the seven stations, twenty-eight out-stations. There are twenty-four male missionaries, five of them being physicians; twenty-two wives of missionaries and nine unmarried women. One person has just been ordained as a minister, and there are twenty other licensed preachers, besides twenty-six teachers and other helpers. The total American laborers are, therefore, fifty-five, and native laborers, forty-seven. In the six churches connected with the mission there are 987 members; the total number under instruction in the various schools, 307.

### Letters from the Missions.

#### *Micronesian Mission.*

MR. DOANE wrote in August last of the serious troubles at Ponape with the Spanish authorities, and of the hindrances which are continually placed in the way of the mission on account of the relations of the natives to their Spanish rulers. He says: —

“ We are hard at work just now on the vocabulary and grammar of the dialect, a want the mission feels. Of course this is not all I do, though just now there is much touring about on the island, much teaching and preaching. Our hands are kept full.

“ To-day I returned from holding meetings at a place a few miles distant. I was pleased to see so good an audience. I bear that place much on my heart. And we long so much to see God’s Spirit poured out there. It is one of the pleasant developments of our work: we have good audiences, often large and quite well dressed, and the best of attention. It could hardly be better, save for the crying now and then of some child. American audiences, in the country especially, will suffer in the comparison. This is all

hopeful for the reign of the Spirit. Listening ears will soon beget hungering hearts, and these will lead to Christ, the blessed One.

“ No *Morning Star* yet. She is late. Is it bad winds which detain her, or has she been diverted to do other work ere coming here? Our good Dr. Ingersoll is quite ill, and we all are feeling this. No flour; ditto, butter; ditto, sugar; ditto, tea; ditto, just about all things to put on the breakfast table. We go to it, but not to break the fast, by any means. The Girls’ School is low for material for the girls. Shall we not soon shout home the dear, blessed *Star*? ”

Miss Palmer is reported as in much better health than she has been, while Dr. Ingersoll is so poorly that she will doubtless be obliged to come up by the return of the *Star*. Dr. Ingersoll writes: —

“ The first term of the school was a very sickly time among the scholars. There were from two to six down all the time, a sort of fever in most cases, but since then the health of the school has been very good. Six of the girls are expecting to unite with the church next month. There will then be fourteen of

the thirty-one girls now in the school who are connected with the church."

FROM KUSAIE.

Dr. Pease writes that, with the exception of ill-health on the part of both Miss Smith and Miss Little, which they trust is only temporary, all the mission have been in fair health. The two schools on Kusaie have done very well indeed. There have been no disturbances and no lapses, and almost all the pupils regard themselves as Christians. Dr. Pease has received letters from several of the Marshall Islands, bringing good reports as to the progress of the Christian work.

Later items will be on page 3.

Northern Mexico Mission.

EL VALLE DE SAN BUENAVENTURA.

MR. EATON, of Chihuahua, wrote under date of November 7:—

"Hereafter our friends there will not have to go 'one hundred and fifty miles to church' (see the *Herald* for May, 1889), for we have just helped them to organize one of their own. Six new members, added to those who were received in Chihuahua City, complete the apostolic number with which 'The Church of Christ in the Valley of Good Fortune' begins its work. Of these, five are women, one of them being elected secretary. She is a very competent young lady, who has shown a remarkable aptness for learning our Christian hymns, and the others depend largely upon her for the leadership of their meetings. A member of the town council, Señor Teófilo Romero, was chosen deacon. Although his school education was limited, he has a large fund of general information, and through an industry and frugality rare in Mexico has acquired some rich farm lands. The wagons, the woodpile, the cattle-yard with a little pen for the calves, the vegetable garden, numerous peach and pear trees, the thick grove and running water at the back of the house—all together were a pleasant reminder of a farmer's surroundings at home.

"In this house, a mile from town, are the meetings usually held; although on two Sundays we had services at the Centre, in a friend's parlor. But in July last, when they met in that place a few times, the brethren were one day saluted with a shower of stones which obliged them to retire. Knowing this, Mr. Wright and I carried with us a strong letter from the governor of the State, addressed to the local president, and so we were able to worship without being harmed, although on the first day a small stone and a ball of mud were thrown through the window, our closing hymn was loudly applauded, and as we drove off in Señor Romero's wagon a crowd of men and boys on the street uttered cries of derision.

"It is our custom, in visiting out-stations, to address printed invitations, filled out for the occasion, to many heads of families, and in this way we usually secure the attendance of a considerable number of persons who are not identified with us. But in this town not one responded to the more than seventy invitations distributed. Some were insultingly torn up in presence of our messenger, and others would not be received from his hands. When the sciopticon was offered to the school-children, most of them were forbidden by their parents to look at the pictures shown by the *Protestantes*. The president said it would do no good for him to command the attendance of the pupils, because his order would not be obeyed.

"But if the people, under the counsel and threatenings of a very active and fanatical young priest, show themselves inhospitable to new teachings, the beautiful valley does not belie its attractive name. It is a long, fertile plain, several miles in width, and abundantly watered by an un-failing stream. Maize, beans, and tobacco, with some cotton and sugar-cane, are the leading crops. East and west are seen the lofty and fantastic outlines of the Sierras, some of the heights being well covered with pine, while oak and black walnut abound in the foothills.

"Tradition says that in the age before the Conquest the population of this region

was tenfold what it is now. Nor is it difficult to believe this, when one sees the numerous ruins of the ancient dwellings, called by my guide 'Montezumas.' The old walls may be distinctly traced, and were not made of sun-dried bricks, as is the Mexican fashion, but were built up by irregular deposits of mud. Their inner surfaces are smoothly finished with a plaster of fine earth, but lime does not appear. Pieces of pottery abound, curiously painted in black, red, brown, and grays. Many ornaments, implements, and domestic utensils of stone are found, and some are in actual use in the kitchens of our friends. The rooms are smaller than the Mexicans build, and they are not arranged about a *patio*, or court, but open into one another. There were many of them in a single edifice, which was often more than one story in height. The remains of charred wood indicate that the dwellings were burned, many think by the Spaniards. It is but a few years since the ferocious Apaches were making frequent sallies from those mountain strongholds, stealing cattle and murdering peaceful farmers all through this valley. But now along its entire length may be seen the stakes for a projected line of railroad from Deming, N. M., and doubtless there is 'good fortune' in store for the dwellers in this happy valley—material prosperity and spiritual enlightenment.

"Señor Romero has bought a large piece of ground across the street from the parish church, where he hopes ere long to build, at his own charges, a modest chapel for the worship of God in the simplicity of the gospel faith."

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#### East Central African Mission.

##### REMOVAL OF KING GUNGUNYANA'S CAPITAL.

MR. OUSLEY, writing from Kambini, September 18, reports that Mr. Bates had suffered so much from fever in recent months that it was deemed best for him to go with Mrs. Bates to Natal to recuperate. The most important item of news is

concerning the removal of King Gungunyana, Umzila's son and successor, from his kraal at Umoyamuhle, where Messrs. Bates and Wilder met him on their expedition in 1888, to a point on the Limpopo River, probably Baleni. It has been well understood that there was a southern capital to this kingdom, but it has long been unused, and the present change was not anticipated. It is a remarkable movement certainly, and may be fraught with important changes affecting the interests of the mission. The new capital is certainly much nearer our mission stations about Inhambane than was Umoyamuhle. We give herewith Mr. Ousley's description of the passage of the king's troops. It is not apparent why they came by way of Makodweni, for the direct route lies much farther inland. Mr. Ousley says:—

"The king, with his army, women, children, and cattle, etc., has just passed through this colony, and quiet is about restored among the people. Though word came again and again that the Bangunu were not killing any one, yet the natives fled to the Bay as in time of war, carrying with them as much as possible of their effects. For nearly a week the kraals about the station were deserted, save by a few men. We had no fear, and hence remained, and thereby inspired a little courage in people passing by, who seemed to think that they were safe when once they set foot on the station premises.

"The Bangunu came the same way that they did in 1886, turning off and going westward to Makodweni, five or six miles north of the station. Hence we of Kambini saw only a foraging party of forty or fifty that came to the kraals hard by. Not one of the Bangunu, since they were under strict order not to take anything from the 'Balungu' (that is, great, or white, people), ventured to come even upon the station premises. I had planned to give them some corn, in case they came and asked me for food, but as they did not come, I deemed it wise not to send for them. I went up to the kraal where they were, and conversed with some of them, finding them as civil as the average native;

thus confirming the fact that the Sheetswa can be used throughout Gungunyana's kingdom. There will, no doubt, be considerable suffering among the people ere they can raise another crop, for the fifty thousand or more Bangunu left but little food behind them. Gungunyana certainly rules with absolute authority. Think of an army of twenty-five or forty thousand men passing through an undefended territory without killing all the fowls, pigs, and other tame animals of the people, simply because the commander had ordered his men not to do so. But this is what the Bangunu did; they only took what the Portuguese government said they might take in this colony; namely, grain and other native products of the soil.

"Mr. Bennett writes that Makodweni station received no damage from the Bangunu. All but two of his boys left him through fear of the Bangunu. He estimates that ten thousand Bangunu passed his station on the 12th instant. He says: 'They began to arrive about ten A.M., and were constantly passing for six hours. The main force with Gungunyana passed west of the lake, while the women, children, cattle, etc., passed east of the station with one division of the army.' Mr. Bennett further says: 'I believe forty thousand is a low estimate, if women and children were in the same proportion with them as with natives here.' He thinks that the whole number of souls with Gungunyana may be as high as eighty thousand.

"It may, after all, have been providential, in view of the recent emigration of the king and his people from the northern part of his kingdom to the southern, that the Board has been baffled thus far in establishing a mission north of the Sabi. This removal was made so as to open the country north of the Sabi to gold diggers and speculators. Therefore we expect to hear soon of new interest in the gold district to the north. There is no doubt that much money was used to effect the removal of Gungunyana and his large army.

"If the Board had the men and means, it might be possible to establish a mission

among Gungunyana's people in their new settlement north of the Limpopo. This field ought to be entered at once. But I fear it will be left for the Roman Catholics to enter first, thereby probably shutting out Protestant missionaries."

#### West Central African Mission.

##### AFFAIRS AT CHISAMBA.

LETTERS from this mission show that the problem of communication between the coast and the interior is becoming more and more perplexing. Carriers are very scarce, and as yet burden-bearing animals in sufficient numbers cannot be secured. Our brethren have purchased two or three mules, and hope to find them serviceable. Not a single load of the doors and windows for Mr. Currie's house at Chisamba, the new station, has started from Benguella. Our brethren in the interior have been compelled to rely almost entirely upon native food. Mr. Currie reports that he had just despatched a two years' mail to Messrs. Swan and Falkner, Mr. Arnot's associates in the Garenganze country. Mr. Currie wrote from Chisamba August 16:—

"There is little prospect that we will be disturbed by the change of dynasty. I went, a short time ago, in company with brother Fay, to visit the new king of Bihé. He received us in a very gracious manner and made us a gift of rubber,—an unusual piece of good nature on the part of a chief of Ekovonga,—saying I was his white man, and he the only ruler in the country. As for the people this side of the Quito River, they seem to care very little who presides at the capital so long as he does not interfere with their rights.

"When the new king proposed to pass through this part of the country, for his war, the people said they would not have it, and he did not come. When he talked of plundering a chief two days north of this place, the man formed an alliance with some of his neighbors and bade him come, but he thought it best not to accept the invitation.

"We have the chief part of the population, the wealth, the enterprise this side of the Quito. The people are, however, traders, dislike war, and do not want a king among them. They believe their lives and general interests are less in danger than they would be if a king were settled among them, and indeed many of the people have settled here in order not to be near the *ombala*, where they would be imposed upon by the headmen and children of the king. I do not therefore think that Ciyoka or any other man will be made king over this district unless the present ruler at Ekovonga proves himself very arbitrary, and some able and popular man takes the field against him.

"I still find my medical work a good instrument in reaching the hearts of the people. A chief came to me a short time ago with a severe cold and neuralgia in his head, which caused him much suffering. I gave him a cabin, and, with his wife and several attendants, he remained at the village a number of days. His whole party conducted themselves in a very respectable manner. Several of his young brothers helped us with our work. When he recovered he went back to the head village, speaking in high terms of my treatment and the conduct of my boys. He has since brought me a gift of meal and a chicken. His slaves also brought us food for sale during the war excitement."

Mr. Currie reports that there seems to be no ill-feeling toward him whatever on the part of Ciyoka on account of his refusal to allow the ex-king to settle on territory assigned the mission. Ciyoka's sons even offered to carry Mr. Currie's *tepoia*, and there is apparently no danger of any contention between our missionaries and any of the people of Chisamba.

#### Western Turkey Mission.

##### CONFERENCE AT BARDEZAG.

MR. PIERCE, writing from Bardezag November 1, reports a meeting of the

Conference at that place which was of much interest and power.

The meetings began Thursday, October 24, and after sermons and reports and an exhibition of the High School, Sunday came with a prayer-meeting of the students at half-past eight in the morning, followed by a sermon by Professor Djedjizian, of Robert College, and the reception to the church of the head teacher in the High School, his wife, and five of the students. Mr. Pierce writes:—

"I wish to call your special attention to the fact that the five young men who joined the church on Sunday are all students in the 'self-help department.' One is a senior, two are juniors, and two freshmen. And they all work for their board. One who graduated last June is now teacher in our common school, and another has taught for two years in Adabazar, and still another is a good Christian shoemaker here in Bardezag. All these are direct fruit of the 'self-help department' of our High School. No one of them could have come to the school without this aid. Nor is this all. The second teacher of our High School, an active Christian, received his education here in the same way—as did several others who did not graduate; and then again, we now have in the school no less than six other young men of this class who are, we trust, renewed men, and will, in due time, follow the example of their companions who have just confessed Christ publicly. It is a great joy and encouragement to have these young men take this step. Pray for them that they may prove themselves faithful workers for the Master.

"We now have twenty-five good, hopeful young men, five of whom joined the church last Sunday, who are working for their board, and who have no other means of getting an education. With £100 aid I can educate twenty-five boys, since a few of the twenty-five pay a certain part in money. You will see that it is a very small sum per boy, only four pounds each. The whole number of pupils at present is seventy-six. Our new teacher, a son of the Cesarea pastor, and a graduate of

Aintab, is a real treasure. The school never was so hopeful as at present, and if we can have the necessary financial aid, I am confident of most satisfactory results."

#### ITEMS FROM THE STATIONS.

Miss Twichell, of Constantinople, writes of matters at Gedik Pasha:—

"The work is opening well. The Armenian day-school is not quite up to last year in numbers yet, but it is in good condition, while in the Greek school we have some new scholars of a class we are very glad to reach. Sunday-school is encouraging. A very earnest spirit is prevailing, and last week we had prayer-meeting every evening, not without results. We hope for greater things yet."

Mr. Smith, of Marsovan, reports that the college opens more hopefully even than they had dared to hope, 110 pupils having already been enrolled.

From Broosa Mr. Crawford writes:—

"Our school was never in better condition, and there are more girls than at any time since it was opened—some forty in all, twenty-six of whom are boarders."

#### CESAREA.—THE SCHOOLS.

Dr. Farnsworth, under date of October 16, writes:—

"In the eight tours which I have made since I last wrote I have visited every important out-station. The number of members that have been received to the churches is unusually large, and I have baptized thirty children. In one of these tours I was accompanied by Mrs. Farnsworth and by our good Bible reader. We were out sixteen days and visited twelve out-stations. One of the places visited was Gemerek. No doubt it is for good reasons that you have made no special appeal for that congregation. We only wish that those who are able to help could see the case as we see it. Though much disappointed, they showed a firm purpose to do the best they can for themselves, but they must have the help asked for a chapel. I am glad to say that throughout our field and, so far as I know, through-

out Asia Minor the people are rejoicing in very abundant harvests.

"‘Rejoice in the Lord always: again I will say, Rejoice.’ Our Girls’ Boarding School is charmingly settled in its own home. Sixteen years, like Paul when a prisoner at Rome, it has ‘dwelt’ in its ‘own hired house.’ Eight years ago we arose and attempted to build. God, through the Turkish government, prevented. How our hearts ached and how we mourned! Now we render thanksgiving. The Lord had something better for us than our highest anticipations. The place that we now have is 250 feet higher than the other, all its surroundings are more favorable, and the house is, every way, an excellent one, far nicer than we should have dared to build. The anxiety that we experienced from the time of making the purchase till the school was safely established there was very great. Step by step, in securing the transfer, in making necessary changes, and in the removal, we went on with fear and trembling. Only once, however, did the government attempt to make us any trouble. A polite note, enclosing a copy of the order which our late Minister Straus secured respecting American schools, proved entirely satisfactory, and on Monday, September 23, the school opened in its new home. The first day there were present thirty-eight boarders and five day pupils. Now there are fifty-two boarders and seventeen day pupils, and more of both are expected.

"No less important than this school is our High School for boys. This was started six years ago when the station class plan was abandoned. It has been fairly successful. Quite a number of men from the school have entered college as freshmen, as sophomores, and some as juniors at both Aintab and at Marsovan."

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#### Central Turkey Mission.

##### RELIGIOUS QUICKENING AT MARASH.

WE referred last month to the fact that special services had commenced at Marash,

early in October, similar to those which had been held at Aintab. In a brief letter from Mr. Christie, of October 23, we have an encouraging report of the interest which has attended these special services. He says: —

"The gracious work of the Spirit in our First Church has gone on this week with increasing power. Meetings are held every night for preaching, or for prayer and conference. The attendance is steadily increasing; many Gregorian Armenians are among the listeners to the faithfully preached truth of Christ. The meetings are full of life and spirit, very many new voices being heard in earnest prayer. The prayer-meeting last night, at which about four hundred people were present, was one of great power; it was indeed good to be there. About forty persons, nearly all young men and young women, have, as we hope, experienced the great change, and very many others are seeking the Saviour. Mr. Jenanian is working as he did in Aintab; but there are more obstacles here, and the work has not assumed as yet the proportions it had there. In the other two churches daily meetings are held; they began with the present week, and good things are hoped for in connection with them. Every Sabbath evening, neighborhood meetings are conducted by our theological students in eight or ten different places in the city. In these the attendance is from twenty to eighty, and the results are very interesting and encouraging.

"In a word, we have not yet received the *great* blessing we are hoping for; but there are many signs that our churches are just on the edge of it; and we propose to continue praying and working for it till it comes. In the First Church, where the most effort has been put forth, the great and real blessing already received gives us all hope and courage, and we look for a similar work in each of the other congregations."

#### ADANA AND TARSUS.

Dr. Farnsworth, of Cesarea, writes of a visit which he had made beyond the

bounds of his own mission into Central Turkey, referring especially to Adana and Tarsus.

"My only previous visit to Adana was in 1856. I then went to meet Dr. Schneider and Mr. Morgan, and assist in the ordination of a brother, who was to act as pastor of the church. I was interested in comparing the work of thirty-three years ago with that of the present time. Then, despite all the interest awakened by the presence of so many missionaries, I find the record that only 'about twenty-five persons were present' at the ordination exercises. Now I had the pleasure of meeting two congregations with an aggregate membership of about one thousand. In the line of education I found six common schools, with 213 pupils, of whom 107 are girls. There is also a high school for boys with 28 pupils, and a girls' boarding school with 23 pupils.

"The changes which have, in the same time, taken place in Tarsus, the birth-place of Paul, are no less encouraging than are those at Adana. In 1856 I found there no brethren, American or native. Now I find both. Messrs. McClaren and Jenanian are working hard and not without success to build up the 'Saint Paul's Institute.' If their hopes are fully realized they will accomplish very much for both the temporal and spiritual good of that city and of the land. I had the pleasure of occupying the pulpit of the Protestant preacher, and had an interesting congregation of about 250. Since the arrival of the brethren of the St. Paul's Institute, the little church there has been greatly revived, and in a short time it has received, on confession of faith, about thirty members. One of the two Sunday-schools is the most thoroughly organized Sunday-school that I have seen in Turkey. The institute already has fourteen boarders and two day scholars, apparently bright, earnest young men, and the common school reports fifty-three pupils. Besides these agencies for the uplifting and the salvation of the people, Dr. Methene, who works here and else-

where, has six schools in Tarsus with an aggregate of 113 pupils.

"There are other changes of a more secular character that are well worthy of note. Now they have good postal and telegraphic communication with other cities of the empire and with the outside world. Then the postal arrangements were very imperfect and the telegraph utterly unknown. Not only are the streets and buildings of these cities much better than they were then, but they have some good macadamized roads. One that passes through Tarsus connects the Mediterranean with the Black Sea. The building of this road through the Taurus Mountains required great engineering skill and very much labor. There was still, when I passed, an aggregate of some twenty-five or thirty miles to be built to complete this great highway of 435 miles. At the very worst place I found an engineer, a young Dalmatian, superintending a gang of some 800 men. They were working with an energy that gave promise of success. Quite in the line of these improvements, but nearer up to the times in which we now live, is another evidence of progress. At Tarsus we now have the railroad, and the iron horse passes twice a day to and from Adana and Mersin. I would commend these changes to the attention of those who doubt whether there is any substantial progress in Turkey."



### *Foochow Mission.*

#### REFORMS AT SHARP PEAKS.

MR. PEET, of Foochow, writes:—

"I once heard a good old deacon ask: 'Do you really think the Chinese are worth saving?' I wish this good brother, together with the many in the home-land who undoubtedly are asking this same question, could visit the island of Sharp Peak, at the mouth of the river Min, about thirty miles from Foochow. When the gospel was first brought to this island, which is one of the out-stations of our mission, the people were little better than pirates. Now, as the natives themselves acknowledge, everything is much im-

proved. The people are much more peaceable and are striving to gain an honest livelihood by fishing and tilling the soil. To be sure the islands are yet far from being Christianized. It is but two or three weeks since two brothers got into an altercation and one killed the other. But the signs of the times give reason for great hope. The eleven converts are filled with zeal and earnestness. Services are held at the present time in a dwelling-house which the mission rents at a nominal sum. But the growth of the work seems to demand an early erection of a church edifice, and we hope that ere-long the way will be opened for the putting up of a house of worship. 'Are the Chinese worth saving?' A decided 'Yes' would be given by any one who could see the transforming power of the gospel as exhibited among this poor people. The story of the man possessed of a devil, who sat at the feet of Jesus 'clothed and in his right mind,' has been illustrated over and over again in this dark land by the return of a soul from the kingdom of darkness to the kingdom of light.

"Shall we ask if the people are ready for the gospel or if they are worth saving? A few weeks ago Mr. Hubbard and I visited the village of U-dü. We had never been there before and so did not know what reception to expect. As we landed we were quickly surrounded by a curious crowd of men and boys who followed us to the shade of a banyan. One man ran into a shop near by, brought out two seats and invited us to be seated. Then they listened very attentively as Mr. Hubbard read a few hymns and talked to them of the great Father above and of his Son, the Saviour of men. The day was warm, and two or three times the crowd gathered so closely about us that the air became very oppressive and we made as if we would go on. At such times the older men would urge us to sit longer, and in the same breath tell the crowd to stand back and give us air. One boy shouted 'foreign children,' but he was quickly reproved by those about him. We remained here about two hours, and came away feeling

more convinced than ever that this people is ready for the gospel, and hoping that some word may have been spoken which will be productive of good."

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### Japan Mission.

#### THE HIOGO ASSOCIATION.

THIS is the first Congregational Association formed in Japan, within the Hiogo prefecture, of which Kobe is the capital. A report of a recent meeting will show how such an organization works in Japan. Mr. Atkinson, writing from Kobe, November 11, says:—

"The churches composing this Association are seven in number; six of them are now on the line of railway, and only one of them is outside of treaty limits. The Association met with the Sanda church, which is over the mountains, twenty miles from Kobe. This church has had an experience similar to that of some of the New England rural churches. From the first the members have come chiefly from the oldtime 'two-sworded,' or Samurai, class. The town came to be what it was in virtue of its being the capital and residence of the *daimio*. When he left and his retainers had exhausted their capital, the place ran down. There are many such places in Japan. The needy and enterprising of both the Samurai and the merchants have left the place to better their fortunes in Kobe, Osaka, and other cities. A new courage, however, is springing up, and the town will probably begin to prosper in a more healthy and natural way.

"The Sanda Christians have a nice building, but they are so weak financially that they cannot support a pastor. The ex-daimio made them a present of a few hundred dollars some years ago, and the wages of evangelists have been paid out of that fund. The supply is now exhausted, and the church has to fall back on its own resources, which will be a good thing for it, I hope. Over-aided churches are in worse plight, ordinarily, than non- or under-aided ones. The church has quite a young man for evangelist just now, but he is earnest and industrious.

"The meeting of the Association began Tuesday evening, October 22, at seven o'clock, with a prayer-meeting. From half-past eight the prayer-meeting question was discussed until ten o'clock. One of the evangelists of the Kobe church opened the subject by reading a paper. Others then made brief addresses. I think every one present felt benefited.

"On Wednesday morning, October 23, a prayer-meeting was held from half-past eight to nine o'clock. A chairman for the business session was then elected. The vote proved to be a tie between two pastors. Both were willing to concede the election to the other, but the national habit of casting lots to settle a difficulty prevailed, and the lot fell to Pastor Osada of the Tamon church. The next business was a report from the standing committee of the Association. The committee reported a fair measure of success in collecting money for the Kyoto Doshisha College, and for the kindergarten in Kobe.

"The next business was reports from the churches. These were both statistical and general. The reports covered only the six months since the previous meeting of the Association. The total membership of the seven churches was given as 1,134; of these, 545 are men and 594 women. One hundred and three had been admitted to membership by baptism. The money contributions were 1,624 yen. Every church reported applications for baptism. The out-church evangelistic work was represented as in fairly good condition. The Kobe church has an evangelist at work back from Sanda, twenty-five or thirty miles. This gentleman, with a Christian of the place, a young doctor, had put on their straw sandals and walked the entire distance."

Mr. Atkinson gives an account of the further proceedings of the Association. Among the matters discussed was the duty of Christians with reference to absent church members. A committee was appointed to hear appeals from the weaker churches needing aid. Three days in November were designated as a period for united prayer that a new life

and power may come into the churches of the Association. Standing committees were elected, and on the third day the Association closed with the observance of the Lord's Supper. It was characteristic of Japan that after the adjournment the whole company was invited by the Sanda church to a picnic on a summit nearly a mile out of town. It happened to be the height of the season for mountain mushrooms, and the church had leased a piece of land for the occasion which was marked off by straw ropes. There the whole company, men, women, and children, were turned loose for the hunting of mushrooms, and the entertainment was greatly enjoyed. Of a public service which was a sequel to the Association Mr. Atkinson says:—

"At half-past seven P.M. there was a *dai sekkyo kwai* (great preach-meeting) in the church. Three sermons were preached to the largest audience that any of the members of the church have seen since the building was dedicated, at which time it was crowded from curiosity. It was very late, of course, when the work and pleasure of the day were over. On Thursday morning, October 24, the members of the Association separated. All felt refreshed by the meeting. The faces of the Sanda Christians were all aglow with pleasure. They wished that the meeting could last a good deal longer."

#### THE TRAINING SCHOOL FOR WOMEN.

The school in which Miss Dudley is engaged at Kobe is for the training of women who may devote themselves to evangelistic work. What some of the graduates of the school are doing will be seen from the following extracts from a letter of Miss Dudley:—

"We see great progress in the churches in their appreciation of the school; the numerous calls for some one to help testifies to this. Of the six who graduate, one goes to Kyoto. Mrs. Gordon has helped her to prepare for work, and wants her back to resume the work she commenced last year in Kyoto. Another goes to Osaka, to the first church, of which Mr.

Miyagoma is pastor. The church has aided her in study and will largely support her now. The third returns to her work in the second church in Kobe, where she has worked two years. The church has paid her board and given her the five months to complete her study. Of the remaining three, one goes to her home church, near Okayama, one to Kumamoto, and the remaining one to Matsuyama. These are all women of experience in the work, and we expect results from their work.

"We have written you very little, I fear, of the results already reached. These six women have accomplished already enough to have written about many times. One in her home church of a hundred members, where there has never been a pastor, has held meetings with the women and children, has played the baby organ on the Sabbath, and stimulated the church to build a new house of worship. Some one said, If the school never sends out but this one, it has paid. One spent several weeks in Shikoku last year; part of the time with me. She has been called for by three different churches since. One worked in Kiushiu last year, and though she is young she won the esteem and respect of the church, who insist upon her return. The one who has been in Tamon church has been very earnest, going sometimes in the morning and being absent all day. A judge in the court said he 'loved to have her come. She comes to talk with my wife, but she can help me, for she knows what she is talking about.' We send a woman who has proved herself a good woman to Miss Richards, to help her in the hospital work at Kyoto."

In this connection we give an extract from a letter of Miss Dudley, dated October 17, referring to a little trip to Imabari, Takamatsu, and Matsuyama:—

"I cannot tell you how many personal cases come up in these trips. I heard one, a judge in the court for whom I have worked a year and a half, offer his first prayer a few days since. He has prayed before, however. I had opportunity to see and know a little of the work two

of our women have been doing, one in Matsuyama, the other in Margame. The first, a graduate, has done a good work and much broader than I looked for, holding morning meetings every day, of over twenty in attendance, besides several in the week in the afternoon, and calling every day. She has yet to learn moderation. The church is greatly attached to her. The other, who has been here but five months, has done well. We have great encouragement in our work, and many applications to enter, but we try to be very careful to get only good women. The pastors apply for their wives, some undesirable women in themselves, but they need help if they are not to hinder their husband's work. We take them unless there is some serious objection."

#### THE POLITICAL OUTLOOK.

Mr. Stanford, writing from Kyoto, November 1, says: —

"For some weeks excitement has run very high in this country over the political situation. The attempted assassination of Count Okuma, the Secretary of State, was the climax, it is to be hoped. The count's condition is encouraging. The feeling against the revision of the treaties, as proposed, is strong. The government has been divided in its counsels and sympathies, and this has doubtless tended to intensify the agitation of the people. Count Ito, President of the Cabinet, resigned some time ago, and it is said that Prince Sanjo has succeeded him. This may mean a backward step for the time being, as Sanjo is said to be a strong supporter of Shintoism and may represent a conservative element. The recent condition of affairs must open the eyes of many foreigners to the fact that Japan is not so far along as many have supposed, who have no intimate knowledge of the country."

## Notes from the Wide Field.

### INDIA.

**DEATH OF BISHOP SARGENT.** — This venerable and eminent missionary, whose life has been identified with the Tinnevelly Mission of the English Church Missionary Society, died at Palamcottah on the tenth of October last. Fifty-four years ago Edwin Sargent went to India as a lay agent of the Church Missionary Society. He visited England to complete his studies, returning to India in 1842. He was made Suffragan Bishop of Tinnevelly in 1877, and under God the remarkable prosperity of the Tinnevelley Mission is due in large measure to his skill and devotion. In no part of India has the Christian faith been more successfully proclaimed than in this district. During the fifty years of Bishop Sargent's missionary service, the number of villages in Tinnevelly, containing some Christians, rose from 224 to 1,008; the native clergy from one to sixty-eight, and the Christians and catechumens from 8,693 to 56,287. The native contributions for the support of church work increased from practically nothing to 330,000 Rs. annually. The efforts of Bishop Sargent in the line of developing self-support and the independence of the native church are most commendable, and the loss occasioned by his death will be felt not only by those connected with the society for which he specially labored, but by all who are seeking the evangelization of India.

### CHINA.

**THE DESTRUCTION OF THE "TEMPLE OF HEAVEN."** — According to a Peking correspondent, the burning of the Temple of Heaven took place on the eighteenth of September, and not on the twenty-seventh, as was reported by telegraph. Previous to the fire there was an extraordinary rainstorm deluging the city for an hour or so. The

storm was accompanied by hail and lightning. The foreigners believe that the temple was set on fire by lightning, but there are still suspicions that it was the work of an incendiary. It would be impossible to prevent the Chinese from believing, if the catastrophe was the result of a thunderbolt, that heaven is exceedingly angry either with the emperor or the nation, and they will not be slow to assign as a cause for this anger the proposal to desecrate the graves of their ancestors by building railways.

#### MISSION CONFERENCE IN NORWAY.

**SCANDINAVIAN MISSIONS.**—The November number of the *Allgemeine Missions-Zeitschrift* contains a report of the third Scandinavian Missionary Conference, held July 2-5, at Christiania, Norway. The sessions of the conference seem to be quadrennial, as the next is appointed for the year 1893. At this session 553 delegates were present: nearly 400 from Norway, 105 from Denmark, 61 from Sweden, and one from Finland. The fifteen Scandinavian missionary societies taken together have in the foreign field over one hundred missionaries, and disburse annually about \$200,000. Some of the subjects earnestly discussed at the conference were the following: "The Obligation of the Scandinavian Churches to an increasing Missionary Activity;" "How high a Type of moral and religious Character can be expected in Converts from Heathenism?" "The Place of Education in Missionary Labor;" "The Mutual Relation between Foreign and Home Missions." During the conference missionary meetings were held in several of the churches in Christiania. The delegates from abroad were entertained very generously by the friends of missions in the city.

#### AFRICA.

**DR. KARL PETERS.**—It seems to be reasonably certain, at this time of writing, that Dr. Peters has fallen a victim to the cruelty of the native Africans. He was at the head of the German Emin Pasha Relief Expedition which left Zanzibar at the beginning of the year 1889. His plan was to pass in by the Dana River, hoping to reach the Equatorial Province before the English expedition could arrive at Wadelai. The following personal details concerning this traveler we take from *The London Times*: "Dr. Karl Peters was born on September 27, 1856, at Neuhaus, on the Elbe. In 1876 and following years he studied at Göttingen, Tübingen, and Berlin, where, in 1879, he took the degree of doctor of philosophy. After a long stay in London and a tour through the principal states of Europe, Dr. Peters returned to Germany and founded in Berlin the Society for German Colonization, urged thereto by his investigation while in London of English colonial policy. It was as the commissioner of that society that he went out in 1884 to East Africa." Dr. Peters was the most vigorous of the German agents in East Africa. If all reports are to be credited, the methods by which he secured from the natives many of the treaties which he carries with him will not bear investigation.

**CRUELTIES OF HEATHENISM.**—Recent letters from the English Baptist missionaries on the Congo, while speaking encouragingly concerning the prospects of their work, are filled with sad stories of violence, cruelties, superstitions, murders, and everything that is wrong. Mr. Bentley, of Wathen, a station between Stanley Pool and the coast, writes of the constant wars between the adjoining towns. Mr. Grenfell, of Balolo, a station halfway between Stanley Pool and the equator, sends some of the saddest stories respecting the cruelties of the natives. Many lives are sacrificed on the charge of witchcraft. Murder is an almost daily occurrence. He writes of the sacrifice of eleven lives at the funeral obsequies of one of the wives of a neighbor of his. This was in July last. It seems that the day the woman died a man and a woman were killed so that she might not go alone into the spirit land. At the funeral, a fortnight

later, Mr. Grenfell arrived at the grave just as the executioner was bringing a young man and a young woman to be bound in the grave and buried alive while supporting the corpse. These young people were weeping bitterly at the prospect of the cruel death. Mr. Grenfell took his place beside the executioner and with all possible vigor denounced the proceedings. The husband listened and after awhile beat a retreat. The crowd began to ask, "Are these whom we are about to kill your friends?" "Have we not bought and paid for them?" Before long the husband of the dead woman returned and Mr. Grenfell appealed to him, telling him that he would have to stand before God's judgment seat facing these people he was about to kill. He quailed before the appeal, and Mr. Grenfell thought that he would not insist on carrying out the fiendish custom, but he adds that "scarcely was his back turned before the ceremonies were resumed and in a few minutes all was over. Since then seven more lives have been sacrificed about the same grave." And well may Mr. Grenfell add, "This is a dark, dark land, and God alone can enlighten it. May the love of the Lord Jesus soon constrain many more to devote themselves to the work of pointing these poor people to Him who is the light of the world."

**LIBERIA.**—The Lutheran Mission at Muhlenberg on the St. Paul's River, Liberia, is in a most prosperous condition. Mr. Day writes of the baptism of two native chiefs and the son of one of these chiefs, and that there have been fifty-one hopeful conversions. The farm has been regularly worked, although the region round about has been greatly disturbed by wars among the natives, who stopped planting, so that a serious famine was threatened. The industrial schools are in successful operation. The mission seems to be getting a firm hold on the people, not only at Muhlenberg, but upon tribes toward the interior. The proposition has been recently made for the removal of Liberia College from Monrovia to Muhlenberg, where industrial training can be combined with other instruction, and Rev. Mr. Day has been called to the presidency of the institution, an office which it is hoped he may accept.

**THE ZAMBESI.**—Another messenger has brought more recent news from M. Coillard, up to July 31, 1899. He had left Madame Coillard alone at Sefula to meet some supplies at the ford of the Kasungula. The tidings from Sefula, as well as from Sesheke, continue to be encouraging. The missionaries were generally well. They announce that a proposal has just been made by a mining company to the king of the Barotses, which, if accepted, would have the effect of establishing postal and commercial relations between the Zambesi and South Africa, and would thus put an end to the terrible isolation in which the French missionaries live.

M. Coillard writes that the school at Sefula has not suffered from the departure of their native evangelists. The number of pupils has increased to eighty, all living in the same place. "You would not know the bandits of a year ago. They are now respectful and considerate towards us. Instead of eating our sheep,—it is true we have no longer any sheep to eat,—they go, on their holiday, to hunt for us, and they dispute the privilege of rendering us little services." The king urges that girls as well as boys be received, insisting that his slaves can relieve the missionaries of all the labor of providing for them. "That is to say," comments M. Coillard, "one day of abundance for five days of famine!" What is wanted, he thinks, is a separate school, "but where are the teachers and the resources?" At Sesheke the school was in good condition with thirty pupils.

**THE BASUTOS.**—In Basutoland the missionaries had had a week of special prayer throughout all the stations and out-stations of the country. The services were well attended; there was special earnestness in some. The meetings for the heathen had

for their object to ask for the conversion of the whole tribe. "To human view nothing is more unlikely, yet we have asked it with ardor," says M. Mabille. The principal chiefs have lately received more serious impressions than ever, but their people, even the Christians, are apt to assure them that, although they are sinners like other men, God will receive them because they have allowed the missionaries to bring the gospel into their country. In spite of this, Letsie, the king, ninety years old and the owner of nearly forty young wives,—he takes a new one about once a fortnight,—was greatly impressed by the special meetings. In the churches they pray without ceasing for his conversion.

THE FRENCH CONGO MISSION.—M. Allegret, who with M. Teisseres has recently reached the Upper Congo, writes:—

"My mind often reverts to those whom I love in my native land. Yet I do not wish to be with them. I know that I am *where I ought to be*, whatever may be the fate which Africa reserves for me. Is not that the ideal thing?" He reports having killed a hippopotamus, to the great joy of the natives. He found the meat "supportable," resembling a little that of veal or fresh pork.

ENGLISH CHURCH MISSIONARIES IN EAST AFRICA.—The English *Church Missionary Gleaner* for December gives tidings of the arrival of Mr. and Mrs. Cole, of Mpwapwa, at Zanzibar, while Mr. Price and Mr. Wood, being bachelors, remained at their perilous post. It seems that Bushiri, the Arab leader, arrived at Mpwapwa with 250 armed men on July 5. He assured Mr. Price that he had nothing to fear, but on the eighth of July a Christian native warned the missionaries that they were in danger, and they left by moonlight for Kisokwe, six miles distant. The next morning Bushiri's men broke into the mission house, and cleared out all that was of any use to them, and set fire to the place. The natives assure Mr. Price that he shall not be disturbed, and though the perils are great, he and his associates will remain. Though there are said to be letters from Mr. Mackay and others on Lake Victoria, the *Gleaner* contains no definite tidings concerning the situation of affairs either at Msalala or at Rubaga.

#### MADAGASCAR.

THE missionaries of the London Society in Madagascar affirm that their hold upon the people is as strong as it ever was, while the French influence is much less than it was feared would be the case. Just now an event of much political importance is taking place. An attempt is being made to establish the authority of the Hovas over the Sakalavas, near Saint Augustine Bay. A strong military expedition has been sent for this purpose, and if it succeeds, that portion of Madagascar will be open to missionary effort; if it should fail, the central government will be seriously crippled.

## Miscellany.

### BIBLIOGRAPHICAL.

*Church History.* By D. W. Learned, PH.D., and T. Hayami. Published by the American Board's Mission. Osaka, Japan: 1889.

This is not the full title of the volume we now have in hand, but we confess our inability to read Japanese; and so do the best we can in introducing this portly volume on Church History prepared by Dr.

Learned and Mr. Hayami, of the Doshisha Institution at Kyōto.

The table of contents is given in English, and fills thirty pages, indicating the topics treated in the several chapters and sections. This table of contents is remarkably full, and it shows that the students at the Doshisha, certainly in the department of history, are receiving in-

struction on all matters that relate to the life of the Christian Church in all ages and in all countries.

*La Mission Française Evangélique au Sud de l'Afrique, Son origine et son développement jusqu'à nos jours.* Par Théophile Jousse. Two vols. Published by Librairie Fischbacher. Paris: 1889.

One of the most successful missions in Africa has been that prosecuted by the French Evangelical Society among the Basutos. The history of this mission is inspiring. It shows what patience and fidelity, under the blessing of God, can accomplish in the transformation of men who have for years seemed utterly irresponsible to the appeals of the gospel. The story as told by Mr. Casalis some years since, subsequently translated into English, awakened much interest in this mission, but the present extended history by M. Jousse brings down the record to the present time, showing the development and the remarkable success of the work. It is a notable chapter in the history of missions.

*Among the Cannibals of New Guinea.* Being a story of the New Guinea Mission of the London Missionary Society. By Rev. S. McFarlane. Philadelphia: Presbyterian Board of Publication. Price, \$1.

This volume we noticed a year and a half ago when it was issued in London, but are glad to notice it again, now that it has been reissued by the Presbyterian Board of Publication, and to renew our hearty commendation of the book. It is a marvelous story of the New Guinea cannibals, and the chapters about "Their Home," "How we got at Them," "Their Manners and Customs," "The Results Then and Now," will be full of interest to all, both young and old. By all means put it in the Sunday-school library.

*Supernatural Revelation: An essay concerning the basis of the Christian Faith.* By C. M. Mead, Ph.D., D.D., lately Professor in Andover Theological Seminary. New York: A. D. F. Randolph & Co. Pp. 469. Price, \$2.50.

This work treats of the origin and grounds of theistic belief; of miracles and their evidential value; and of revelation and inspiration, with a chapter on Biblical criticism. It is an able and

scholarly treatise by a competent hand on matters which are fundamental to Christian faith.

*The People's Commentary on the Gospel according to Luke.* By Edwin Rice, D.D. Philadelphia: American Sunday-school Union. Pp. 331.

*Interlinear Greek-English Gospel of Luke:* Sunday-school Lessons for 1890. Chicago: Albert & Scott. Paper, 25 cents; cloth, 50 cents.

*The Biblical Illustrator;* or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature, on the verses of the Bible. By Rev. Joseph S. Exell, M.A. Vol. I, *St. Luke.* New York: A. D. F. Randolph & Co., 38 West Twenty-third Street. Pp. 740.

The three volumes named above will be of special interest to all who are to be connected with Sunday-school work during the year 1890. They give abundance of light upon the lessons for the year to come.

*Imago Christi: The Example of Jesus Christ.* By Rev. James Stalker, M.A. New York: A. C. Armstrong & Son. 1889. Pp. 332.

The extraordinary interest awakened by Mr. Stalker's *Life of Christ* and *Life of St. Paul* will lead all his readers to welcome this volume, in which the author dwells briefly, but with remarkable clearness, upon Christ and his various relations, in the home, in the State, in society, as a man of prayer, as a worker, as a sufferer, as a philanthropist, as a preacher, as a teacher, and as a winner of souls. It will prove a most stimulating book to all who read it.

*To the Lions. A Tale of the Early Christians.* By Rev. Alfred J. Church, M.A., Professor of Latin in University College, London. New York: G. P. Putnam's Sons. 1889.

An admirably told story of life at Nicæa, in the Roman province of Bithynia, in the year of our Lord 112. True to history and to the Christian life, it is full of the strange adventures of noble men and women under the rule of the Emperor Trajan. Excellent for all young people.

#### BOOKS RECEIVED.

*How They Kept the Faith.* A tale of the Huguenots of Languedoc. By Grace Raymond. New York: A. D. F. Randolph & Co. Pp. 389. Price, \$1.50.

*The Lily Among Thorns.* A study of the Biblical Drama, entitled The Song of Songs. By William Elliot Griffis, D.D. Boston and New York: Houghton, Mifflin & Co. Pp. 274. Price, \$1.25.

*Seed Thoughts for "Workers in His Name."* By Annie Darling. New York: A. D. F. Randolph & Co. Pp. 77. Price, 35 cents.

*The Thumb Bible.* By J. Taylor. (Reprint of the edition of 1693.) New York: A. D. F. Randolph & Co. Price, 50 cents.

*David: His Life and Times.* By Rev. W. J. Deane, M.A. New York: A. D. F. Randolph & Co. Pp. 222.

*The Kings of Israel and Judah.* By George Rawlinson, M.A. New York: A. D. F. Randolph & Co. Pp. 238.

*Wilfred. A Story with a Happy Ending.* By A. T. Winthrop. New York: A. D. F. Randolph & Co. A pure and sweet children's story.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) “That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.” For the religious work at Marash, Central Turkey, that the revival may make large progress in that city and in all the districts of Central Turkey. (See pages 6 and 22.)

### ARRIVALS AT STATIONS.

September 14. At Tientsin, China, Miss Mary E. Stanley.

September 26. At Harpoot, Eastern Turkey, Rev. H. N. Barnum, D.D., and wife; Miss Emily C. Wheeler, and Miss Emma M. Barnum.

September 27. At Niigata, Northern Japan, Rev. Hilton Pedley and wife.

September 22. At Yokohama, Japan, Miss Mary Radford.

October 19. At Foochow, Rev. G. M. Gardner and wife, and Dr. H. N. Kinnear and wife; Mr. and Mrs. Gardner proceeding at once to Shao-wu.

October 23. At Tientsin, Dr. E. R. Wagner and wife, Rev. Francis W. Davis and wife, and Rev. Charles W. Price and wife.

October 26. At Cesarea, Turkey, Rev. James L. Fowle and wife.

October 31. At Bitlis, Eastern Turkey, Miss M. A. C. Ely.

October 23. At Yokohama, Japan, Rev. Otis Cary and wife, Miss Mary Holbrook, M.D., Miss Mary B. Daniels, Miss Fannie E. Griswold, and Miss Cora A. Stone.

November 4. At Constantinople, Turkey, Miss Susan H. Olmstead.

November 5. At Mardin, Eastern Turkey, Mrs. Olive L. Andrus and Miss Clarissa H. Pratt.

November 5. At Yokohama, Rev. John T. Gulick and wife.

November 12. At Smyrna, Turkey, Miss Lizzie E. Kirtland.

November 14. At Madura, Rev. Henry L. Bailey and wife.

### DEATH.

November 8. At Dansville, New York, Mr. Horace W. Pitkin, from 1846 to 1850 connected with the Choctaw Mission of the American Board. Mr. Pitkin's home in recent years has been Philadelphia.

### ARRIVAL IN THE UNITED STATES.

November 29. At San Francisco, Miss E. Theodora Crosby, of the Micronesian Mission.

The MORNING STAR arrived at Honolulu November 18, and was expected to sail again for Micronesia December 2.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in the West African Mission. (Page 20.)
2. Change of capital in East Africa. (Page 19.)
3. A conference at Bardezag, Turkey. (Page 21.)
4. Religious awakening at Marash. (Pages 6 and 22.)
5. Changes in Adana and Tarsus. (Page 23.)
6. The leaven of the gospel in India. (Page 13.)
7. Items from Micronesia. (Pages 3 and 17.)
8. A reformed village in China. (Page 24.)
9. An ecclesiastical association in Japan. (Page 25.)
10. Woman's work in Japan. (Page 26.)

## Donations Received in November.

## MAINE.

Cumberland county.	
Portland, West Cong. ch., 16; 4th Cong. ch., 6,	22 00
Kennebec county.	
Hallowell, South Cong. ch. and so. 20 00	
Winslow, Cong. ch. and so. 16 10	—36 10
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., 468.04; do. m. c., 19.10,	487 14
Penobscot county.	
Brewer, 1st Cong. ch. and so. 9 75	
Somerset county.	
Madison, Cong. ch. and so. 20 00	
York county.	
So. Berwick, Cong. ch., 3; Rev. C. M. Perry, 10; Woman's Auxiliary, 2,	15 00
	589 99

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, A friend, 5 00	
Winchester, Cong. ch. and so. 8 75	—13 75
Grafton county.	
Bethlehem, Cong. ch. and so. 5 00	
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Peterboro, M. A. and M. D. Whitney, 4 00	
Merrimac county.	
Concord, A friend, 5 00	
Hooksett, Cong. ch. and so. 17 08	
Hopkinton, Cong. ch. and so. 28 30	
Webster, Mrs. L. F. Buxton, 5 00	—55 38
Rockingham county.	
Hampstead, Cong. ch. and so. 37 55	
Newington, Cong. ch. and so. 6 23	
Seabrook and Hampton Falls, Cong. ch., Joseph Kimball, 20 00	—63 78
Stratford county.	
Durham, Cong. ch. and so. 15 65	
Rochester, Cong. ch. and so. 40 00	—55 65
	197 56

## VERMONT.

Caledonia county.	
St. Johnsbury, South Cong. ch., 216.46; Rev. C. F. Morse, 20,	236 46
Chittenden county.	
Burlington, College-st. ch. 100 00	
Charlotte, Cong. ch. and so. 19 00	
Jericho, Cong. ch. and so. 10 00	
Milton, Cong. ch. and so. 13 00	—142 00
Lamoille county.	
Cambridge, 2d Cong. ch. and so. 5 01	
Orange county.	
Newbury, 1st Cong. ch. and so. 46 20	
Oreleans county.	
Newport, Cong. ch. and so. 15 60	
Washington county.	
Northfield, Cong. ch. and so. 21 42	
Windham county.	
Brattleboro, Centre Cong. ch., m. c. 15 04	
Windsor county.	
Hartford, 2d Cong. ch. and so. 23 00	
	504 73

## MASSACHUSETTS.

Berkshire county.	
Alford, Cong. ch. and so. 7 23	
Dalton, Cong. ch. and so. 78 15	
Monterey, Cong. ch. and so. 6 00	
Stockbridge, A lady friend, 5 00	
West Stockbridge, Centre ch. and so. 1 00	—97 38

Bristol county.	
Attleboro, 2d Cong. ch. and so. 126 79	
Berkely, Ladies' Cent Society. 13 10	
Fall River, Central Cong. ch. (of wh. 32.83 m. c.), 278.89; T. J. Borden, to const. T. B. BASSETT, H. M., 100, 378 89	
Taunton, Winslow ch. and so. 72 20	—590 98
Brookfield Association.	
Gilbertville, Cong. ch., with other dona., to const. JOHN SMITH, H. M., 15 05	
Globe Village, Evang. Free Society, 52 89	
Hardwick, Cong. ch. and so. 5 63	
New Braintree, Cong. ch. and so. 46 40	
Ware, 1st Cong. ch., 33.50; East Cong. ch. (of which 100 from J. A. Cummings, to const. JOSEPH BELL, H. M., and 100 from Mrs. H. N. Hyde and Miss S. A. Sage, to const. Mrs. ALICE S. WARE, H. M.), to const. LEWIS BLAIR, MRS. HARRY DUNBAR, GEORGE W. CLARK, and EMMA M. SPRAGUE, H. M., 666.36, 699 86	—819 83
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so. 14 08	
Essex county.	
Andover, Chapel ch. and congregation, 46 00	
Essex county North.	
Amesbury and Salisbury, Un. Evang. ch.	
Merrimac, John K. Sargent, 15 30	
Newbury, 1st Cong. ch. and so. 1 00	
Newburyport, North Cong. ch. and so. 10 75	
	31 50
Essex county South.	
Beverly, Dane-st. ch., m. c. 5 88	
Lynn, Central Cong. ch. 100 00	
Lynnfield Centre, Cong. ch. and so. 24 00	
Peabody, South Cong. ch. and so. 251 00	
Rockport, 1st Cong. ch. and so. 20 73	
Salem, Tabernacle ch. and so. 289 12	
—, A friend at conference, 20 00	—710 73
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Mrs. Alvan Perry, 5 00	
Northfield, Cong. ch. and so. 52 00	—57 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so. 50 60	
Indian Orchard, Cong. ch. and so. 18 47	
Ludlow, Cong. ch. and so. 12 50	
Mitteneague, Cong. ch. and so. 7 26	
Monson, Cong. ch. and so. 23 28	
Palmer, 1st Cong. ch. and so. 7 00	
South Hadley Falls, Cong. ch. and so. 15 04	
Springfield, 1st Cong. ch. and so., 70; Olivet ch. and so., 44; North Cong. ch. and so., 33.35; Pierre J. Gulick, 10, 155 35	
Westfield, 1st Cong. ch. and so. 142 44	
West Springfield, Cong. ch. and so. 40 00	—471 94
Hampshire co. Aux. Society.	
Amherst, South Cong. ch. and so. 13 25	
Northampton, A. L. Williston, 300; Rev. Rufus S. Underwood, 50, 350 00	
South Hadley, 1st Cong. ch. and so. 21 00	
Williamsburg, Cong. ch. and so. 8 00	—392 25
Middlesex county.	
Auburndale, Cong. ch. and so. 600 00	
Lexington, Hancock ch. and so. 15 75	
Saxonville, Edwards Cong. ch. 13 10	
Tewksbury, Cong. ch. and so. 34 91	
Waltham, Cong. ch. and so. 15 32	
Waverly, Cong. ch. and so. 32 66	
West Medford, Cong. ch. and so. 5 39	
Winchester, 1st Cong. ch. and so. 177 18	—894 31
Middlesex Union.	
Acton, Cong. ch. and so. 20 30	
Boxborough, Cong. ch. and so. 12 00	
Fitchburg, Rollstone Cong. ch. 26 00	—58 30

Norfolk county.			
Braintree, South Cong. ch. and so.	25 00		
Cohasset, 2d Cong. ch. and so.	25 00		
Needham, Cong. ch. and so.	5 00		
South Walpole, —	2 00		
Wellesley, Cong. ch. and so.	164 74		
Wrentham, Jemima Hawes,	50 00	—271 74	
Plymouth county.			
Chiltonville, Cong. ch. and so.	12 00		
Plympton, Cong. ch. and so.	10 00	—22 00	
Suffolk county.			
Boston, Friends in 2d ch. (Dorchester), for Japan, 35; Eliot ch. (Roxbury), 41.ii; A friend, for China, 35; A friend, for India, 5,	116 11		
Worcester county North.			
Winchendon, Cong. ch., m. c.	12 00		
Worcester co. Central Ass'n. E. H. Santord, Tr.			
Sterling, Cong. ch. and so.	19 00		
Worcester, Plymouth ch. and so., 196.23; Central ch. and so., 245.87;	342 10	—361 10	
Worcester co. South Conf. of Ch's.			
Amos Armsby, Tr.	75 81		
Westboro, Cong. ch. and so.	15 76	—91 57	
—, Collection at conference, —, A lady,	100 00		
5,185 87			
Legacies.—Ashburnham, George F. Stevens, by Mary E. Stevens, Ex'x,	250 00		
Fitchburg, Aaron Eaton, by E. B. Rockwood, Tr. (prev. rec'd 100), Salem, Mrs. Abigail T. Perley, by A. T. Frothingham, Ex'r,	475 10		
200 00	—925 10		
6,110 97			
RHODE ISLAND.			
Peace Dale, Cong. ch., for Sandwich Islands, for use of Rev. O. P. Emerson,	307 63		
Providence, Beneficent Cong. ch., 150; N. W. Williams, 20,	170 00	—477 63	
Legacy.—Providence, Mrs. Maria L. H. Cady, by John H. Cady, Ex'r,	3,000 00		
3,477 63			
CONNECTICUT.			
Fairfield county.			
Bridgeport, 1st Cong. ch. and so., 267.77; 2d Cong. ch. and so., 170.55,	438 32		
No. Greenwich, Cong. ch. and so.	40 00		
Weston, Cong. ch. and so.	10 00	—488 32	
Hartford county. W. W. Jacobs, Tr. Collinsville, Cong. ch. and so.	26 70		
Hartford, 1st Cong. ch., 1,209.46; Income of Hawes Fund, 35.25; Pearl-st. ch. and so., 10, —, 1,254.71	87 32		
New Britain, South Cong. ch., to const. THOMAS S. HALL, Mrs. HELEN M. OSGOOD, and HARVEY G. BROWN, H. M.	364 35		
Plantsville, Cong. ch. and so.	87 32		
So. Glastonbury, Cong. ch. and so.	5 21		
West Suffield, Cong. ch. and so.	16 76		
Windsor Locks, Cong. ch. and so., 156.94; A friend, 15,	171 94	—1,926 99	
Litchfield co. G. M. Woodruff, Tr. Litchfield, 1st Cong. ch., 108.32;	217 54		
do. m. c., 109.22,	13 00		
New Milford, A friend,	13 00		
New Preston, Village Cong. ch.	40 70		
Northfield, Cong. ch. and so.	24 50		
Thomaston, Cong. ch. and so.	14 76		
Torringford, Cong. ch. and so.	54 84		
West Winsted, 2d Cong. ch.	24 02	—404 36	
Woodbury, North Cong. ch.	55 00	—172 00	
Middlesex co. E. C. Hungerford, Tr. Chester, Cong. ch. and so.	25 00		
East Hampton, Cong. ch. and so.	43 29		
Essex, 1st Cong. ch. and so.	24 71		
Higganum, Cong. ch. and so.	24 00		
Middlefield, Cong. ch. and so.	55 00	—172 00	
New Haven co. F. T. Jarman, Agent.			
Cheshire, Cong. ch. and so.	22 11		
Derby, 1st Cong. ch. and so.	40 00		
Middlebury, Cong. ch. and so.	4.75		
New Haven, 1st Cong. ch. and so., 587.17; Ch. of the Redeemer, 400; Davenport ch., to const. EDWIN P. Root, H. M., 100; to const. W. L. B. an H. M., 100, 1,187 17	286 31—1,540 34		
Waterbury, Cong. ch. and so.			
New London co. L. A. Hyde and H. C. Learned, Trs.			
Grassy Hill, Cong. ch. and so.	24 65		
New London, 1st Ch. of Christ, —, A friend,	17 44	—42 09	
15 00			
4,589 10			
NEW YORK.			
Brooklyn, Ch. of the Pilgrims, 2,905.55; A friend, 1,000; E. L. Ely, 2,	3,907 55		
Canandaigua, 1st Cong. ch. and so.	105 49		
Deansville, Cong. ch. and so.	7 05		
E. Rockaway, Cong. ch. and so.	12 00		
Flushing, Cong. ch., for Papal Lands, 34.91; Robert B. Parsons, for China, 30,	64 91		
Gloversville, Cong. ch., 176.25; do. Hon. Daniel B. Judson, 50,	226 25		
Lewis, Mis. Soc. of 1st Cong. ch., for Africa,	10 00		
Maine, 1st Cong. ch. and so.	13 66		
New York, Pilgrim Cong. ch., 177; Trinity Cong. ch., 25; C. T. Kilborne, 4,	206 00		
Perry Centre, Cong. ch. and so.	14 15		
Rochester, Myron Adams,	10 00		
Saratoga, N. Eng. Cong. ch.	6 55		
W. Carthage, Cong. ch. and so.	6 72—4,590 87		
Legacies.—New York, Isaac N. Phelps, by Stewart & Sheldon, Atty's for Ex'rs,	9,500 00		
14,090 87			
PENNSYLVANIA.			
Centreville, Cong. ch., m. c.	7 60		
E. Smithfield, Cong. ch.	15 00		
Farmington, Cong. ch., Mite Soc.	15 00		
Jeffersonville, Mr. and Mrs. F. Whiting, A thank-offering for success of the work,	100 00		
Scranton, Welsh Cong. ch., 20; F. E. N., 15,	35 00	—172 00	
NEW JERSEY.			
Bernardsville, J. L. Roberts, In mem.	60 00		
Jersey City, Waverly Cong. ch.	24 75		
Montclair, Cong. ch.	401 24	—485 99	
DISTRICT OF COLUMBIA.			
Washington, 5th Cong. ch.	14 86		
TENNESSEE.			
Jonesboro, Cong. ch. and Sab. sch., for Japan,	7 00		
OHIO.			
Atwater, Cong. ch.	22 35		
Birmingham, Cong. ch.	4 00		
Brownhelm, Cong. ch.	20 00		
E. Liverpool, Rev. H. D. Kitchel,	100 00		
Kent, Cong. ch., an int. on \$1,000 from Austin Williams, deceased,	60 00		
Marietta, 1st Cong. ch.	100 00		
Oberlin, Students in Sem'y towards support of Rev. C. A. Clark, Japan,	214 86		
Ravenna, Cong. ch.	19 00		
Rootstown, Cong. ch.	35 00		
Saybrook, Cong. ch.	9 00		
Strongsville, 1st Cong. ch.	10 00	—594 21	

## INDIANA.

Angola, A friend, to const. Rev. F. E.  
KNOFF, H. M.

50 00

## ILLINOIS.

Chicago, U. P. ch., 294.66; do. m. c.,	8.84;	Leavitt-st. Cong. ch., 81.37;
South Park Cong. ch., 33; Tabernacle Cong. ch., Rev. H. M. Penniman, 15; South Cong. ch., m. c.,	8.25;	F., 50,
Cragin, Cong. ch., add'l,	491 12	1 00
Crete, Rev. Samuel Porter,	1 00	
Danville, Mrs. Anna M. Swan,	7 00	
Dover, George Wells,	100 00	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch.	250 00	
Huntley, Cong. ch.	7 50	
La Grange, Cong. ch.	10 21	
Mendon, Mrs. Jeanette Fowler, to const. MARY C. BRAY, H. M.	100 00	
Oak Park, 1st Cong. ch.	125 24	
Quincy, Union Cong. ch.	109 65	
Rollo, Cong. ch.	12 50	
Roseville, Mr. and Mrs. L. C. Axtell,	167 96	
Shabbona, Cong. ch.	6 00	
St. Charles, Cong. ch.	13 00	
Sterling, 1st Cong. ch.	48 42—1,475 60	

## MISSOURI.

Amity, Cong. ch.	21 35	
Bonne Terre, Cong. ch.	26 00	
Springfield, 1st Cong. ch., by Rev. J. P. Sanderson (of wh. 100 from Rev. J. C. Plumb), 127.05; Ger. Cong. ch., La. Society, for Umvoti, 5,	132 05—179 40	

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	76 40	
Benzonia, Cong. ch.	15 00	
Flint, 1st Cong. ch.	12 40	
Paw Paw, Cong. ch.	4 66	
Richland, Cong. ch.	15 83	
Salem, 1st Cong. ch.	17 75	
Three Oaks, Cong. ch., to const. Rev. J. J. BUNNELL, H. M.	50 00—192 04	

## WISCONSIN.

Fort Atkinson, Cong. ch.	19 25	
Menasha, 1st Cong. ch.	18 30	
Peshtigo, Cong. ch.	10 00	
Union Grove, Cong. ch.	21 81	
West Salem, Mrs. Sarah Hayes, deceased,	5 00—74 36	

## IOWA.

Cedar Falls, Cong. ch.	21 00	
Cedar Rapids, Arthur Ferguson, for Africa,	1 00	
Farmington, W. H. Cooley,	2 00	
Gilman, Cong. ch.	20 50	
Grinnell, Cong. ch.	93 79	
Manchester, Cong. ch.	34 75	
Muscatine, Ger. Cong. ch.	5 00	
Riceville, Cong. ch.	9 00—187 04	

## MINNESOTA.

Barnesville, Cong. ch.	1 54	
Excelsior, Cong. ch.	27 05	
Minneapolis, Lyndale Cong. ch., 21; Park-ave. Cong. ch., 20; A friend, 1,000,	1,041 00	
Spring Valley, Cong. ch.	28 05—1,097 64	

## KANSAS.

Alma, Cong. ch.	6 44	
Fort Scott, 1st Cong. ch.	17 00	
Kiowa, Rev. J. C. Halliday,	11 00	
Leavenworth, 1st Cong. ch. and Sab. sch., to const. ROGER C. BOSS, H. M.	177 00—211 44	

## NEBRASKA.

Crawford, Cong. ch.	2 80	
Kearney, 1st Cong. ch.	5 00	
Lincoln, 1st Cong. ch.	103 45	
Inland, Cong. ch.	5 10—116 35	

## CALIFORNIA.

San Francisco, Mis. Soc. of Cong. Ass'n of Christian Chinese,	7 00
Santa Cruz, 1st Cong. ch.	26 00—33 00

## COLORADO.

Greeley, Park Cong. ch.	49 03
Trinidad, 1st Cong. ch.	5 00—54 03

## SOUTH DAKOTA.

Huron, Cong. ch.	30 60
Valley Springs, Cong. ch.	3 00—33 60

## WASHINGTON.

Anacortes, Pilgrim Cong. ch., 75; W. J. Hagadorn, 20,	95 00
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## IDAHO TERRITORY.

Boise City, H. B. Ellenwood,	2 00
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## UTAH TERRITORY.

Ogden, Cong. ch., for China,	3 40
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## DOMINION OF CANADA.

Province of Quebec, St. Andrews, Cong. ch., for Japan,	13 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, church contributions for support of native helpers,	61 90
West Africa, Baitandu, Rev. T. W. Woodsidge and wife,	84 25—146 15

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.* 1,000 00

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—W. Lebanon, Y. P. S. C. E. 6 96

VERMONT.—So. Royalton, Cong. Sab. sch. 3 00

MASSACHUSETTS.—Boston, Chinese Sab. sch. Mt. Vernon ch., for Hong Kong, 63.50; Groveland, Y. P. S. C. E., 2.25; Haydenville, Cong. Sab. sch., for pupil in Doshisha school, Japan, 25; Leicester, 1st Cong. Sab. sch., 25.30; Pittsfield, Tracy dist. Sab. sch., 10.71; Tewksbury, Cong. Sab. sch., 5; Walpole, Cong. Sab. sch., 20,

CONNECTICUT.—E. Granby, Cong. Sab. sch., 1; Hartford, Asylum Hill Cong. ch., for Boys' school, Kalgan, 30; Saybrook, Cong. Sab. sch., for students in Japan, 25; West Suffield, Cong. Sab. sch., 1,

NEW YORK.—New York (\$5 ack'd in Dec. Herald was from 35th-st. Chapel), Olivet Miss'y Asso'n, for 2 schools, care Miss Bush, 50.

OHIO.—Olmstead, 2d Cong. Sab. sch. 5 00

ILLINOIS.—Princeton, Y. P. S. C. E., for student in Training School, Ceylon, 20; Providence, Y. P. S. C. E., 2.57,

MISSOURI.—Lebanon, Y. P. S. C. E., for catechist, Madura, 15; St. Louis, Hyde Park Cong. Sab. sch., 25,

MICHIGAN.—Coloma, Cong. Sab. sch., 1.32; Detroit, Mt. Hope Sab. sch., 8.26,

WISCONSIN.—Hartland, Y. P. S. C. E., 2;

Union Grove, Cong. Sab. sch., 2.75;

IOWA.—Iowa City, Cong. Sab. sch., 2.76;

Magnolia, Y. P. S. C. E., 6,

MINNESOTA.—Barnesville, Cong. Sab. sch. 1 00

ARKANSAS.—Little Rock, Cong. Sab. sch. 2 30

KANSAS.—Wabaunsee, Y. P. S. C. E., for India, 2 00

364 77

[January, 1890.]

## CHILDREN'S "MORNING STAR" MISSION.

**NEW HAMPSHIRE.** — Derry, 1st Cong. ch.  
**VERMONT.** — So. Royalton, Cong. Sab. sch.  
**MASSACHUSETTS.** — Boston, A friend, 10c.; Cohasset, A friend, 5; Springfield, West. Sab. sch., 2; —, A friend, 10c.  
**CONNECTICUT.** — Plantsville, Cong. Sab. sch., 10; Windham, Cong. Sab. sch., 5.  
**NEW YORK.** — Buffalo, 1st Cong. ch., for support of Mrs. Logan, 400; Candor, Cong. Sab. sch., 2,30.  
**PENNSYLVANIA.** — E. Smithfield, Cong. Sab. sch.  
**NEW JERSEY.** — Montclair, 1st Cong. Sab. sch.  
**OHIO.** — Cincinnati, Walnut Hills Sab. sch., 15; Oberlin, 2d Cong. Sab. sch., 20,

5 30	ILLINOIS. — Chicago, Union Park Cong. Sab. sch., 50;	52 75
6 09	Princeton, Cong. Sab. sch., class No. 5, 2,75,	2 55
7 20	MICHIGAN. — Romeo, Cong. ch.	10 00
15 00	IOWA. — Dubuque, Im. Ger. Sab. sch.	3 75
402 30	WISCONSIN. — Evansville, Little Gleaners, CANADA. — Belwood, F. Macallum, 1;	19 00
10 00	—, A friend, for pupil in Marshall Islands, care Rev. E. M. Pease, 18,	593 94
25 00	Less, transferred to Mission Work for Women,	60 00
35 00		533 94

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

**VERMONT.** — Johnson, Cong. Sab. sch., for girl in Harpoot school.  
**MASSACHUSETTS.** — Boston, Friends, for Bible teacher, Hong Kong, 10; Miss A. W. Bumstead, for Japan, 1; Cambridgeport, Pilgrim Willing Workers, for Bible reader, Harpoot, 50; Chelsea, Juv. Soc. C. E., 1st ch., for Miss E. M. Stone, 20; East Somerville, King's Daughters, and a friend, for Miss Richards, Japan, 12; Framingham, Friends in Plymouth ch., for relief work in Marash, 20; Malden, Cong. Sab. sch., for kindergarten work in Turkey, 25; Wayland, Primary Sab. sch. class, for Miss Wheeler's school, 7.  
**CONNECTICUT.** — Kensington, Cong. Sab. sch., for Spiridon, Marash.  
**NEW YORK.** — New York, A friend, by Rev. R. Chambers, for work at Shushu.  
**PENNSYLVANIA.** — Philadelphia, J. G. M., for work in Monastir,  
**NEW JERSEY.** — Bergen Point, Reformed Sab. sch., for student at Aintab,  
**OHIO.** — Cleveland, H. C. H., for Japan, 25; Kelley's Island, Rev. C. H. Phelps, for student in Anatolia College, 25; Painesville, Friends, for work of Rev. J. H. House, 20.  
**ILLINOIS.** — Chicago, Two friends, for mule for Mr. and Mrs. Cotton, Africa, 15; Peoria, La. Soc. of 1st Cong. ch., for Mrs. F. D. Shepard, Aintab, 20; Polo, Presb. Sab. sch., for work of Rev. C. F. Gates, 18,20; Ravenswood, Cong. Sab. sch., for work of Dr. F. Van Allen, Madura, 24.  
**WISCONSIN.** — Milwaukee, Y. La. Bible class of Grand-ave. ch., for use of Miss Nutting,

42 00	MINNESOTA. — Duluth, Y. P. S. C. E., of Pilgrim ch., for use of Mrs. J. T. Gulick,	35 00
	MISSISSIPPI. — Rodney, Students of Alcorn A. and M. College, for scholar in Mr. Ousley's school,	10 20
	CALIFORNIA. — Santa Cruz, George Ford, for a boy at Ahmednagar, India,	30 00
	CANADA. — Montreal, Mrs. E. W. Childs, to const. —, H. M., for piano for Kōbe Home, 100; James Constine, for do., 10; Toronto, Rev. Joseph Wild, for do., 5,	175 00
	CHINA. — A friend, for house for a missionary, WEST AFRICA. — Bihé, Miss Sarah Bell, for touring expenses in Cesarea, 8; for do. in Smyrna, 8; for church building in Geme-rek, 8,	2,000 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

Mrs. J. B. Leake, Tr., for Miss Howe's organ, 128; for her kindergarten work, 300, A friend, for the Beggars' School, Aintab,

438 00

10 00

3,101 40

Donations received in November,  
Legacies received in November,

26,374 57

13,425 10

39,799 67

Total from September 1 to November 30, 1889: Donations, \$82,468.42; Legacies, \$30,533.12=\$113,001.54.

## THE BENJAMIN SCHNEIDER MEMORIAL FUND.

## FOR EDUCATION OF STUDENTS IN AINTAB AND MARASH, TURKEY.

## NEW HAMPSHIRE.

Stratham, A friend,

## MASSACHUSETTS.

Boston, Mrs. S. C. Warren, 300;  
 Miss Cornelia Warren, 200,  
 Bridgewater, Pupils and friends of the late James H. Schneider, 55 00  
 Lancaster, B. E. S., 10 00  
 Townsend, A friend, 5 00  
 Wellesley Hills, Mrs. Jonathan Edwards, 3 00  
 —, Friends, 100 00 — 673 00

## CONNECTICUT.

2 00	Danbury, A friend,	4 00
	New Britain, Friends in South and Centre churches, 30; Mrs. Strong, 5,	35 00 — 39 00

## NEW YORK.

New York, Mrs. John Dwight,	5 00
Poughkeepsie, Mrs. E. H. Dwight,	50 00 — 55 00

Previously received,

769 00

739 00

1,508 00

# FOR YOUNG PEOPLE.

## SOME ZULUS I HAVE KNOWN.

BY REV. JOSIAH TYLER, OF NATAL, SOUTH AFRICA.

FAR away in Africa, on the borders of the Zambesi River, are a people called the Matabele. They are a branch of the Zulu tribe and moved from Zululand a century ago. You can read of their king, Mosilakatzi, a brave but despotic warrior, in the first volume of Wood's "Uncivilized Races of Man."

Many years ago Rev. Robert Moffat visited the king and obtained permission for the London Missionary Society to send teachers into his country. For nearly thirty years missionaries have been working there, but so far as I know not a single individual of the Matabele nation has become a Christian. They still



A ZULU KRAAL IN NATAL.

cling to their old debasing customs, spirit-worship, witchcraft, polygamy, and beer-drinking. Some two years ago, Rev. Mr. Elliot, an English missionary in Matabele-land, sent an urgent appeal to the mission of the American Board in Natal for a Zulu Christian minister and his wife, that they might serve as an object-lesson to the wild Matabeles, and perhaps impress them as the white workers had been unable to do.

The call came at the annual meeting of the native Christians assembled at Umzumbe station in 1887. Eleven volunteers responded, but the one best adapted to the work seemed to be Umcitwa. A few years before, he had come to Mr. Bridgman a heathen lad, undressed and ignorant, but he was placed under instruction, and after awhile became "clothed and in his right mind" in every sense. Constant Bible study made him a power among his own people, and as assistant in the Sunday-school and prominent in the Christian Endeavor Society he was a true helper and a comfort to his missionary.

One of the girls educated at the Umzumbe Home, an earnest Christian



UMCITWA AND YONA WITH THEIR BABE.

and a general favorite, who had been a ready helper in daily and Sunday schools and as a Bible reader, became Umcitwa's wife. I wish I could tell you of Yona's strong character, perseverance, and faith. When the call came to go to Matabele-land, she said: "It is a joy to be able to take the gospel to my people living in darkness." Few of you can realize how hard it was for Mr. and Mrs. Bridgman, the missionaries at Umzumbe, to lose these helpers from their own station, where every Christian worker is so much needed. But it was God's work, whether in Matabele-land or Natal, and they cheerfully helped Umcitwa and Yona to prepare for their journey of 500 miles, much of which must be made in an ox-wagon. It was deemed best to leave their little girl, two years old, with Mrs. Bridgman, as she could care for her so much better than could the father and mother on their new and untried mission. The baby, a few weeks old, they took with them.

The trip was more trying than was anticipated. Umcitwa was asked to drive

a large ox-wagon, a task for which he was physically unable. It was in the rainy season, and the missionary's wife wrote : "The wagon stuck in the mud sixteen times, four poles were broken, and the wagon had to be unloaded and loaded again six or seven times, and altogether we had a most miserable time." Poor Umcitwa was exposed to cold and rain, and it was not strange that when he reached his destination he had an attack of pneumonia. He just managed to build a small house and began to preach, but Mr. Elliot wrote, "He only preached once, and that proved too much for him." He died shortly afterwards, and Mrs. Bridgman wrote : "You will have heard of Umcitwa's death away up in Matabele-land, where he bore faithful witness for Christ during long months of weakness and suffering. And now we hear that poor Yona is still more sorely bereft in the loss of her dear baby, who followed the father in about two weeks.



A SOUTH AFRICAN WAGON.

May she show such a bright example of faith and trust and resignation to God's will that those dark-minded people may be impressed with the power and blessedness of the gospel, and may yield to its influence. We mourn for Umcitwa as a true friend." We hope that Umcitwa's death will not deter other Zulu Christians from going as missionaries to Matabele-land, where they are so much needed.

## THE FIRST ORDAINED ZULU MINISTER.

About thirty years ago, there was a Zulu lad in Natal, South Africa, the servant of an English farmer who, unlike many colonists, loved the souls of the heathen and labored for their salvation. One day this boy was leading the oxen attached to a cart, his master being the driver, when suddenly the weather became cold and stormy. Having no other clothing than that Zulu lads generally wear, which consisted of strips of cow's hide about his loins, he succumbed to the cold — dropped the thong with which he led the oxen, closed his eyes, and stood motionless. The sympathetic farmer immediately took off his own great-coat and put it on the lad, together with some bags he found in the cart. Fortunately a kraal was near at which he stopped, and, taking the boy in his arms, he carried him into a hut. He then laid himself down by his side ; stretched out

his broad arms and drew him close to his warm, strong heart. There he kept him till the lad revived, opened his eyes, and began to speak. Years afterward that Zulu lad said to the farmer: "Sir, tell me what it was that made your heart so warm towards me, and brought me back from death." And then the good farmer, with a heart as warm as ever, told the young man the story of Jesus and his love. That story warmed the Zulu's heart, and he soon became a Christian. He attached himself to Rev. H. M. Bridgman, of the Umzumbe mission station, was educated, and, when baptized, received the name Rufus Anderson. The farmer, his spiritual father, has lately gone to the better land, but while living never ceased to thank God that he was made instrumental in saving both the body and soul of the first ordained Zulu minister.



UNDINIZULU.

## UNDINIZULU, THE ZULU PRINCE.

When in 1869 I visited the kraal of Cetywayo, the old king of the Zulus, he was just about marrying his fifteenth wife. A little boy was pointed out to me as the king's only son, and I suppose it was Undinizulu, who now, after trial by the English government, has been sentenced as a prisoner to the island of St. Helena for ten years of hard labor. Cetywayo was captured by the British and taken to England, but was subsequently restored to his own country. He

there died quite suddenly, and it is commonly believed that he was poisoned by Usibepu, a chief with whom he had had a bitter quarrel. His son, Dlinizulu, in his determination to avenge his father's death, made war against Usibepu, despite the warnings of the British officials. In the rebellion which he incited he was defeated, and after trial was sentenced to exile and hard labor. He never came under the influence of the gospel, and refused to heed the counsels of the white men who sought his welfare and the welfare of his people.

The picture here given is from a photograph in which the prince appears in Zulu garb, which consists of nothing but a necklace, which is shown in the cut, and a strip about the loins. How different might have been his career had he, or his father before him, heeded the instructions of those who came to bring them the good tidings from on High!

THE  
MISSIONARY HERALD.

VOL. LXXXVI.—FEBRUARY, 1890.—No. II.

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THE receipts for the month of December were about \$2,000 in advance of those of the corresponding month last year, of which about \$1,500 was from donations. For the first four months of the financial year, the increase has been \$44,663.48 : from donations, a little less than \$21,300 ; from legacies, a little less than \$23,370. May the advance as we enter upon the months of the New Year be still more marked !

FOR many years Room 39, Bible House, has been the familiar address of the New York office of the American Board. The extensive repairs and alterations made at the Bible House during the last summer and autumn have necessitated a change of rooms. Hereafter the address will be Room 121, Bible House, where it is hoped that friends and helpers will often call and feel at home. Two new elevators are in the building, one at the Eighth-street entrance, the other at the Ninth-street. Either of these, but especially the former, will give easy access to the new offices.

OUR letters relating to the religious interest in the Central Turkey Mission are brief, yet hopeful. President Fuller, from Aintab, reports that the results of the revival at that city seem to be in all respects broad and lasting. The work of gathering up and training the converts is well arranged, and the prospect of revival influences for the future never seemed brighter. Mr. Riggs writes that the number of students in the college will not fall short of one hundred. Mr. Christie reports from Marash that the special interest still continues, and that the daily meetings are well attended. Many old Armenians and Catholics come to the neighborhood meetings, which are conducted by the theological students. Among the cases of conversion Mr. Christie narrates the following : “A young married man, who for years has been dissipated, but who has a praying wife, and whose case had aroused much interest among Christians, arose last night and poured out his first prayer in public. The broken-hearted penitence, the pleading earnestness with which he begged for forgiveness, the fulness of his confession, you should have heard it all ! In the midst of the prayer he broke down utterly, but went on after a moment’s pause. There was not a dry eye in the house when he closed. A profound impression was made ; and several prayers were offered for him, and for those like him.” Let continued prayer be offered for the hopeful work throughout Central Turkey.

OWING to the difficulty in securing carriers at Benguella to transport goods from the coast into the Interior, our brethren at Bailundu and Bihé were, at last accounts, not only constrained to live on native food, but were unable to secure the windows and doors for their houses. Mr. Currie, of Chisamba, says that "experience has taught him to live without milk, butter, beef, bread, and many other articles of food believed to be necessary at home." But he writes in good cheer, as do all the members of the mission. There has been a slight improvement by last accounts in the matter of carriers, Mr. Fay and Mr. Sanders having secured quite a number, though not all that were desired. A physician to take the place of the lamented Dr. Webster is greatly needed in this mission at once.

WE deeply regret to learn from our missionaries at Bailundu that two members of Mr. Arnot's company, Messrs. Morris and Galt, who were on their way to the Garenganze, died when only eighteen miles from Bailundu. Our brethren at Bailundu were able to minister to the afflicted party, and to aid in the burying of the dead.

JUST now the need for missionary reinforcements in Micronesia is most imperative. Within the Ruk Archipelago, with its large, important, and growing work, there is but one ordained missionary. Both Mr. Snelling and Mrs. Logan, the latter carrying on a Girls' School alone, are depending upon the coming of associates this year. Ponape should have assistance for its Girls' School. The Gilbert Islands Training School, on Kusaie, is now suspended because of the absence and invalidism of those who have had it in charge, and there is great probability that the Girls' School on Kusaie will be seriously crippled in its teaching force this year. There are needed, therefore, at once, two ordained missionaries, with their wives, and four or five single women, able-bodied and spiritually and mentally strong, not for the enlargement of the work but simply to maintain it with proper efficiency. The time is short to secure these reinforcements; they should be ready to start from San Francisco by June 1. Where are these laborers? It must be that the Lord has them somewhere in readiness for this call. Shall we not hear from them soon? The need is most urgent and the opening for Christian service most promising.

THE Young Men's Christian Association of Bohemia, having its headquarters at Prague, has made an appeal through Rev. A. W. Clark, the missionary of the American Board in that city, to all Young Men's Christian Associations for aid in securing an Association building which shall be a centre for evangelical work throughout Bohemia. By Austrian law the Association would be authorized to own this property, and to hold meetings and have branches throughout the empire, a privilege which is denied to our mission churches. Such a building, therefore, if secured, would be not only a noble monument in this land of Huss and Jerome, the cradle of the great Reformation, but it would be a powerful aid to evangelical work throughout Bohemia. Contributions for this excellent object will be received and forwarded by Mr. J. S. Porter, Theological Seminary, Hartford, Conn., who is in communication with the Young Men's Christian Association of Bohemia.

Two out-stations connected with our Turkish Missions have recently suffered severe loss by fire. The nice chapel at Everik, about twenty-five miles south of Cesarea, was burned November 3, and on November 20 the city of Malatia, not far from Harpoot, was visited by a conflagration which destroyed nearly the whole of the business portion of the place, including about one thousand shops. Such disasters, hard to bear anywhere, are specially severe in a country where the people are steadily growing poorer and where there is little recuperative power left.

THE reports received from the English Church missionaries on Victoria Nyanza, a *résumé* of which will be found in the "Notes from the Wide Field," are full of cheer. It seems that amid fiercest persecutions, and through a bloody revolution which was especially directed against them, these native Christians have remained steadfast to the faith. Though no white missionary remained to guide and cheer them, Mr. Stanley is reported as saying of this Christian movement in Central Africa: "If Livingstone could have known of it, it would have filled his dying moments with content." Since the accounts given among the "Notes from the Wide Field" were received, the telegraph gives a rumor that Mwanga has succeeded in regaining the throne of Uganda.

TSUNG KUO CHUAN, Viceroy of Nan-King, whom a Chinese paper speaks of as "one of the three chiefs among the eight viceroys who rule China with some independent sway," has prepared thirty-three tablets, each inscribed with his own name and the name of the person to whom it is presented, and also with four large characters expressive of the gratitude and high appreciation of himself and his people for aid in famine relief. The one sent to Rev. Mr. Muirhead, of the London Missionary Society, chairman of the Shanghai Famine Relief Committee, was accompanied by a letter, in which the Viceroy says: "I cannot sufficiently express to you my gratitude." The reception of such a tablet, from such a person, would be esteemed the greatest honor among the Chinese. And it is said that the Viceroy had to face much opposition in sending this testimonial, from some who thought that such "direct communication with outside barbarians was an unprecedented condescension."

Two prominent and able members of the corporation of the American Board have recently been called from earth, Rev. Dr. Ward, President of Yankton College, and Rev. Dr. W. W. Patton, late President of Howard University. Just prior to his death, which was quite sudden, Dr. Patton sent from his library complete sets of the *Biblical Repository* and the *Bibliotheca Sacra*, which he desired to have placed in the library of the Doshisha, in Japan. This gift will be most gladly received. Is there not here a suggestion to those who may be distributing their libraries, as to the method in which they might make the best use of books that have been of service to them? Just now there comes to us a request from Samokov, European Turkey, for copies of Edwards's Works, for the use of the native pastors. *Standard* books, though they may be old, are greatly desired for the libraries of our mission colleges and theological institutions.

FIFTEEN new missionaries and assistant missionaries have been appointed by the Prudential Committee since the annual meeting in October, six men and nine women, and designated, one to India, two to China, three to Africa, four to Japan, and five to Turkey. Several others have made application, whose papers and testimonials, so far as received, are favorable, and will soon, it is hoped, receive appointment. New applications, we rejoice to add, continue to be made and may be expected every week. Special prayer is requested for these consecrated young men and women, that they may be well equipped in every respect for the great missionary work toward which they are looking with bright anticipations.

MANY of our missionaries in foreign lands find their slender purses heavily drawn upon to meet the calls of charity which are daily presented to them. For instance, Dr. Greene, of Constantinople, writes of a specimen case: a former teacher, now sixty years of age, is bedridden from paralysis and with no means of support. He says there are many aged preachers, widows, orphans, and many poor brethren from the interior who are needing a little aid, and that he "never applies in vain to the missionary brethren" for aid. Are there not some in America, not overburdened with these appeals for charity, who would gladly assist our missionaries to relieve these poor saints in distress, and this without drawing from their general contributions for missions?

FOR reasons connected with his family, Rev. M. R. Gaines, who a few years ago left an important position as the head of Kimball Union Academy to labor as a teacher at Kyōto, has been obliged to return to the United States, and has taken up his residence in California. Mr. Gaines has rendered excellent service in connection with the Doshisha, and previous to his departure from Kyōto the students of that institution held a farewell meeting at which, in addresses and poems, they expressed their hearty affection for Mr. Gaines and their high appreciation of the work he had done. The departing missionary and his wife received many presents from the students, who accompanied them in large numbers to the station at the time of their leaving.

SINCE the Board's Almanac of Missions for 1890 was issued, we have received from England the proof-sheets of the annual report, prepared by Rev. W. Scott Robertson, of the British contributions for foreign missions. This report covers the year 1888, and shows a slight increase over the gifts of the preceding year. According to Mr. Robertson's tables, the Church of England's societies contributed \$2,708,865; the joint societies of Churchmen and Nonconformists, \$1,042,360; English and Welsh Nonconformists, \$1,961,360; Scotch and Irish Presbyterian societies, \$916,095; while Roman Catholic societies gave only \$43,775; making a total of \$6,672,455. This does not include the income derived from rents and dividends. In giving the report of the contributions of British Roman Catholics, Mr. Robertson states that the total income of the Roman Propaganda for 1888, collected from every diocese in Christendom, amounted to \$1,272,430. This is about one eighth of the amount contributed for foreign missions by Protestant societies in America and Europe.

ANOTHER step in the abolition of slavery is the giving by the Sultan of Zanzibar a written promise that all children of slave parents who are born after January 1, 1890, shall be free. If now the Sultan could check the slave-trade in the regions on the mainland over which he has influence, there would be real progress in the suppression of the nefarious traffic.

WHILE the Baltimore Council and other Roman Catholic conventions are making utterances that seem to breathe something of the spirit of religious liberty, it is well to see what Romanism is in countries where it has power to carry out its purposes. In Austria, which is completely under Papal domination, the restrictions upon religious liberty are daily growing more and more severe. Every effort is made to crush out Protestantism, specially in its evangelical form. Our missionary at Prague was never more seriously hindered by legal obstacles placed in the way of holding religious services. Recently the Bohemian Parliament at Prague has been greatly excited over a discussion as to whether Huss should have a memorial tablet in the new museum. The liberal members affirmed during the discussion that the Papal party would burn Huss to-day if they could, and, in view of what has recently been done in Bohemia, the accusation seems well founded. To understand the spirit of the Papacy, it must be observed in lands where it has full power. Fortunately the number of such lands is decreasing as the years roll on.

THE responsibility of pastors in the matter of awakening and educating their people on the subject of missions is not appreciated as it should be. On them depends in a large degree the development of a right spirit in this direction. Alas ! that many pastors should practically deny their responsibility in this matter. They sometimes treat a proposal to enter upon some effort that shall arouse their congregation to a deeper interest in missions as if it were an impertinence, nothing better than the scheme of an individual to further his own private ends. They often seem to forget that the most direct way to secure the spiritual life of a congregation is to arouse it from its slothfulness and selfishness and bring it to entertain some large conception of the kingdom of God. A letter received from a Connecticut pastor says : "I am looking for a generation of missionary pastors who will work their parish benevolences thoroughly." The minister from whom we quote this sentence seems to belong to the generation for which he is looking, if we may judge from a series of hektograph letters which he has sent to his people in connection with calls for their offerings to various missionary societies. He has an envelope plan, but he says of it : "The only envelope plan that will succeed is one with somebody who means business back of it all the time — one man's memory and one man's push and one man's consecration have got to see the thing through." This testimony as to the envelope system is true, as experience has abundantly shown. This is nothing against the scheme provided there is the man, whether in the pulpit or out of it, who will throw his energy into the matter from January to December. Would that there were such pastors in all our churches ; and we say this not more in the interests of the missionary work than for the sake of the churches themselves.

A MINISTER with his wife, from Kansas, accompany their consecrated gift with the following interesting statement: "We wish it given to African work for the following reason. It is the accumulation of weekly offerings dropped into a box made for the Moffat missionary work in Africa fifty years ago. A loved one whom we laid in her grave two years ago in the southwest part of this State, when a little girl in the town of Devizes, England, was lifted by Mr. Moffat at a missionary meeting upon the table in the church and thanked for her effort in collecting money for his African work. She always felt interested in African evangelistic work ever after. So after fifty years her box is brought into use for the same purpose. Surely she being dead yet speaketh. We hope that this year 1890 the good Lord may enable us to deposit a larger amount for the blessed work. How fragrant the memory of the dear saints who have passed on to the mansions of God! The map of Africa is ever before my eyes in my study as a living inspiration to my prayers and love."

IT is not wise or right that the health and lives of missionaries should be hazarded by living in houses that are unhealthy, "as the natives do," or on food that is innutritious, but sometimes the necessities of the case make such living imperative. When the necessity arises, our brethren are not wanting in readiness to meet the emergencies, and without complaint. Just now we learn of the missionary family at Hermosillo, Mexico, who are obliged to live in three small rooms in which there are no windows, and where the light and air must come from the doors or the wide cracks in the roof, which is supported by bare, unhewn rafters. It is hoped that a better residence can be found, but at present, owing to the hostility of the Roman Catholics, this is the best that can be done.

ONE of our exchanges which we always read with interest, *The Northern Christian Advocate*, while speaking in most commendatory terms of the American Board *Almanac* for 1890, advising all Methodists as well as Congregationalists to send for it, affirms that in the table of Foreign Missionary Societies of the United States given in the Almanac the contributions of the Methodist Church for foreign missions, counting in *all* sources of income, should have been stated as \$920,000, instead of \$566,139. We admit the force of the *Advocate's* argument, but we can hardly take any blame for our statement since we gave the exact figures sent us by a secretary of the Methodist Board of Missions in New York, to whom we forwarded our blank to be filled out. We did not have recourse to printed reports, supposing that a statement from the home office would be later and less liable to error. But it seems that in the Methodist Board the gifts of the coöperating Woman's Society are not, as in other Boards, included in reporting income. Of this fact we were not aware. We, however, tried our best to give a report of "The Bishop Taylor Building and Transit Fund," but could get no response to our communications. We are now heartily glad to learn that, including their Woman's Missionary Society, Bishop Taylor's Fund, and the proportionate share of the cost of administration, the Methodist Church gave to foreign missions during the last year the noble sum of \$920,000, putting it in the lead of all the denominations of the United States.

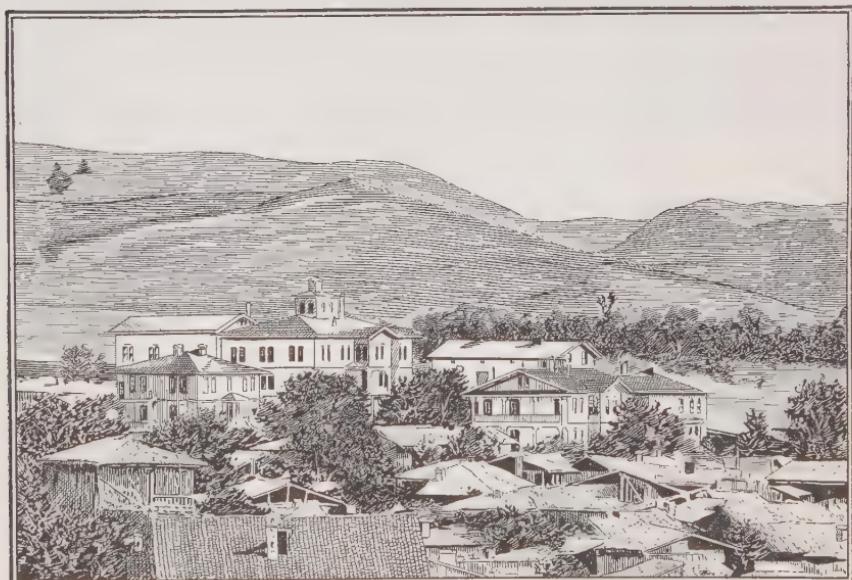
MR. WINCHESTER, in coming from China across the United States, had his heart stirred within him at seeing three or four churches in small villages of from four to seven hundred inhabitants, while he thought of the "magnificent parish of Pao-ting-fu with its three millions of precious souls." "Oh, if I can but give the people here a look at that distant work and people as I see them, they surely will know no limitations to their service in behalf of foreign missions!"

WE have been impressed by a sentence in a letter found in *The Pacific*, from Miss Perkins, of Mandapasalai, India, who is doing missionary service at her own charges in connection with our Madura Mission, and thus has a special right to speak on the matter. "I want to ask you to be very careful stewards of the Lord's bounty." One who is face to face with heathenism, and often passes through villages of from 100 to 500 inhabitants where a little prayer-house, though much needed, cannot be built for want of only \$10 or \$15, must feel deeply the folly and sinfulness of wasteful expenditures. Sums that are spent for mere trifles could be made wonderfully serviceable for the kingdom of God. Should not all Christians seek "to be very careful stewards of the Lord's bounty"?

THERE seems to be some hope that the Czar of Russia will interpose to prevent the oppression of Lutheran and other Christians within the Russian Empire who dissent from the Greek Church. The correspondent of *The London Times* in Vienna reports that the Czar, during a recent visit at Copenhagen, read Dr. Dalton's pamphlet on the persecutions to which the Lutherans in the Baltic provinces had been subjected, and such representations were made to him at the Danish court, that on his return he gave an unsolicited leave of absence to M. Pobiedonostzeff, the head of the Holy Russian Synod, instructing him to use the time in preparing a "full and convincing answer" to Dr. Dalton's pamphlet. The minister subsequently tried to obtain an audience of the Czar, which was refused, and the hope is expressed that the outcome will be a more tolerant treatment of all dissenters in Russia.

WE have just now another striking instance of the fact that the gifts of converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one of the New Hebrides Islands, volunteered to give the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities, of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrowroot contribution toward this object. Giving like this, were it practised among Christians generally, would make the Lord's treasury overflow.

WE are glad to give below a cut of Anatolia College, one of the most promising of the younger institutions established by missionaries of the American Board. Located at Marsovan, Turkey, sixty miles inland from Samsoun, on the Black Sea, it has for its field a district twice as large as New England. It has thus far more than realized the expectations of its founders, and is doing much in the section of Turkey between the Black Sea and the Taurus Mountains in the development of self-reliant, manly Christian characters. It is the source from which must come the teachers and preachers for this region. As will be seen from the cut, it has good buildings, and they are filled with students who pay for their education, as far as it is possible for them to do so. But the needs of the institution are many. Dr. George E. Herrick, now in this country, writes of it: "Are those who rejoice in such developments in Christian work willing to see



a few men who are content to carry a double load for a time crushed under the too heavy burden? This is precisely what will happen unless means are at once furnished to put qualified men at the posts now temporarily occupied by missionaries. The case is urgent to the last degree. We are too far from our base to solicit aid, little by little, and keep at it year after year. Some permanent provision for the college is imperative, and there is no College Aid Society that we on the foreign field can go to. Here at home it does not seem very difficult for a church to build a fine new edifice, enlarge Sunday-school and chapel, supply an organ, build a parsonage, *for itself*. Should not the streams that flow out be at least as full as those that supply our own needs?"

The sum needed to place this institution on an assured basis, providing for four chairs of instruction, as well as for the aid of students and the equipment of a "Self-help Department," is but little more than what would be required to endow a single professorship in a New England college. Who will give this sum? or who will give a part of it? Dr. Herrick will gladly receive gifts at the Rooms of the American Board in New York, 121 Bible House.

## HOW SHALL THE NUMBER OF MINISTERS AND MISSIONARIES BE INCREASED?

BY REV. H. N. BARNUM, D.D., OF HARPOOT, TURKEY.

THERE can be no doubt that the most important enterprise in the world is the world's evangelization. "Seek ye *first* the kingdom of God" is the divine command. Enter it yourself and then promote its extension. The affairs of this kingdom, in its earthly relationships, Christ has committed to his Church, and the leaders of the Church are its ministry.

Other things being equal, direct service is more efficient than indirect. Not every man can be an officer in the army, but the man who is qualified for leadership is out of his place in the ranks. So, not every Christian can be a minister. The large proportion are not fitted for that office. While it is the duty of every one to devote himself to God and to the welfare of his fellowmen, comparatively few have the natural endowments which qualify them for this particular form of service. Is it too much to say, however, that every man who is fitted for the ministry has a direct call to it?

The needs of our own land are emphasized by nearly all denominations alike. If with all the coöperating agencies the lack of ministers is so great in this country, what shall be said of the situation in other lands? No Christian, with any intelligence, can deny that the unfulfilled command of Christ to "preach the gospel to the whole creation" rests upon the Church to-day with an emphasis which has been gaining strength during all the ages in which it has not been heeded. I will not stop to ring the changes upon the phrases which describe the actual condition of the unevangelized world, — phrases which, to many people, have lost their force because they have become so familiar, — nor to describe the intellectual and social degradation, the desolation and darkness upon which no ray of light falls from the heavenly world, and which, even were there no hereafter, is such an appeal to our philanthropy as ought to arouse all who recognize the brotherhood of man to the most strenuous endeavor to save these uncounted millions from the awful woes of this present life. And how is the motive intensified when we picture these immortal beings going out from this gross darkness into the blacker darkness of everlasting night? The gospel is the all-sufficient remedy, and the only remedy; for Christ's redemption is as comprehensive as sin itself. As sin sets the passions loose and destroys the body as well as the soul, so Christ in saving the soul also saves the body. The gospel carries to men all those refining and uplifting influences which enter into civilization, as well as Christianity itself. While introducing the believer into the joys of heaven, it gives him a foretaste of that joy here. It saves men for the life that now is, as well as for that which is to come.

To those who study the fields abroad the demand for laborers is so great that they seldom venture to state it fully lest the mere statement may lead to utter discouragement. The fields which naturally fall to the American Board, and for which Congregationalists are especially responsible, are estimated to contain one hundred million souls. The last report of the Board shows that for these millions

we have 178 preaching missionaries, or one missionary to about six hundred thousand people, to proclaim the truth among them, to develop systems of education, to build churches, to create a literature, to lay the foundations of a Christian civilization, and to train their best men for leadership. Would it be considered an excessive supply to give one missionary to ten thousand heathen? Even this supply, one missionary to ten thousand people who are to be led out of darkness and superstition up into the light of Christ's spiritual kingdom, would require from the Congregational denomination ten thousand missionaries instead of the 178 now engaged in this work.

Putting together, then, the needs at home and abroad, the exigency becomes one of surpassing seriousness. What shall we say to these things? Has Christ laid upon his Church a burden too heavy for her to bear? Are the millions who are coming to these shores from all lands, who are reclaiming the wilderness, and dotting it all over with cities and villages, too numerous to assimilate into one compact and harmonious Christian nationality? Is providence opening the doors to other nations, and multiplying the facilities for communication so that distance is fast becoming annihilated, only to facilitate the introduction of commerce, which might be the handmaid of religion and an aid to the introduction of Christianity, but which without the restraints of Christianity generally becomes a curse to heathendom wherever it touches it? If the first sentence of this paper, that "the most important enterprise in the world is the world's evangelization," is true, if the Church is really committed to it as its first and great business, must we not insist that the Church, with the Lord Jesus Christ at her head, can outstrip commerce? Shall we confess that the children of this world are necessarily wiser and mightier in their generation than the children of light?

The obstacles which met Christianity at the outset were vastly greater than now, while the apostles and their associates and immediate successors enjoyed very few of our multiplied facilities. They had, it is true, the gift of tongues and the power of working miracles, which we do not need. They were a handful of ignorant men, without prestige, opposed by their own countrymen, and "hated of all men," and yet within three centuries Christianity became the most potent influence in the world. These men succeeded because they were thoroughly in earnest, and because God coöperated with them, as he always does with men who are wholly devoted to his service. Instead of being appalled by the magnitude of the undertaking, the very difficulties, along with the assured coöperation of our Leader,—coöperation proportioned to the degree of our energy,—ought to nerve us to simple-hearted, earnest endeavor.

Such being the need of men, the question arises: *How shall they be secured?* We read that our Saviour, "when he saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." This, then, seems to me the first thing to do—to take in the great needs of the world, the whiteness of the fields all ready to the harvest, to feel our own personal responsibility until it

becomes a great burden upon our souls, and then to *pray*: to ask the *Lord* to bring forward the men whom he will choose for this great work. This is a divine plan. Can we improve upon it? This prayer, like all acceptable prayer, must not only be earnest: it must be a prayer of faith, and must be accompanied with corresponding works. To put down the rebellion and save itself from destruction, an aroused nation put two millions of men into the army, and sustained them by the active sympathy of the men, women, and children of the North. Is not the Church equally able to furnish the Captain of our salvation with all the men he needs in this more desperate warfare against the prince of darkness and to redeem a world from his power? Can there be any doubt that the men will be forthcoming in numbers sufficient to meet every want, *when the Church comes to a sense of the obligation resting upon her*, and realizes the high honor and dignity of the privilege of coöperation with Christ in this grandest of all enterprises? Are there not hundreds and thousands of Peters and Johns and Pauls, brilliant men, men of refinement and culture, simple-minded and pious, fitted by nature and by grace to be spiritual guides, and to help men to a higher Christian hope and life, but to whom the world strangely presents greater attractions, and who have gone, one to his farm, another to his merchandise, and another to his profession?

How shall we account for this deplorable fascination of the world except that the Church, by coming into conformity with this materialistic age, has so far lost her spirituality that she is influenced and largely controlled by worldly maxims? Christian parents, when planning for the future of their children, are apt to turn them away from the ministry and other forms of direct Christian service, and excuse themselves with the plea that Christians are needed in every department of life. This disregard of a plain call of duty results in darkness of soul and spiritual barrenness. But it is not parents alone who are responsible. The Church is largely in sympathy with this feeling, and the young, who daily breathe a worldly atmosphere, are captivated by the allurements of the world. It offers the hope of more money than the ministry. The restraints upon worldly pleasures are less, and the road to honor is supposed to be a broader one. But how unworthy a motive for a citizen of heaven! How low an estimate is thus put upon the highest, the noblest, the most sacred of all callings!

If you dedicate yourself with all your faculties and powers to the Lord, to be used for the extension of his kingdom, you may not be rich, but you shall have treasures laid up in heaven. You may not partake largely of what men call pleasure, but you will have, even in this life, such peace of mind as the world cannot give—heaven begun below—and the fulness of heavenly bliss forever and ever. You may not do anything which shall attract special attention among men, but nothing that you do for God's kingdom shall be lost. Your work shall abide when every earthly thing shall have been swept away. You may or you may not have a name great among men, but every stone that you build into this spiritual temple shall bear your name, and your name shall also be written in the record of the saints and angels, and shall be honored to all eternity. "The righteous shall be in everlasting remembrance."

Then, too, a man's greatest possession, greater than houses and lands, or stocks and bonds, is a noble character; and the highest character is never the outcome of self-seeking. As a man's best possession is character, so his greatest, noblest work is the development of character in others. It is this, along with the honor of being a fellow-worker with Christ, that gives to the office of the ministry its supremest dignity. Can there be any doubt that when the Church comes to a just appreciation of the nobility of this high calling, and prays for the sending forth of the needed laborers with an earnestness begotten of a deep sense of its own responsibility and of the overwhelming demand, that the demand will be fully met; that the best men will be more ready to accept this office than any other; and that they will be more willing to go abroad as God's messengers, as ambassadors of Christ, even to the remote and desolate places of the earth, than to represent the republic at European courts?

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## CHANGES IN THE JEBEL TOUR REGION, EASTERN TURKEY.

BY REV. ALPHEUS N. ANDRUS, OF MARDIN.

It may be of interest if I write of some of the impressions I have received upon revisiting the Jebel Tour region and Sert after an absence from it of more than two years.

I. I was forcibly impressed with the rapid increase of *financial distress*. This was more especially the case in Sert and the region known as the Gherzan. About one third of the Sert congregation, as many as fifteen families, have been obliged to go elsewhere in search of a living; and should the causes which have occasioned the present stagnation in all lines of business continue to operate, it will not be long before a still larger number will be obliged to follow them. And the Protestant community in that city has suffered less, in proportion to its number, than any other community. I observed that the scale and style of living of all classes of people, almost without exception, had been materially reduced. The dress of the congregation bore unmistakable signs of a less prosperous financial state than they had heretofore enjoyed. Among the farmers the proofs of a straitened state of affairs are to be found in an increase of mortgages upon fields and vineyards, on the one hand, and a decrease of stock with which to work them, upon the other. The area of unworked land around the villages increases, the number of unkept vineyards multiplies, and more beggars go about the streets of the larger towns and cities, whither the bankrupt farmer has fled to escape the ruthless clutches of the tax-gatherer. In fact, those in city or town or village who are not more or less encumbered with a heavy debt or debts are the exception in every community. One of the worst features of the economic condition of the country is the vast amount of private indebtedness; and one of the worst features of the moral condition of the country is the moral obtuseness of the people respecting the obligations of creditors.

II. I was much impressed with the increasing *readiness of the people*, of all nationalities and sects, to *hear the truth*.

This fact seems to me to be accounted for by three causes, at least, which are operating to occasion it, namely : —

(1) The quiet, unobtrusive efforts of the touring colporters and evangelists up and down the field. These labors are bringing the gospel to the notice and attention of many who, but for these efforts, would never receive any information respecting Christ and his salvation. A greater interest and, in some instances, excitement is occasioned by these efforts among the Moslems and the Jews than among the nominal Christians.

(2) The steady influence of established Protestantism among the villages. There is an influence exerted by the existing communities which, whether stronger or weaker, according to the number and character of the community, is steadily and surely drawing the attention of men to something which they begin to perceive is different from anything in the way of religion that they possess, and which they are beginning, too, to suspect is better than that with which they have been trying to satisfy themselves hitherto. Even where this influence is not aggressive it still possesses the negative value of a *protest* both against false systems of religion and perversions of the true system. Protestantism always leads to inquiry.

(3) The results of the feudal strifes, so constant, especially in the Jebel Tour region. These results are wounds, imprisonments, loss of relatives killed in these encounters, loss of property through the thefts and pillage of their foes, and not infrequently expulsion from their homes for a season, at least until their party becomes strong enough to turn the tables upon their enemies. One would not at first thought expect that these things should constitute a cause why men become more ready to listen to the truth. But my own observation in villages where these things had especially abounded compelled me to see that here is another illustration of the truth that the Lord knows how to bring good out of evil. I had visited these villages before when to have attempted to talk as we did on my recent visit would have resulted in our being not only silenced but hustled out of the village.

III. I was also greatly impressed with the fact that the villages in which there was a Protestant congregation were in a relatively better condition than the surrounding villages. The gospel seems not only to have directly benefited those who have openly received it, but also indirectly to have brought some blessings to the rest of the villagers in the places where it has established itself. Especially in the Jebel Tour region it was noticeable that such villages were not disturbed by the feudal strifes about them, nor harshly treated by the ruthless tax-gatherers. Withdrawal from the parties creating these disturbances, and also a clearer apprehension on the part of the Protestants of their civil duties and their civil rights, together with a course of conduct accordant with them, have chiefly contributed to the relative prosperity of the villages in which they reside. The difference between these villages and the many others about them has been remarked by others — some of whom are not Protestants — so that such villages have become quite an object-lesson on the preserving power of the gospel.

IV. I mention one other impression produced upon me as to the fact of the improved moral condition of the Protestant congregations themselves. The con-

trast between the Protestants and the non-Protestants is becoming more and more pronounced. The *moral sense* of our communities is being gradually toned up into closer conformity with the biblical standard of moral obligation in respect to character and conduct. We need always to bear in mind the power of old habits and the strength of the deterrent forces continually operating all about them,—the vitiated moral atmosphere which they are compelled to breathe,—in estimating the rate of moral progress of these Protestant communities. While the movement is a slow one and a spiral one, so as to appear at times retrogressive, still it is an upward one, and the way is being surely prepared for future enlarged spiritual triumphs among them.

On the whole, then, while there are as usual many things to discourage, I feel more hopeful respecting the outlook in our field than I have felt for a long time past, and rejoice that the Lord has once more returned me to this work in which I desire to spend and be spent in his name.

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#### ANOTHER MISSIONARY TESTIMONY TO PRAYER.

BY REV. CYRUS HAMLIN, D.D.

THE paper on Prayer presented at the late meeting of the Board is worthy of profound consideration. It has turned my thoughts to many exigencies of missionary life when prayer seemed to be our only resource, notably the following.

In the year 1839, my first year of missionary service, all the American missionaries were ordered out of the empire. The order was communicated to Commodore Porter, and he advised us that he could not protect us. The station at Constantinople was very much weakened. Mr. Homes had just left to join Dr. Grout in researches among the mountain Nestorians. Dr. Dwight was in America and Dr. Schaufler about to leave for Vienna. There seemed to be no earthly resource. The English ambassador, Lord Ponsonby, was a nobleman of the very worst sort and would have been glad to see us go. Armenians had been forbidden, under pain of anathema, to call at any missionary house. We were "minished and brought low." The missionaries all resolved to yield only to force, and we sent home an appeal to our government, claiming the same rights that were accorded to Romish missionaries. Commodore Porter smiled at the appeal as useless, but we gave ourselves unto prayer. We met together, morning, noon, and night, for united prayer. Dr. Goodell did not lose his hopefulness and cheerfulness, but there was a peculiar solemnity in everything that was done and said. Right in the midst of this crisis Sultan Mahmoud died, his forces were utterly routed at the battle of Nezib, and his whole magnificent fleet was betrayed into the hands of Ali Pasha of Egypt. A young sultan and a wholly new government came into existence, the patriarchs and bishops were changed. Where were the enemies of our work? "God blew and they were scattered." We joyfully resumed our work without waiting to hear from our government, with none to molest us or make us afraid. Our confidence in God was not in vain. All the missionaries acquired new strength and confidence for the trials to come.

## THE TRAPPISTS IN SOUTH AFRICA.

BY REV. JOSIAH TYLER, OF NATAL.

THE Trappists, an order of Jesuits, have lately commenced work in South Africa on a large scale. In Natal they have an estate of 20,000 acres, and in Griqualand of 50,000 acres. Their professed object is to convert the Africans to their faith, and their *modus operandi* is to civilize them first, then to make Trappists of them. From what I know of native character after many years of observation and experience, I think the Natal Zulus will object to the self-denying rules of their community, and that after a few years of civilized life, if they have not divine grace in their hearts, they will return to their old heathen customs.

A few months ago I visited Marianhill, the largest monastery the Trappists have in Natal. The prior of the establishment, the Abbot Francis Pfanner, received me with great politeness, and conducted me over the premises, explaining to me freely his plans and methods. I found him to be a man of unusual intelligence, and though a German, as are a majority of those under him, he had a good command of the English language. He was hard at work acquiring the Zulu dialect, and when he ascertained that I was about to visit the United States after forty years of missionary life, he said: "I wish you would leave with me your knowledge of the language." I was surprised at the size and number of buildings lately erected at this monastery. The church was capable of holding, I should judge, 2,000 people, and monks and nuns were silently performing their devotions, as I have seen them in civilized countries. St. Joseph's Industrial School was another building of good proportions. All the workshops were full of activity, but I noticed that the *white* monks did not utter a word. On inquiring the reason for this, I was told that perpetual silence is imposed on all Trappists under the Benedictine rule. As the prior expressed it to a friend, who asked why the monks were prohibited from speaking, "There are reasons spiritual and secular. Silence is spiritually beneficial. It is secularly beneficial, inasmuch as there is no quarreling when there is no talking, and there is much more work done." The Zulu lads, I perceived, however, were chatting and laughing over their work. Indeed, they would not be Zulus were it otherwise.

At present there are 170 monks at Marianhill, and the nuns in a convent half a mile away number 120. Fifteen more are expected. Three hundred native boys and girls are under tuition. Very little knowledge is imparted except *industrial*. Zulu boys who have been there three or four years have become in many instances good masons, blacksmiths, carpenters, shoemakers, and printers. The girls are taught to sew, knit, and cook. The rearing of bees is one of the industries to which great attention is paid, the queens being imported from Italy. Papers are published on the station, in four languages,—Polish, German, English, and Zulu,—and a variety of schoolbooks have been printed. The greatest zeal is manifested, and colonies will soon be established among the various tribes in Natal and in other parts of South Africa. Where the money

comes from to support this large monastery, I do not know, probably much of it from Germany.

To what this extraordinary movement will grow, it is impossible to predict. The abbot has lately applied to the Natal authorities for an additional grant from the Native Educational Fund — on the ground that his mission is doing more than any other in the matter of teaching industrial trades. The inspector of native schools in Natal has reported unfavorably in regard to them, saying that “their system is harmful in its effect on the Zulu mind, unfitting them for their duty as colonial citizens.” The Council of Education is divided as to the desirability of acceding to the abbot’s request.

The Trappists have not interfered directly with the American Mission among the Zulus, except in one instance, and this doubtless without the abbot’s knowledge. A monk once told a native evangelist from one of our stations that he “must stop preaching.” The native was holding a padlock and key at the time, and he made this reply: “You take this lock, fasten my mouth with it, and take the key, and yet I will continue to preach the gospel.” Educated Zulus look with disfavor on these new teachers. One of them, named Mxakaza, lately sent to a Natal paper the following letter: —

“Your readers and the abbot of Marianhill may wish to know what we natives think of the Amaroma (Trappists). It is to keep us in darkness rather than in light. True, they are getting numbers of our people to them through their kindness, free education, clothes, food, and the cheapness of goods sold in their stores. It is for this they are liked, and are able to win over our children. I think of the poetry in the Third Standard Reader of ‘The Spider and the Fly.’ Is this the reason why they are called Trappists, because they trap people with their kindness? Much is said of this people, how they shut up men and never allow them to speak. Has not God given us tongues to talk with? But this, I suppose, is church rule and church discipline, silence being the means of submission. You say, Mr. Abbot, you prefer the raw article as material for conversion, because if we wish to convert one of these drilled Kaffirs, we have first to wash off the inferior varnish. First of all, Mr. Abbot, you have to prove that the varnish wherewith we *drilled* Kaffirs have been varnished is inferior to your own. I have learned what your policy is, and I shall not cease to warn my people by my pen and tongue against accepting your teaching. And you will never succeed in washing, no, nor in scraping off, the varnish from Mxakaza.”

## THE DECADENCE OF RELIGION IN CHINA.

BY REV. GEORGE OWEN, OF PEKING.

[The following striking paper appears in *The Chronicle of the London Missionary Society*, from the pen of Rev. George Owen, of Peking. We give it here since it sets forth in such brief and striking way the falling away of the Chinese from the purer faith of the early days.]

THE history of China is a striking instance of the down-grade in religion. The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy

to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral governor of the world and the impartial judge of men.

But gradually the grand conception of a personal God became obscured. Nature-worship crept in. Heaven and earth were deified, and God was confounded with the material heavens and the powers of nature. Heaven was called father, and earth mother, and became China's chief god. Then the sun, moon, and stars were personified and worshiped. China bowed down to "the hosts of heaven." The great mountains and rivers were also deified and placed among the state gods.

This nature-worship continues in full force to the present time. In the southern suburb of Peking stands a great marble altar to heaven, where the emperor, accompanied by his high officials, worships on the morning of the winter solstice and other occasions. In the northern suburb is a large square altar to earth, where he worships on the morning of the summer solstice. In the eastern suburb there is an altar to the sun, and in the western suburb an altar to the moon. But nowhere in Peking, and nowhere in China, is there a single temple or a single altar dedicated to the worship of *Shang-ti*, the god of the ancient classics. Nature has taken the place of God.

Polytheism and idolatry followed. From the dawn of history the Chinese worshiped their ancestors, regarding the dead as in some sort tutelary deities. This naturally led to the deification and worship of deceased heroes and benefactors, till the gods of China, increasing age by age, become legion. Her well-stocked pantheon contains gods of all sorts and sizes. There are gods of heaven and earth; gods of the sun, moon, and stars; gods of the mountains, seas, and rivers; gods of fire, war, and pestilence; wealth, rank, and literature; horses, cows, and insects.

But the degradation did not stop here. The Chinese sank lower still and became demon-worshipers. Charms — long strips of paper bearing cabalistic characters in black, green, and yellow — hang from the lintels of most doors, to protect the house against evil spirits. Night is often made hideous, and sleep impossible, by the firing of crackers to frighten away the demons. Almost every village has its professional exorcist and devil-catcher. The fear of demons is the bugbear of a Chinaman's life, and much of his worship is intended to appease their wrath and propitiate their favor. And once a year, during the seventh moon, a gigantic image of the devil himself is carried in solemn procession through every town and village, followed by the populace, feasted, and worshiped.

Animal-worship, too, is rife. In some parts of North China certain animals are more worshiped than the most popular gods. The fame of even the largest temples is often due not to the gods they contain, but to the supposed presence of a fairy fox, weasel, snake, hedgehog, or rat. These five animals are believed to possess the secret of immortality and the power of self-transformation, and to exercise great influence over the fortunes of men. Their pictures hang in thousands of homes, and their shrines exist everywhere.

I have seen crowds of men, women, and children worshiping at an ordinary fox burrow. And I have seen one of the great gates of Peking thronged day after day with carriages and pedestrians going to worship a fairy fox supposed to have been seen outside the city walls. Any day, small yellow handbills may be seen on the walls and boardings of Peking, assuring the people that "prayer to the venerable fairy fox is certain to be answered."

Thus low have the great Chinese people fallen, literally fulfilling the words of the apostle Paul : "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the result of four thousand years of continuous national life. During those long centuries China has grown enormously in power, wealth, and intelligence. But in religious knowledge the rolling centuries have witnessed only gradual degradation and decay. China, "by wisdom, knew not God."

Once upon a time a wise man and a simple child of nature were put into a labyrinth without a clew to see which would find his way out first. Both perished in the vain attempt. Neither wisdom nor simplicity prevailed. The Chinese, with his civilization and learning, is that wise man, and the African savage is that child of nature. Both have failed to find God, and have become worshipers of blind nature, dead men, evil demons, and dumb animals. Without the Bible, man is without a lamp unto his feet and a light unto his path. The Bible is the only clew to the perplexing problems of life, and the only light through the dark valley of the shadow of death.

A new era has begun in China, an era of railways, telegraphs, and science-schools. Before the fierce light of modern science the gross idolatry of China must gradually disappear. But science, like the sun, conceals more than it reveals — it shows us earth, but shuts out the heavens with their infinite starry depths. Science may destroy the idols, but will not reveal God. It may breed skepticism, but will not inspire faith. And I would rather see the Chinese polytheists than atheists. Superstition is better than unbelief. Only the Bible can give back to China the lost knowledge of God, and we have now a grand opportunity of giving her that Bible. The whole of that great empire is now open to us, and we are free to preach the gospel and to distribute the Word of Life among its teeming millions. Christians, seize the opportunity ; give, pray, hope for China's salvation.

### *Letters from the Missions.*

#### *Marathi Mission.*

##### ANNIVERSARY MEETINGS.

DR. FAIRBANK, of Ahmednagar, writes :

" Our anniversary meetings, which began Thursday morning, October 24, and closed Sunday evening, are ended, and now the crowd which filled the church

during three sessions daily for those four days is dispersing. Those who came to the feast will go to their village homes and tell those who could not come the wonderful things they have seen and heard. The meetings were very interesting. The addresses were sensible, practical, and suggestive ; the prayers devout, though not

as trustful as Mr. Moody's; the singing excellent, charming, and inspiring; the audience quiet and attentive. At the evening sessions the audiences were largely of intelligent outsiders. Some of the seed sown must have fallen in good ground. May it speedily spring and bring forth fruit a hundredfold!"

#### A CRY FROM SHOLAPUR.

Mr. Gates sends an account of some pressing needs at his station. Some of these needs, we are happy to say, have already been met by the special gift of a generous friend, while others are still pressing. Of them Mr. Gates says:—

" During the last seven years the work in my district has developed so that there are now upwards of one hundred Christians in sixteen villages (outside of Sholapur). Three churches have been organized, with one pastor for all. There are eight schools. There would be practically no limit to the extension of the work for some years to come (and there ought not to be) if we had the means. Schools are urgently needed and asked for, some of which would probably develop into churches. The needs are of funds (1) for the support of teachers, and (2) for building houses, where none can be hired. The Board has not as yet made any grants for building in this district, except what I have raised myself. Do you ask why the people do not build? They are so poor that if they want a well for drinking water, the government digs it for them. If they want a shelter for passing travelers, government builds it.

" Look at the needs in a few places. In one village where there is a church there is no suitable place for meeting. The last time I was there we tried to meet under some trees, but the ground was so muddy that we had to abandon the place. We then went to the *chowdē*, but the men only go there. The women went home. The school is held in the *chowdē*, but is subject to all sorts of interruptions.

" In another village a good school was opened, with about thirty scholars, but

there was so much difficulty about getting a suitable place for the scholars to meet that the work had to be given up. In another large village the people have been asking for a school for several years. They were so urgent a few months ago that they proposed to apply to some other mission, if they were not likely to get help from us. I sent a teacher there in November last, but he has been so troubled about getting a house to live in that it has seemed several times as though the work would have to be abandoned. I have bought a good site for a house at a low figure, but have not the money to build. There is great need of a preacher there as well as of a teacher. It is hard for a young man to be in such a place with no Christians within twenty miles. There are a score of villages in my district where there is a good prospect of early fruit if work can be carried on for a time."

#### Madura Mission.

##### AN ORDINATION.

MR. NOYES, of Kodikanal, reports that on October 15, the day on which the Annual Meeting of the Board began at New York, Mr. G. Pakinathen was ordained as pastor of the Kodikanal church. Of this interesting event Mr. Noyes says:—

" Mr. Pakinathen had passed a very satisfactory examination before our North Local Church Union, a kind of consociation of pastors and delegates, which convened for the purpose during the sessions of our September meeting in Madura. For the ordination several of the missionaries and pastors were invited to come together here. Four pastors took part in the exercises. Brother Chandler preached the sermon; Dr. Chamberlain led in the ordaining prayer, and I gave the charge to the people. Our church was crowded. Not only were all the members of the congregation, men, women, and children, present, but quite a number of Romanists and Hindus also attended. It was a day of rejoicing. The members of the congregation had bought for the pastor two entire suits of new clothing, cotton and

woolen, and provided a sumptuous feast at his house after the ordination.

"The young man had been accustomed to wear gold earrings, but on his ordination day he took these off and made an offering of them to the 'Charity Fund,' a voluntary act on his part, and a good example to his people. This young man I have known from infancy. He was sent to school by me as a boy, was supported by me through his course of study, and was employed by me, first as a teacher, and then as a catechist and preacher, for several years. Since the month of January of the present year he has attended to some of the pastoral duties here, as a kind of colleague to myself, and I have full confidence in him that he will be a faithful and successful pastor of this church, and a great help in carrying on the evangelical work on these hills. I wish we had many more workers of his stamp, for we shall be obliged more and more to entrust the hand-to-hand work with our native agents, and missionaries will have to spend their time and strength as leaders and superintendents."

#### DEDICATION AT PERIAKULAM.

Mr. J. S. Chandler, of Periakulam, writes: —

"On Thursday, October 17, the Christians came to the mission bungalow and escorted to the newly enlarged church the missionaries and others. The procession included four teams, conveying Rev. J. P. Jones, Misses Swift, Root, and Perkins, the missionaries of the station, and the native Christian women. Fortunately, the floods in the Pambar had decreased so as to present no obstacle. The old church, a rectangular structure, measuring inside 36 by 13 1-4 feet, had been enlarged by taking down the walls on either side at the pulpit end for 13 feet, sustaining the ends of one beam by iron pillars from Bombay, building arches and adding extensions, each 11 by 13 feet, changing the shape of the church to that of T.

"Pastors David, Nallatambi, Picheimuttu, and Pakinathen were present as guests, and assisted in the exercises

of the dedicatory service and of the communion.

"The sermon was preached by Rev. J. P. Jones, and was eminently appropriate.

"The financial statement made by Rev. C. William, the pastor of the church, showed that the enlargement had cost Rs. 615, of which Rs. 300 had been given by the mission, and the rest raised by the efforts of the people.

"A number of gifts were presented, such as a new pulpit, a baptismal font, a pair of candlesticks, a pulpit-cover, and an elegantly bound Bible. A suitable pulpit chair and a communion set were also assured, and a sum of money for rattan mats. Between the two services the women presented their offerings, which amounted to Rs. 13.

"The new font was used in the baptism of two converts from heathenism and a number of infants.

"The people of the congregation were filled with rejoicing, and met again in the evening, entirely filling the church. Many of them had given very liberally for the work, but this occasion called forth their generosity in various pleasant ways, such as providing for their guests. May the presence of the Lord always fill the place."

#### *Hong Kong Mission.*

##### INTERESTING CONVERTS.

MR. HAGER, of Hong Kong, while absent from his station, at Tai Long, wrote, on October 10: —

"Leaving Hong Kong with a favorable wind on the afternoon of the first of October, I arrived in Kwonghoi the following day, whither the Chinese boat carried us in less than twenty-four hours. (Sometimes the journey occupies three or four days.) The few days before the Sabbath were spent in instructing two candidates for baptism and in preaching to the heathen every night. I had not thought of baptizing any one, but being earnestly requested by these two men, I considered it best to receive them into the church. Though their knowledge of scriptural truth

was somewhat limited, they appeared so willing to give up everything for Christ that it was a pleasure to receive them.

"One of these was a silversmith, of whom there are a great many in China; but their chief business is to decorate the gentle sex, and not to make images to be worshiped. This young man of twenty had once been in Singapore, and only returned to China a few months ago. Soon after his arrival he came to our chapel, where he learned something of the teaching of Christ. Being interested in the truth, he came every evening for two months, when he was quite urgent that I should baptize him. I told him that it entirely depended upon him, as I could not refuse to baptize him if he truly believed in Jesus and was willing to follow him in the observance of his commandments. On the first evening of our arrival he asked me, 'Can I receive Christian baptism and still work on the Sabbath?' I did not give him a direct answer, but asked him whether Christ gave up all or only a part for him. He quickly replied, 'All.' 'Then what should you do in your present circumstances?' I asked.

"He did not reply, but I saw that he was determined to give up his Sunday work. Accordingly, he went to his employer and told him that he wanted to rest four days in every month, to which his employer strongly objected, and furthermore told him that if he persisted in becoming a Christian he must go elsewhere to find work to do. Nothing daunted, however, the young man decided not to work on Sunday, and to follow Christ. So when Sunday morning arrived, he came early to our chapel and studied and worshiped with us during the whole day. He expected to be out of employment on the following day, but when he asked his employer whether he should go to work on Monday morning, he was told that he could do so for the next two or three months. And now every day he comes to our chapel, both morning and

evening, and reads and prays with us. Such earnestness and stability of purpose is a sufficient answer to all critics of missionary work in China, like Lieutenant Wood, who say that all the converts receive four dollars per month and are engaged on missionary premises.

"The other man is about thirty-six years of age and was formerly a vegetarian, who has been trying to 'lay up merit' for himself in order to obtain the peace of heaven. Unknown to me he has seen me stoned in Yeung-kong, and has read our books for several years. He has been suffering with inflamed eyes for some days, and he asks God daily to heal him. I like to see such simplicity in Chinese prayers, for many deal only with generalities, and are in nowise specific. I tried to impress upon both these men the idea of the necessity of being true to God, as a mere profession was of no value to the church or to themselves.

"We are still praying for two others whose hearts have been touched with the truth, but who have not had the courage thus far to confess Christ before the world. One is an old widow woman who, I believe, trusts in Jesus; but several impediments have hindered her from making any public avowal of her faith. Her son and daughter are much opposed to her becoming a Christian. Her neighbors also ridicule her, so that she has been persecuted on every side. If Chinese custom were not so strict as to the association of men and women, we might visit her and instruct her, but now my helper can only occasionally visit her and strengthen her faith.

"The other is a young man about to be married. When a child he was bought by his present adopted father, and he is somewhat of a slave, though enjoying the rights of sonship. For him to become a Christian will require courage and faith, and at present he seems to be very weak. At heart I think he believes in Christ, but there are many persons to hinder his progress in the divine life."

*Foochow Mission.*

## OUT-STATIONS OF SHAO-WU.

MR. WALKER, writing from Shao-wu October 4, reports an absence from his station for twenty days while touring through the country, part of the time in connection with Dr. Whitney, and part of the time with Mrs. Walker and her daughter. The time was spent in examining the villages, preaching, healing, etc. Mr. Walker says:—

"The general features of the region are numerous valleys between hills of moderate height, which abound in springs for irrigating the rice-fields. The population is dense, but I have not secured any data yet as to what it is. The local speech is quite different from the Shao-wu, but the latter is pretty well understood. The people are ruder in manners than the Shao-wu people, and more industrious. Wherever we went the women were busy spinning and weaving cotton or hemp, a thing not seen about Shao-wu. We found the inquirers ignorant, of course, but we hope that some of them are sincere. There are inquirers in two other villages besides the one where we stayed. We visited the house of one whose village is three miles or more from Kiang-ping-fang, and held a service in his house, which was attended by some of his neighbors. This region is an important one in itself, and besides is halfway to T'ai-ning, the next district city south of Shao-wu.

"We went to the village of 'Black-rock-flat,' where we remained in the house of a Christian for nine days, though, to tell the whole truth, the house contained seven or eight nearly related families, only three of whom can be called Christian. We had one dark room, upstairs, reached by a ladder, and just large enough for a table, two beds with a curtain, and good standing room between, and room for two or three baskets besides. The village is nearly three thousand feet above Shao-wu, so there was plenty of fresh air and shade or sun outdoors, as we might wish. We had fine opportunities for work, and enjoyed a nice respite from the heat, which is holding on uncommonly long this fall.

I made two excursions to new villages, setting out each morning with a teacher, a hospital assistant and native Christian, expecting to return at night, but each time the miles were so long and so steep that we accepted invitations to stay overnight. There are some vegetarians in that region, and the teacher with me, who had once been a vegetarian, attacked the notion most vigorously. I witnessed, and to some extent shared in, several lively discussions which he had with various parties. But as the local dialect is quite different from that of Shao-wu, I could not always follow the line of discussion.

"On Sunday, September 22, we received two men to the church, administered the communion, and had interesting services all day. In the evening especially the attention seemed uncommonly good, and next morning one of the Christians informed me that several more persons had announced their intention of becoming Christians. He added, 'If you could only live a hundred years longer!'

"We reached Yang-ching-k'eng Friday of that week and were joined the next morning by Dr. Whitney and family. The main topic of interest there was the building of a chapel. The present owner of the house where the Christians now worship is not well affected toward Christianity, and dislikes their having meetings there. The Roman Catholics have put up quite a fine chapel at 'Big-bamboo,' about three and a half miles away. And these things make our people anxious to have a chapel of their own. We promise them that if they will find one half of the funds, we will furnish the other half. During our stay there, a site was fixed on and bargained for, a site large enough for a good-sized chapel, with room left for us to put up an addition for our own use, when visiting that region. It costs them ninety taels, silver, equal to about ninety-two or ninety-three dollars in gold. When we left there last Tuesday morning the deed had just been signed, the deed of sale to three trustees of the 'Yang-ching-k'eng, Jesus Doctrine, Common Government Church.'"

## ADDITIONS.

Mr. Hubbard, of Foochow, sends the following encouraging items:—

"On July 28 Mr. Hartwell received five persons to the church in the city; at the preceding communion thirteen were received. September 1, I received two to the church at Hapwo; September 8, I baptized one person, on probation, at Sharp Peak; four probationers wished to be received to full communion, but it was decided to have them wait till the next communion, when, it is hoped, they will show that they are sufficiently advanced in Christian doctrine and life to be received without hesitation. At Sharp Peak I have conducted one service each Sabbath, except when at Foochow and one Sabbath when ill. We have had two services each Sabbath for the Chinese. Dr. Baldwin, Mr. Hartwell, and Mr. Woodin have taken turns at this work also. The change of feeling on the part of the villagers toward us and the gospel is quite marked, and we have just reason for encouragement."

*North China Mission.*

## THE YUCHO REGION.

MR. WILLIAMS, of Kalgan, writes of the Yücho district:—

"Going up the river to Tsai Ke Bu, thirty miles distant, we spent Sunday there, preaching on the street. More than twenty patients had come from this place to be cured of opium-smoking, within two or three years. The helper made inquiries, and found that every one had gone back, although some had abstained for a year or more. I am now almost skeptical about any really reforming

"On one forenoon, we saw the cruelty of foot-binding illustrated. I heard a child crying for a long time at the inn. Then she came in for an errand, and I asked: 'Is she crying because her feet have been bandaged tighter?' 'Yes,' said the father. We traveled on, and saw a crowd around a well. Going up, we found a young woman just drawn out, apparently

lifeless. In drawing up the bucket, her little feet caused her to lose her balance and fall into the well.

"The premises adjoining those we have rented for so many years at Yücho were formerly occupied by a mandarin. In July, this year, a gardener was at work there, when he unearthed twelve gold bars, valued at \$30,000. Formerly the place was offered to us for sale, because its proximity to foreigners made it undesirable to the owner.

"At Ching Ke Ta an offer was made of a few rooms for a place of worship, free of rent. It is much needed, for then one excuse for not meeting on Sabbath will be taken away. The Bible-woman there has several scholars, and says the women hear gladly. Mrs. Williams finds many families to visit, more than ever before."

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Japan Mission.

## A STEADFAST CHRISTIAN.

MR. ROWLAND sends the following interesting stories from Okayama, under date of November 18:—

"In Kurayoshi, one of the out-stations of Okayama, there is a little band of half a score of believers. One old gentleman from a distance is temporarily there, and one old lady has been in the town for a time. But all the Christians who belong in the place are young men of the average age of about twenty. They have never had an evangelist for any great length of time, and during their two or three years of Christian experience have met with frequent and trying persecutions. During the last days of August or the first of September one of their number, who was teaching in a common school near home, met with so much opposition on account of his faith that he was obliged to leave the school. He went back to the house of his father who was a druggist. As soon as it became known that there was a Christian son in the house, the old customers boycotted the business outright. They wouldn't have any Christian medicine. They went so far as to return medicines already bought, all, it is

thought, at the instigation of Buddhist priests.

"On seeing his business go to ruin, the father, hitherto comparatively indifferent, began to urge the young man to give up his faith. This the son could not do. Then he was besought to give up association with the Christians. In this case he might believe *in his heart* if he wished to do so. He must only deny Christ before the world. On his refusal to comply, his father began to talk of imprisoning the boy in his own house, to cover the shame and recover the business. After due thought and prayer, the boy, with the single garment he wore, fled one night and went to Tottori, a distance of thirty miles, to the next nearest company of Christians. He told his story and how he had thought it better for himself and for his parents that he should leave home. The Christians of Tottori befriended him. But in a day or two the father came in pursuit and again urged the boy to renounce his faith and go home. Here again, though a boy of only eighteen and heir to the house, he was firm. The Tottori Christians thinking it unsafe for him to remain so near his father, one of them came with him eighty-five miles further to Okayama, where he was received into the home of one of the Christians. While here he commended himself to us all by his quiet modesty, his faith, and his earnest desire to have the gospel sent to his native place. I scarcely ever talked with him when he did not mention his desire that an evangelist be sent to Kurayoshi. And he spoke of it with feeling.

"During the first days of October, while we were in Kurayoshi for a few days, the mother of the boy, for the first time, attended one of our services. The Okayama man into whose house young Tokemoto had been received, was with us. He saw and talked with the mother and uncle, the father being away from home. The family seemed moved by the Christian love that had been shown the son in Tottori and in his longer stay in Okayama. One Okayama friend, staying

a week after we came home, was able to make arrangements for the boy to return home with the promise of being unmolested in his Christian life. Young Tokemoto then went home and found a hearty welcome. He soon secured again a position to teach school. And now, being in his own home and having employment, he is full of joy to see his own mother willing to hear of the faith that has made him strong. He expects to enter the special theological course of the Doshisha next fall, with the consent of his own family."

#### A SENATOR BECOMES A PREACHER.

"The story of another life has come to me to-day and it may be worth repeating. I have heard snatches of it before, but to-day for the first time met the man and heard it from his own lips. It shows God's leadings in a striking way.

"Some eight years ago Dr. DeForest's exposition of the Ten Commandments fell into the hands of a certain man in our neighborhood. He read the book with interest and pronounced Christianity a good thing. But he thought no more of it. The idea of becoming a Christian himself seems not once to have entered his mind. He was a member of the local assembly of Okayama prefecture, a man of some influence. [This office corresponds nearly to that of a state senator in America.—ED.] While in Okayama, attending the sessions of the legislature, he put up at a hotel near the Christian preaching place. Here he frequently heard the singing of hymns, and a few times went to the door and listened for ten minutes or so at a time to the preaching by Mr. Kanamori. He became dissatisfied with his life. The barrenness and emptiness of it were oppressive to him. He went to Osaka to seek relief in travel and the new sights. On his return he rode in the same steamer with Miss Barrows, of Kōbe. Not a word was said, but her face deeply impressed him. He thought, 'Here is a Christian. If Christianity produces such fruit, is n't it the religion that will give me peace?' He thought much upon the kind of men

Christianity makes. He was moved by those influences, but not to the point of decision. He returned to his home and while there Mr. Cary chanced to go to his village to preach. On the way Mr. Cary called at his house. He went out to the meeting and for the first time really listened to a Christian sermon. On the way home Mr. Cary's helper stayed at his house over night and over Sunday. At that time the man promised to attend church at Takahashi the next Sunday. He went and at that first service the Christians were subjected to a notable persecution. The house was attacked. Stones and clubs were thrown into the room so fiercely as to endanger the lives of the worshipers. At that time he was deeply impressed by the way the Christians received such treatment. There were young children and old ladies in the meeting, he says, but there was no great excitement, no special fear, and every person escaped unharmed.

"At one time this man studied the Bible earnestly and almost continuously for two weeks, praying, 'O God, if thou dost exist, reveal thyself to me.' He at last believed, and was baptized in January, 1885. Still he had not the fulness of light he craved—could not understand the Bible as he wanted to do. A year later he again set about an earnest study of the Bible and prayer. This time he found the fuller revelation he sought, and for days was filled with great joy. Still another year later, having held his position in the assembly in all about six years, wishing to do a more direct work for the Master, he determined, after consultation with other Christians, to resign his office and prepare for the work of an evangelist. He entered the special theological course of the Doshisha in the fall of 1887, and has been studying there ever since. There is little doubt that when he has finished his studies he will be an able preacher. The earnestness that led him to lay down his lucrative and influential office for that of a minister of Christ will make itself felt in the pulpit and the parish. And how manifestly he has been led in it all!"

### *East Central African Mission. THE SCHOOLS.*

WRITING in October last, Miss Jones reported that her school was just then having a vacation. She finds it extremely difficult to obtain the consent of the parents to allow their girls to remain in the school. Her first girl had had a hard struggle against her mother, who came to the school, tore off her daughter's clothing, and tried to drag her home.

Mr. Ousley is now engaged in translating the Gospel of Matthew, and will soon begin upon Mark. He writes of his school:—

"It is having a vacation of three weeks after a term of four months. The last month's work of school was interrupted somewhat by the passing of Gunganyana's army and people through this territory. I heard, indirectly, yesterday that the Portuguese government of this colony had given two Batswa chiefs, for distribution among the sub-chiefs, £90 worth of cloth to pay them in part for the grain that they lost by the Bangunu passing through their territory. One of these chiefs, Pukumela, who presides over the large Batswa district of Ingwani, of which Kambini is a sub-district, visited us on his way to Inhambane. He seems well disposed toward us, even if he is indifferent to the work we are doing. I keep hoping to be able some day to visit this chief, and others that I have not yet been able to visit.

"At the close of school the five boys living on the station and going to school were told that they might go home and spend their vacation, returning when school opened again. Only one went, since they are not permitted to take their sleeping wraps with them, and because of the scarcity of food at their homes. There are, at present, nine small boys under our direct supervision, five having been taken to live on the station since vacation began. We don't know how long we shall be able to keep them, as grain is very scarce. We are now offering twice the usual price of corn, but can buy very little at any price.

These little boys are doing something toward raising native products for themselves; are required to work daily in their garden, besides other domestic chores—sewing, bringing their wood and water, caring for their house, etc."

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### West Central African Mission.

#### CALL FOR MEDICAL WORK.

A MAIL from this mission reached the Rooms December 31. The health report is good. Mr. and Mrs. Cotton left Benguella on the fifteenth of November for Bihé. Mr. Lee had gone in previously with Mr. Sanders, and the latter hoped to bring down one hundred men as carriers, so that he and Mrs. Sanders might return inland. Mr. Fay, at Kamondongo, reports excellent health and prosperity in the work. Mr. and Mrs. Fay had just moved into their new house. They had been specially cheered by the life and conduct of one of their young men. The king of Bihé was proving a somewhat severe ruler. He seemed to be patterning after Rehoboam, setting aside the old counselors to follow the advice of young men. Mr. Stover, of Bailundu, sends the particulars of the sickness and death of two members of Mr. Arnot's party, who were on their way to the Garenganze, while only eighteen miles from Bailundu. Mr. Currie, of Chisamba, writes as follows:—

"The work here has been suffering in no small measure from a lack of medical supplies, and still more for want of a properly equipped medical department. Chiefs and leading traders within a radius of twenty miles all round me come—often carried in their tepoias—with numbers of their young people to stay at the station and undergo treatment. The oldest son of Kopoko was here when they sent for him to go and prepare for the burial of his father. The chief of Njamba was here, when they called him to bury his own child. I cannot keep them away. If I say my work is already too heavy, they tell their young men to turn in and help me. When I assure them there is no house in which

they can sleep, they at once express readiness to sleep in a temporary hut, or even in my cook-shed. To say that I have not the medicine, only gets for me the retort: 'You lie; you have; give us just a little; we won't go away, we will stay here; we are dying; you are the man of God; do give us some medicine.' I am at times almost driven to distraction. It is terrible to have this open door before me, through which come many voices clamoring for the help I cannot give them, and to feel that by failing to meet their demands the progress of our work will be greatly retarded."

#### FUNERAL OF KOPOKO.

"It is somewhat more than twelve months since the old chief Kopoko died. His body remained unburied until the other day. Great preparations were made for the ceremony. The chiefs from all parts of the country went, with large gifts, to show their respects to the dead. Even the head village of Bihé had its representatives there, and the king's gifts seem to have far surpassed all others. Beer was brewed in large quantities, and I am told that ten oxen were slaughtered to feed the company. Of course the district was open to plunder during several days of the ceremony. Any one felt at liberty to pick up and carry away fowl, animals, and children found in the woods unprotected. All passing caravans had to choose between paying a heavy fine and being plundered.

"I am somewhat astonished at the number of animals slaughtered by way of sacrifice in this part of the country; and I often think that in this, as well as many other customs, there is a resemblance to what existed among the ancient Israelites. There are offerings of chickens, goats, pigs, and cattle; but it is worthy of notice that neither sheep nor doves are ever offered. It is said they make little noise or show of resistance. Hence they are raised for food only. Their sacrifices cannot therefore prefigure the offering of One who should go 'as a lamb to the slaughter,' quietly and without a struggle of resistance. If ever they did so, their original meaning has been lost."

## PAGAN SACRIFICES.

"There are various objects to which these sacrifices are offered, such as 'the spirit of the hunt,' 'the spirit of the dead,' spirits in general, and *kandundu*. In each case there seems to be a regularly prescribed form of offering. Into this matter I cannot go at length; but a couple of short examples may be interesting and serve as an illustration.

"At the funeral of Kopoko an ox was slaughtered to the old chief. His corpse was carried out in the usual way, and after the bearers had leaped, with their burden, over the carcass of the slain ox, the body was returned to the house to await burial on another day. The headmen of the village, slaves of the old chief, and others immediately fell on the carcass and, without waiting to remove its hide, cut it to pieces, each one carrying away with him as much of the meat as he could get and keep. In short, there was a wild, rough plunder of the flesh of the slain ox.

"On another occasion a man offered an ox to the 'spirits (*ovilulu*).'<sup>1</sup> The animal was shot. Beer was poured on the ground and mixed with the blood that flowed from his death-wound. The horns were then cut away. These, together with a small piece from the toe of the right hind leg and another from the toe of the left fore leg, a piece each from the right ear and left eye, a piece from the tongue, heart, and lung of the beast, were offered specially to the *ovilulu*, who were told that was their ox. The rest of the animal was divided among those in attendance.

"In the case of offering to *kandundu* a man was being installed into the priesthood. He selected a young calf. Some coarse meal was blown from the palm of the hand into the animal's face, while a regular formula was being repeated. All the company then pounded the little fellow with their fists. He was then driven back to the herd and allowed to graze for some months. In the meantime the man went trading, carried his barter to the coast and there sold it. On his return he paid the remaining dues, and the animal was killed on the occasion of a feast; but no parts

were specially set apart to *kandundu*, nor was the meat plundered by the people as in the cases already mentioned. Of course the animal had grown considerably in size and would then have resisted the pounding administered to him in his younger days.

"I fancy that it will be found that these people have a somewhat elaborate system of religion and a much more methodical form of worship than most people imagine; while both form and system are protected by superstitious beliefs so that neither is likely to change quickly. The fact that the king of Bihé has to undergo the rite of circumcision before he can assume the duties of office seems to indicate the former prevalence here of a custom now general among some of the tribes on the other side of the Quanza River.

"I have been very busy lately. Our work moves on nicely. No trouble mars our relationship with the people. My boys continue faithful as ever. Some of our services are fairly well attended. My health continues good. Native dirt does not seem to have destroyed my digestive organs. I now enjoy the luxury of bread once a month. The Lord has sent us a large supply and good variety of food lately, and we know how to appreciate it, since nearly all my imported provisions have run out, and my seed is still at the coast, though the time for sowing has more than come."

## European Turkey Mission.

## CONFERENCES OF CHURCHES.

DR. HASKELL, writing from Samokov, November 20, says:—

"The most notable event in our work this fall has been the organization of our churches into three conferences. In May of 1888 the churches, by their pastors and delegates, adopted a constitution prepared by Dr. House and Mr. Tsanoff. It was mainly a translation of Drs. Ross and Dexter's little manuals of Congregationalism, relating to the need and work of conferences, etc. Last spring, at the meeting of the Bulgarian Evangelical

Society, we got the brethren to take the first steps — designating places for meeting, appointing a committee of their body to attend, etc. — towards organizing these three conferences.

"The churches in northern Macedonia form one, which held its first regular meeting in Bansko (October 18-20). Dr. House went to represent us, and give advice and other help. Ours, which we named the 'Central Conference,' met here in Samokov October 29 and 30. I have attended over forty conferences in America, and I must say that the discussions and the spiritual influence of this meeting (and the same is true of the one held later in Philippopolis) were fully up to the average of those I attended in Ohio and Massachusetts. Of course our brethren were inexperienced in such meetings, — except as the Bulgarian Evangelical Society had given them some training, — but they took hold well, and the outlook for the future is good. The churches are so scattered that the expense of travel is somewhat heavy, especially in East Roumelia.

"We feel that with the organization of these conferences our work in Bulgaria takes quite a step in advance. We are confident that these little churches and communities of believers will find in this union both strength and enjoyment; and that it will tend to make them more self-reliant and less dependent on foreign aid. We are assured, too, that the discussions and devotional meetings will give enlightenment and stimulus to the piety and Christian activity of those who attend, as well as to those to whom they give reports at home. The reports from the meeting at Bansko were very encouraging.

"I met at Philippopolis two of our old students at Philippopolis and Eski Zagra, who are now preachers in the eastern part of the field, and whom I had not seen since returning to Bulgaria. One of them, in a little village of one hundred houses, has sixty hearers and twenty-eight church members. It is a great pleasure to me to meet these old students — with

most if not all of whom I was acquainted before their conversion — as fellow-laborers, useful workers in the Master's vineyard."

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### *Western Turkey Mission.*

#### OUT-STATIONS OF SIVAS. — HARPOOT.

MR. ENGLISH, of Sivas, reports visits made by himself and Miss Brewer to Manjuluk, Derende, Ashodi, and Gurun, spending about two weeks at the latter place. He says:—

"I am glad to be able to report an encouraging state of things in the places visited. I could see that there had been considerable improvement in the condition of nearly all of these out-stations since I visited them last spring. The experiment of a traveling preacher to work in this part of our field has so far worked very well indeed. All the brethren are encouraged and quickened by his ministrations, and show their gratitude and appreciation by increased contributions for his support. At Ashodi I found perhaps the most encouraging outlook of any of these places, for there appears to be among the Armenians a widespread interest in the truth, and already two families have joined the Protestant community.

"Gurun shows great improvement during the last few months, from the energetic labors of our young preacher, who began his work with them in August. The attendance upon all their services, both Sabbath and weekday, has increased considerably; the brethren seem to be well united; the young people are rejoicing in a sympathetic leader, and in all departments of their work indications of interest and activity are not wanting. At an examination of candidates for admission to the church, ten were approved and will be received at the first communion of the new year. The new teachers whom we have recently sent to the places visited are all doing well, and striving to make an aggressive Christian influence felt outside of, as well as within, their schools."

While on their tour it was found that

a few days' extra traveling would enable them to visit Harpoot, from which place Mr. English wrote, November 27:—

"The privilege of visiting Harpoot is well worth the days of hard mountain travel that it cost. Here we found all grades of education, from the boys' primary or girls' kindergarten schools up and through all the various departments into the college, a Theological Seminary doing good work, and the other more common forms of missionary activity. These all find their appropriate fruit and expression in a home missionary society

for the Koords. It so happened that when we reached the city the representatives of this Koordish work were engaged in translating the Gospel of Matthew into their language, in the library of the Theological Seminary. We admire the compact, admirably arranged buildings of the station, schools, and colleges, the thorough discipline and careful grading of all the school departments, and the spirit of zeal and activity which is everywhere manifested; and we rejoice in the abundant evidence that God has blessed their labors."

## Notes from the Wide Field.

### AFRICA.

**FROM VICTORIA NYANZA.**—At last word has been received from the English Church missionaries on this lake. Nothing directly had been heard from them since their expulsion from Uganda, after the revolution which drove Mwanga from the throne and established his brother Kalema. Letters have now been received bringing the dates down to September 2. Mr. Mackay and Mr. Gordon, during this long period, have been at Usamiro, and Mr. Walker and Mr. Deeker at Nassa, both these places being south of the lake and not far from it. At Usamiro there were some of the Christian fugitives from Uganda, studying with Mr. Mackay, who showed great eagerness to learn. Mr. Mackay was also engaged in the translation of St. John's Gospel. Most of the Roman Catholic missionaries, who were driven from Uganda, settled at Ukumbi, a point between Usamiro and Nassa. Of affairs at Uganda there is the following report: At the time of the revolution most of the Christians fled to Usagala, a country on the west side of the lake, forming quite a large colony. It seems that all the members of the church council escaped death. One of their number, Nicodemo, who was a sub-chief in the days of Mwanga, was chosen by the Christians to be their ruler, and to represent them at the court of the heathen king. From this body of Christians at Usagala Mr. Mackay had received several letters. They had suffered much distress and much hunger, but they were holding fast to their Christian faith. Mwanga himself, after his flight, joined the French priests at Ukumbi. He sought to make use of the power of the priests to reinstate him upon the throne, and they endeavored so to do. In the meantime Kalema, the king who had succeeded Mwanga, made an attack upon a certain chieftain, and the Christians at Usagala rallied to his defence, and won two battles, in which some of the greatest enemies of the Christians at the time of the persecution, three years ago, were killed. Kalema being thoroughly frightened lest they should succeed in putting some Christian on the throne in his place, committed one of the most atrocious acts recorded in the dark annals of Africa. He confined in huts all the princes and princesses, his own brothers and sisters and their children, and then set fire to the huts so that they were all burned to death. After this Mwanga crossed to the northwest corner of the lake, and summoned all loyal subjects to join him. The Romanists obeyed the call, and the Protestants, though with much hesitation, also joined them. On June 25 Mwanga sent the following letter:—

To Mr. Mackay:—

BULINGUYE, June 25, 1889.

I send very many compliments to you and to Mr. Gordon.

After compliments, I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight, but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like. Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kalema has killed all my brothers and sisters; he has killed my children, too, and now there remain only we two princes [Kalema and himself]. Mr. Mackay, do help me; I have no strength, but if you are with me, I shall be strong. Sir, do not imagine that if you restore Mwanga to Buganda, he will become bad again. If you find me become bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice.

I am your friend,

MWANGA.

Too much dependence, of course, will not be placed on these promises of the king, given by him under such circumstances. But the invitation to go to him was accepted, and Mr. Walker and Mr. Gordon left in canoes at the end of August for the Sesse Islands, at the northwest of Lake Victoria, where Mwanga and the Christians are. The prayers of all Christians should follow them. The day after they left, Mr. Stanley arrived at Usamiro, and he brings a report, which may prove true, that Mwanga has been baptized by the French priests. There is also a later rumor that Mwanga has succeeded in overthrowing Kalema.

LIVINGSTONIA.—The reports of the missionaries of the Scotch Free Church at the various stations on Lake Nyasa are singularly touched with light and shade. Dr. Laws and Dr. Kerr Cross both report very sad results from the raids of the Arab slave-traders upon the natives of the villages which are attacked. The Arabs go out on their predatory excursions, attack a village, kill most of the men, capture the women, and sell their captives across the lake, and with the proceeds buy powder and guns. It is a sad fact that the guns found in the hands of the natives or Arabs are all of English manufacture and are stamped "Tower." But notwithstanding these disturbances, the direct mission work is making some progress. Dr. Cross has an interesting school of 300 under the trees, outside the stockade. The Sabbath meetings are very large, from 600 to 1,000 being in attendance. Dr. Elmslie writes of the desire of the men and women about him to learn to read. The women come with their babies on their backs. He says: "It is a source of merriment to many a Mungoni who looks in upon us in school to see big, strong men with whom they have gone to war squatted among children of five and six years, and spelling out simple sentences." Arrangements have been made for opening a new station among the wild and warlike Angoni.

FROM LAKE TANGANYIKA.—After a long interval a letter has come to the London Missionary Society from one of its isolated bands of missionaries at Fwambo, which is about fifty miles south of the lake. The war of the Arab slave-traders at the northern end of Lake Nyasa has interrupted the communication, so that the missionaries have had no news from the outer world, and were not able to send out letters. These latest reports bear date June 25. All were well and were in fairly good spirits. Good reports were received from the missionaries at Kavala Island, on the lake. The supply of clothing which was used for the purchase of provisions was getting low, but the missionaries believed they could hold out for some months longer.

**ARAB CRUELTY.**—There recently appeared at Zanzibar, at the head of a caravan bringing ivory and slaves, an Arab slave-trader called Romaliza, though his true name is Mohammed ben Khelfan. He has been ravaging the country around Lake Tanganyika. One of his negro subordinates brought to a Zanzibar correspondent of the French Anti-slavery Society two Arab boys, sons of Romaliza, and in their presence recounted with enthusiasm the dreadful exploits of their father. “Do you know,” said he, smiling, “what the name Romaliza means? In the language of the savages down there the name means *cruelty*. They say that when the great Arab chief falls upon a country *the country is dead*.” While he spoke thus, a proud smile was on the lips of the young Arabs, which seemed to say, “The sons of Romaliza the *cruel*; that means us!” To the question of the correspondent, “How many slaves did your master capture in his last hunt?” the negro answered proudly, “Seven hundred and fifty, at a single blow.”

**THE WEST COAST.**—Twelve Roman Catholic missionaries, says *L'Afrique*, left Lisbon, October 6, for Angola. A part of the number will go to the Muato-Yanvo's country, but others are destined for the region of Benguella, and will establish a mission at Caconda, and reinforce the station commenced at Coubango in Bihé.

**EAST AFRICA.**—Bushiri, the leader of the native forces which have opposed the Germans, was captured by a native tribe and surrendered to the Germans, who tried him by court-martial and executed him December 15. Bushiri was a barbarous man, though some of his acts were quite creditable. He was a sharp, cunning leader who hitherto had managed his affairs with much skill. His removal will undoubtedly tend to the pacification of the tribes on the east coast.

**THE PORTUGUESE ON THE SHIRE.**—The work of Major Serpa Pinto in the Makololo country has, with good reason, caused a serious disturbance between Great Britain and Portugal. If any nation has acquired rights in Central Africa, the British have done so by their trading and missionary operations, from the mouth of the Shiré northward, at Blantyre, Livingstonia, and on all the borders of Lake Nyasa. The Makololo had recognized British authority, yet Major Serpa Pinto, the Portuguese commander on the coast, declared war against the Makololo and killed hundreds of them with Gatling guns. The Portuguese might possibly with some justice lay claim to territorial rights on the Zambesi, although both their two posts, Zumbo and Tette, have been practically deserted for a long time, but they can have no claim whatever on the Shiré Highlands or on the territory about Nyasa. The work of the African Lakes Trading Company, and of the Established and Free Churches of Scotland, and of the Universities' Mission form sufficient ground for the British claim to this whole region. We are confident that the British government will not yield the claim, and unless Portugal repudiates the act of Major Pinto serious results will certainly follow. It is greatly to be hoped that Portuguese aggressions in Africa will receive a check.

#### TURKEY.

**THE SLAVE-TRADE.**—Much surprise has been felt at the participation of Turkey in the Anti-slavery Conference at Brussels. It seems that there is considerable stir among Turkish officials in regard to the matter, and her representatives at the Conference were instructed to oppose any intervention in the trade in Circassian women. We take from the correspondent of *The London Times* at Constantinople a summary of the official view of this matter: “The Porte cannot see its way to enter into any practical engagements affecting the time-honored and deep-rooted usages essentially connected with the domestic conditions of the Mussulman social fabric. All the conventions and treaties on the slave-trade refer to African black slaves; but as regards white Circassians, females

or even males, it would be impossible short of a radical social revolution to effectually prevent the existing traffic or exchange in them, which is quite an ordinary thing, forming part of the domestic institutions of the country, and having, moreover, a close connection with its religious tenets and usages. Circassian girls being made over by their parents and relatives without opposition or reluctance on their side, under free contract legally admitted, and their condition becoming thereby in all respects better and happier on entering service or being admitted as wives of the wealthier class of Mohammedan society, any change in the legislation or any coercive measures would cause serious difficulty and would produce evil results for those it is sought to protect."

#### SAMOA.

KING MALIETOA.—Since the report given in the November *Herald* of the return of King Malietoa, the foreign governments have decided that he should be fully reinstated as king, instead of placing Mataafa on the throne. *The Samoan Times* reports that at a festival held by the native churches on August 28 the people gathered in large numbers, and that one hundred students from the missionary institution at Malua were present. After addresses by the missionaries and native pastors, Malietoa spoke at length, recognizing the good hand of God in his care over Samoa during the troublous times, and charging the people not only to read the Bible, but to be diligent in prayer, which was better than all the weapons of war. Such an address from the king betokens a government which will be actively in favor of evangelical truth and the wide dissemination of the gospel throughout all the Samoan group.

### Miscellany.

#### BIBLIOGRAPHICAL.

*David Livingstone: His Labors and His Legacy.*  
By Arthur Montefiore, F.R.G.S.

*John Williams, the Martyr Missionary of Polynesia.* By Rev. James E. Ellis. F. H. Revell, 12 Bible House, New York, and 148 and 150 Madison Street, Chicago.

These books are fitting companions of those which have preceded them and which we have heartily commended in these pages — comprising a series of eleven volumes of Missionary Biography issued by Mr. Revell.

The unparalleled career of Livingstone is set forth by a skilful writer. In the compass of 160 pages he could give but little of the private life of Livingstone unless he left out his public labors. But, as he truly says, he has thrown upon the record as continuously as possible the gleam of Livingstone's noble character. It is a stirring book.

The Life of the Martyr Missionary is also thoroughly readable and interesting, and illustrated with good pictures.

#### BOOKS RECEIVED.

*New Lights from Old Eclipses; or, Chronology Corrected and the Four Gospels Harmonized by the rectification of errors in the received astronomical tables.* By William M. Page. St. Louis: C. R. Barns Publishing Co. 1890. Pp. 590. Price, \$2.50.

*Christianity in the Daily Conduct of Life: Studies of texts relating to principles of the Christian character.* New York: Thomas Whittaker, 2 and 3 Bible House. 1888. Pp. 338. Price, \$1.50.

*The Church in thy House: Daily Family Prayers for Morning and Evening.* By Rev. Rufus W. Clark, Rector of St. Paul's Church, Detroit. New York: Thomas Whittaker. 1890.

*The Nursery Lesson Book.* A guide for mothers in teaching young children fifty easy lessons, each lesson combining simple and progressive instruction in reading and writing, arithmetic, drawing, and singing. By Philip G. Hubert, Jr. New York and London: G. P. Putnam's Sons. 1889.

### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For the seminaries, colleges, and schools in mission lands, that the main end of the education given may be constantly kept in view both by instructors and pupils, and that from these in-

sitions there may come an ample supply of devout and able ministers of the Word and of Christian teachers.

(The Day of Prayer for Colleges is Thursday, January 30.)

#### ARRIVALS AT STATIONS.

- November 11. At Madura, Rev. Robert Humphrey and wife.
  - November 19. At Hadjin, Central Turkey, Miss Eula G. Bates.
  - November 14. At Marsovan, Miss Bertha Smith.
  - December —. At Van, Eastern Turkey, Miss L. E. Johnson and Miss Ellen R. Ladd.
  - December 13. At Bombay, Rev. H. J. Bruce and wife, Miss Harriet L. Bruce, and Mrs. Hattie A. Hazen.
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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Out-stations in the Foochow Mission. (Page 62.)
  2. Interesting converts in the Hong Kong Mission. (Page 60.)
  3. A steadfast young Christian in Japan. (Page 63.)
  4. Story of a Japanese senator. (Page 64.)
  5. An answered prayer in Japan. (Page 79.)
  6. Pagan superstitions in West Africa. (Page 66.)
  7. Items from Africa. (Page 69.)
  8. An ordination and dedication in India. (Pages 59, 60.)
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## Donations Received in December.

### MAINE.

Cumberland county.	
Deering, Free ch.	7 87
Gorham, 1st Cong. ch. and so.	35 34
Portland, Seaman's Bethel ch., 40;	
St. Lawrence-st. ch., 15,	55 00
Woodfords, Cong. ch. and so., to const. EDWARD NEWMAN, H. M.	105 00—203 21
Franklin county.	
Farmington Falls, Cong. ch. and so.	6 48
Hancock county.	
Blue Hill, Cong. ch. and so.	7 00
Kennebec county.	
Augusta, South Cong. ch.	84 00
Gardiner, A friend,	50 00
Monmouth, 1st Cong. ch. and so.	11 00
Waterville, Cong. ch. and so.	11 66—156 66
Lincoln and Sagadahoc counties.	
New Castle, Mrs. Samuel Wilson,	5 00
Oxford county.	
Norway, 2d Cong. ch. and so.	7 33
So. Paris, Cong. ch. and so.	14 50—21 83
Penobscot county.	
Hampden, Cong. ch. and so.	5 83
Piscataquis county.	
Brownville, —,	1 00
Foxcroft and Dover, Cong. ch. and so.	4 84—5 84
Union Conf. of Chs.	
Harrison, Cong. ch. and so.	10 00
No. Bridgton, Cong. ch. and so.	10 00
Waterford, A friend,	10 00—30 00
York county.	
Kennebunk, H. G. C. Durrell,	1 00
Kennebunkport, "Kennebunkport,"	5 00
Saco, 1st Cong. ch. and so.	16 26—22 26

### NEW HAMPSHIRE.

Grafton county.	
Danbury, W. H. Traver,	3 00
Lyme, Cong. ch. and so.	6 00
Piermont, Cong. ch. and so.	29 50
W. Lebanon, Cong. ch. and so.	50 00—88 50
Hillsboro' co. Conf. of Chs. George Swain, Tr.	
Amherst, A member of Cong. ch.	3 00

Goffstown, Miss Mary A. Hadley, in memory of her brother, Dea. Alvin Hadley, to const. Mrs. MARY G. L. ODLIN, H. M.	100 00
Hancock, Cong. ch. and so.	25 00
Manchester, 1st Cong. ch. and so.	82 92
Mason, Cong. ch. and so.	2 00
Nashua, Pilgrim Cong. ch., 103.06; 1st Cong. ch., 43,	146 06
New Ipswich, Cong. ch. and so.	7 05—366 03
Merrimac county.	
Concord, South Cong. ch., to const. G. H. WHITMAN, H. M., 108.38;	138 38
West Cong. ch., 30,	2 10
Epsom, Union Cong. ch.	32 80
Pittsfield, Cong. ch. and so.	3 56—176 84
Tilton, Cong. ch. and so.	
Rockingham county.	
Hampton, Cong. ch. and so.	6 40
Kensington, Rev. P. Titcomb, for Japan,	
Newmarket, T. H. Wiswall,	1 00
No. Hampton, E. Gove,	10 00
Raymond, Cong. ch. and so.	10 00
Stratham, Lizzie J. Merrill,	3 70
Strafford county.	
Conway, 2d Cong. ch. and so.	20 00
Laconia, Cong. ch. and so.	100 00—120 00
Sullivan county.	
Croyden, Cong. ch. and so.	

### VERMONT.

Addison county.	
Middletown, Cong. ch. and so.	172 86
New Haven, Cong. ch. and so., with other dona., to const. M. J. LAN- DON, H. M.	20 07
Weybridge, Cong. ch. and so.	38 25—231 18
Bennington county.	
Manchester, Cong. ch., m. c.	8 92
Caledonia county.	
Barnet, Maria L. Abbott,	2 00
Peacham, Cong. ch. and so.	47 20—49 20
Chittenden county.	
Essex, Cong. ch. and so.	7 55
Orange county.	
Thetford, 1st Cong. ch. and so.	41 00

West Randolph, Cong. ch. and so., 18; Mrs. Laura S. Smith, 5,	23 00	—64 00	2d Cong. ch. and so., 69.31; S. G. Healey, 1,	76 31
Orleans county.			Wilbraham, Cong. ch. and so.	24 00 —180 46
Derby, 1st Cong. ch. and so.	5 80		Hampshire co. Aux. Society.	
Washington county.			Amherst, 1st Cong. ch. and so., 40;	
Berlin, 1st Cong. ch. and so.	21 75		2d Cong. ch. and so., 6,	46 00
Windham county.			Easthampton, Payson Cong. ch.	105 72
Bellows Falls, 1st Cong. ch. and so.	25 10		Enfield, Cong. ch. and so.	66 12
Guildford, Mrs. A. Chandler,	1 00		Haydenville, Cong. ch. and so.	25 00
Newfane, Cong. ch. and so.	15 21		Northampton, Edwards ch. Benev. Soc., 23.06; Rev. H. L. Edwards,	
Townshend, Cong. ch. and so., 29.00; Mrs. Sarah C. Rutter, deceased, 5,	34 09		10; R. B., 5,	38 06 —370 90
West Brattleboro', Cong. ch. and so.	48 40		Middlesex county.	
Westminster, Cong. ch. and so.	16 31 —140 11		Ashland, Cong. ch. and so.	20 00
Windsor county.			Bedford, Cong. ch. and so.	10 00
Norwich, Cong. ch. and so.	20 00		Burlington, Cong. ch. and so.	13 03
Windsor, Cong. ch. and so.	17 00 —37 00		Cambridge, Prospect-st. ch., 100;	
			North-ave. ch., Rev. W. A. Mandell, 10; Wood Memorial ch., 95c.	110 95
		558 71	Lowell, 1st Cong. ch. and so., 53.43; H. M. Candee, 3,	
MASSACHUSETTS.			Malden, 1st Cong. ch. and so.	56 43
Barnstable county.			Maynard, Cong. ch. and so.	35 00
Centreville, Cong. ch. and so.	10 00		Medford, Mystic ch. and so.	100 00
Falmouth, Cong. ch. and so.	21 00		190 16	
Yarmouth, 1st Cong. ch. and so.	53 12 —84 12		Natick, 1st Cong. ch. and so., to const. G. C. Howe, G. L. BARTLETT, R. H. RANDALL, and Mrs. C. H. COOKE, H. M.	
Berkshire county.			Newton, Eliot ch. and so.	400 00
Blackinton, Cong. people,	20 18		Newton Centre, 1st Cong. ch. and so.	236 35
Dalton, W. M. Crane,	100 00		Newtonville, Central Cong. ch.	186 11
Great Barrington, 1st Cong. ch. and so.	150 00		Reading, Cong. ch. and so.	10 00
No. Adams, Cong. ch. and so.	185 03		Tewksbury, Cong. ch. and so.	2 73
Pittsfield, 1st Cong. ch. and so., 125;			Watertown, Phillips ch. and so.	76 25
South Cong. ch. and so., 23.23;			West Somerville, Cong. ch. and so.	6 00
James H. Dunham, 100,	248 23		Wilmington, Cong. ch. and so.	25 17
Sheffield, Cong. ch. and so.	10 67		Woburn, Cong. ch. and so.	161 11-1,836 66
Stockbridge, Cong. ch. and so.	55 49		Middlesex Union.	
Williamstown, 1st Cong. ch. and so.	53 91 —823 51		Fitchburg, Calvy. Cong. ch. and so.	13 50
Bristol county.			Leominster, Cong. ch. and so.	139 45
East Taunton, Cong. ch. and so.	3 00		Littleton, Otis Manning,	100 00
Norton, Trin. Cong. ch.	6 19		Westford, Cong. ch. and so.	25 50 —278 45
Rehoboth, Cong. ch. and so.	10 00 —19 19		Norfolk county.	
Brookfield Association.			Brookline, Harvard ch., \$45.94; Rev. J. Taylor, 20; A friend, 10;	
No. Brookfield, 1st Cong. ch. and so., with other dona., to const.			575 94	
Mrs. J. E. PORTER, H. M.	62 23		Canton, A friend,	2 75
Oakham, Cong. ch. and so.	28 41		Clarendon Hills, Cong. ch. and so.	7 00
Ware, East Can., 2.50; T. H. G. Gilbert, 40,	42 50		Hyde Park, 1st Cong. ch. and so.	56 56
West Brookfield, H. Wilkins,	3 00 —136 14		Medway, Village ch. and so.	50 00
Essex county.			Norfolk, Union Cong. ch.	2 80
Andover, West. Cong. ch.	78 00		Randolph, 1st Cong. ch. and so.	102 92
Lawrence, South Cong. ch.	6 50		Stoughton, Cong. ch. and so.	15 00
Methuen, 1st Cong. ch. and so.	6 00		Walpole, Cong. ch. and so.	32 36
No. Andover, Cong. ch. and so.	50 00 —140 50		West Medway, 3d Cong. ch. and so.	45 91
Essex county, North.			Weymouth, 1st Cong. ch. and so.	52 56
Haverhill, Fourth Cong. ch. and so., 5; Mrs. Abby B. Kimball, 10,	15 00		Wollaston, Cong. ch. and so.	19 50
Ipswich, 1st Cong. ch. and so.	34 25		Wrentham, Jemima Hawes,	50 00-1,013 30
Riverside, Cong. ch. and so.	6 00		Old Colony Auxiliary.	
Rowley, Cong. ch. and so.	34 22 —89 47		Mattapoisett, Mrs. P. G. Hubbard,	2 00
Essex county, South.			Plymouth county.	
Beverly, Washington-st. ch. and so., 193.79; Dane-st. ch., m. c., 5.94,	199 73		Abington, Cong. ch. and so.	36 55
Danvers, 1st Cong. ch. and so., to const. J. S. ARMITAGE, H. M.	128 31		Campello, ch., for support of Mr. Melichar, Austria,	150 00
Gloucester, Mrs. Nancy E. Brooks,	20 00		E. Bridgewater, Union Cong. ch.	6 43
Magnolia, Union Cong. ch.	10 25		Whitman, Cong. ch. and so.	90 00 —282 98
Lynn, 1st Cong. ch. and so.	7 45		Suffolk county.	
Wenham, Mrs. Amos Gould,	5 00 —370 74		Boston — Summary for 1889: —	
Franklin co. Aux. Society. Albert M. Gleason, Tr.			Park-street church,	6,131 43
Buckland, Cong. ch. and so.	31 91		do, to Woman's Board,	825 35-6,956 78
Greenfield, Cong. ch. and so.	72 51		Old South church,	5,970 10
Montague, 1st Cong. ch. and so.	28 50		do, to Woman's Board,	654 50-6,624 60
Northfield, Cong. ch. and so.	18 00		Central church,	1,822 46
Wendell, A friend,	5 00		do, to Woman's Board,	734 43-2,556 89
Whately, Cong. ch. with other dona., to const. H. S. HIGGINS, Jr., H. M.	61 00 —216 92		Mount Vernon church,	1,741 72
Hampden co. Aux. Society. Charles Marsh, Tr.			do, to Woman's Board,	470 00-2,211 72
Blandford, A friend,	1 00		Shawmut church,	1,346 00
Chicopee, 1st Cong. ch. and so.	5 00		do, to Woman's Board,	685 00-2,031 00
Feeding Hills, Cong. ch. and so.	16 00		2d church, Dorchester,	1,463 80
Mitteneague, Cong. ch. and so.	23 68		do, to Woman's Board,	544 98-2,008 78
Monson, Cong. ch. and so.	24 47		Immanuel church,	617 41
Springfield, White-st. ch., 6.50; Sixteen acres mission, 3.50,	10 00		do, to Woman's Board,	377 60-995 01
Westfield, 1st Cong. ch. and so., 6;			Union church,	408 05

Central church (Jamaica Plain),	324 47	Brookfield Centre, Cong. ch. and so.	34 89
do. to Woman's Board,	323 03—647 50	Danbury, West-st. ch.	21 00
Winthrop church (Charlestown),	405 22	Greenwich, 2d Cong. ch. and so.	375 00
do. to Woman's Board,	111 70—516 92	Huntington, Cong. ch. and so.	33 00
South Evangelical church (West Roxbury),	198 82	Norwalk, 1st Cong. ch. and so.	33 02
do. to Woman's Board,	182 06—380 88	Stanwich, Cong. ch. and so.	2 00—632 61
Berkeley-st. church,	258 42	Hartford county. W. W. Jacobs, Tr.	
do. to Woman's Board,	116 29—374 71	Berlin, 2d Cong. ch. and so.	57 98
Village church (Dorchester),	118 09	Hartford, 4th Cong. ch., 52 94;	
do. to Woman's Board,	186 90—304 99	Wethersfield ave. ch., 31 89; Mrs.	
Brighton church,	74 66	Mary C. Bemis, 100,	184 83
do. to Woman's Board,	168 69—243 35	Manchester, 2d Cong. ch. and so.	71 05
Highland church,	121 57	Newington, Cong. ch. and so.	10 76
do. to Woman's Board,	68 30—189 87	Plainville, Cong. ch. and so.	97 59
Allston church,	40 00	Poquonock, Cong. ch. and so.	36 45
do. to Woman's Board,	143 50—183 50	South Windsor, 1st Cong. ch. and so.	13 80
Maverick church to Woman's Board,	135 55	Suffield, Cong. ch. and so.	21 00
Harvard ch. (Dorchester) to Woman's Board,	112 89	West Hartford, 1st Ch. of Christ,	84 00
1st church (Charlestown) to Woman's Board,	57 00	Windsor, 1st Cong. ch. and so.	95 05—672 51
Pilgrim church to Woman's Board,	56 44	Litchfield co. G. M. Woodruff, Tr.	
Trinity ch. (Neponset),	12 00	Colebrook, Cong. ch. and so.	15 00
do. to Woman's Board,	29 09—41 09	Cornwall, 1st Cong. ch. and so.	74 89
Miscellaneous to Woman's Board,	905 10	Goshen, Cong. ch. and so.	126 91
Legacies	" 3,200 00	Morris, Cong. ch. and so.	14 25
A friend, Dorchester, to support catechist at Madura, 40; Y. G., 10; A. J. I., at Navy yard, 5; Alady, 3; Missionary, 1; other donations and legacies, particulars of which have been ack'd, 5,228.58,	5,287 58	Neapaug, Cong. ch. and so.	2 30
		New Milford, 1st Cong. ch. and so.	207 00
Acknowledged elsewhere,	39,394 55	Plymouth, Cong. ch. and so., 40.50;	
	38,812 95	George Langdon, 50,	90 50
		Sharon, Cong. ch. and so.	129 41
Chelsea, 1st Cong. ch. and so., 24.50; 3d Cong. ch., 41.90,	581 60	Washington, Cong. ch. and so.	85 20
Worcester county, North.	66 40—648 00	Watertown, Cong. ch. and so., to const. Rev. ROBERT PEGRUM, H. M.	50 00—795 46
Westminster, 1st Cong. ch. and so.	24 11	Middlesex co. E. C. Hungerford, Tr.	
Winchendon, North Cong. ch., m. c.	24 24—48 35	Chester, Cong. ch. and so.	5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.		Clinton, Cong. ch. and so.	15 28
OXFORD, Cong. ch. and so.	35 00	Deep River, Cong. ch. and so.	74 76
Rutland, 1st Cong. ch. and so.	10 00	Hadlyme, Cong. ch. and so.	8 00
West Boylston, 1st Cong. ch. and so.	11 75	Middletown, 1st Cong. ch. and so.	85 19
Worcester, Piedmont ch. and so., 70.65; Old South ch. and so., 39,	109 65—166 40	Portland, 1st Cong. ch. and so.	42 15
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.		Westbrook, Cong. ch. and so.	12 50—242 94
Grafton, Cong. ch. and so.	82 48	New Haven co. F. T. Jarman, Ag't.	
Northbridge, 1st Cong. ch. and so.	25 00	East Haven, Cong. ch. and so.	10 85
Upton, 1st Cong. ch. and so.	38 38	Fair Haven, 1st Cong. ch. and so.	64 46
Whitinsville, A friend,	5 00—150 86	Madison, Cong. ch., 10.25; do., m. c., 14.03,	24 28
	100 00	Mount Carmel, Cong. ch., 22.72; Mrs. J. M. Swift, 4;	26 72
Legacies.—Boston, Ebenezer W. Tolman, by N. G. Clark, Ex'r,	6,958 95	New Haven, United Cong. ch., 310; College-st. Cong. ch., to const. FRANK BRUEN, H. M., 135.97; Davenport ch., 100; Ch. of the Redeemer, add'l, to const. H. D. SHELDON and MARY E. REMINGTON, H. M., 90; Rev. Burdett Hart, D.D., to const. Rev. J. A. BERG and Rev. B. FINSTROM, H. M., 100,	
do., Clementine B. Minot, by Robert S. Minot, Adm'r,		North Branford, Cong. ch. and so.	735 97
Dalton, Margaret J. Curtis, by Geo. W. Smith, Ex'r,	250 00	North Haven, Cong. ch. and so.	24 93
Worcester, Dwight Reed, by Eli J. Whittemore, Adm'r, add'l,	200 00	Oxford, Cong. ch. and so., with other dona., to const. W. H. PERRY, H. M.	83 00
Worthington, Mrs. Mary A. Adams, by A. J. Randall, Adm'r,	4,050 00	New London county. L. A. Hyde and H. C. Learned, Trs.	50 00—1,020 21
	50 00—6,899 95	Bozrah, Miss E. A. Miller,	20 00
RHODE ISLAND.	13,858 90	Griswold, 1st Cong. ch. and so.	43 00
Central Falls, Cong. ch. and so.	58 33	Montville, 1st Cong. ch. and so.	20 50
East Providence, Newman Cong. ch., 35; S. Belden, 25,	60 00	New London, 1st Ch. of Christ, m. c.	14 58
Providence, Pilgrim Cong. ch., 51; Free Evang. ch., 25,	76 00—194 33	Norwich, Park Cong. ch., 102.04; Greeneville, Cong. ch., with other dona., to const. Rev. THOMAS SIMMS, H. M., 35,	137 04—235 12
CONNECTICUT.		Tolland co. E. C. Chapman, Tr.	
Fairfield county.		Ellington, D. A. N.	7 00
Black Rock, Mrs. H. C. Woodruff, Bridgeport, Olivet Cong. ch.	20 00	Gilead, Cong. ch. and so.	41 00
Greenfield Hill, Cong. ch., to const. O. H. MEEKER, H. M.	13 70	Mansfield Centre, Cong. ch. and so.	85 58
	100 00	Rockville, Union Cong. ch.	22 50
		Somers, Cong. ch. and so.	8 59
		Stafford Springs, Cong. ch. and so.	18 40
		Vernon Centre, Cong. ch. and so.	59 02—242 09
		Windham county.	
		Central Village, Cong. ch. and so.	3 00
		Danielsonville, Westfield Cong. ch.	31 28
		Putnam, 2d Cong. ch. and so.	20 99
		Scotland, Cong. ch. and so.	34 00
		Westford, S. S. Stowell,	12 00

Willimantic, Mrs. E. G. Learned,  
deceased, 5 00  
Woodstock, 1st Cong. ch. and so. 15 77—127 04  
—, A friend, 500 00

*Legacies.* — Thompson, Levi B. Mow-  
ry, by R. E. Holmes, Trustee, 4,467 98  
1,000 00

5,467 98

## NEW YORK.

Albany, W. L. Learned, 100 00  
Afton, Rev. Henry T. Perry, 15 49  
Bay Shore, Cong. ch. and so. 43 50  
Binghamton, 1st Cong. ch. and so. 145 31

Brooklyn, Central Cong. ch. in part,  
2,139.14; Sab. sch. of do., for Bible  
Readers in Madura, 36; Plymouth  
ch., 558.09; Ch. of the Pilgrims,  
add'l., 327; South Cong. ch.,  
82.07, 3,142 30

Buffalo, Pilgrim Cong. ch. 7 01  
Busti, Eli Curtiss, 5 00

Canaan Four Corners, Mrs. A. Bars-  
tow, 15 00

Candor, Cong. ch. and so. 21 88

Chenango Forks, Cong. ch. and so. 8 00

Clifton Springs, Friends, by Rev. W.  
P. Sprague, 75

Clinton, Offering to the Lord, 4 50

Deansville, A young man, 1 00

Durham, William Crawford, to const.  
Mrs. ELIZA CRAWFORD, H. M. 100 00

East Bloomfield, Cong. ch. and so.,  
31.85; do. by Rev. W. P. Sprague,  
2,

Elmira, Park ch. and so. 33 85

Floyd, Cong. ch. and so. 18 00

Flushing, C. B. A. 1 30

Fredonia, Mrs. John Hamilton, Jr., 5;  
Miss Mary A. Hamilton, 5,

Hamilton, 2d Cong. ch. and so. 9 00

Jamestown, A. F. Moses, 25 00

Lysander, Cong. ch. and so. 5 45

Munnsville, Cong. ch. and so. 3 80

New Lebanon, Cong. ch. and so. 16 17

New York, Broadway Tabernacle ch.,  
in part (of wh. 100 from W. I.

WASHBURN, to const. himself,  
H.M.), 2,865.68; Pilgrim Cong.

ch., with other dona., to const.

JAMES A. ROSS and ALEXANDER

LEWIS, H. M., 10; J. A. Jamison's

class in Pilgrim Sab. sch., for 2

catechists under Dr. Chester, Din-

digul, 50; A friend, 50c. 2,926 18

Oswego, Cong. ch. and so. 132 90

Phoenix, 1st Cong. ch. and so. 20 00

Poughkeepsie, William Adriance, 10 00

Rochester, George W. Davison, 10 00

Saratoga, A friend, 25 00

Shortsville, Presb. ch., by Rev. W. P.

Sprague, 10 50

Smyrna, Cong. ch. and so. 100 00

Ticonderoga, 1st Cong. ch. and so. 10 00

Utica, Beth. Welsh Cong. ch. 10 00

Woodhaven, Mis. So. of Cong. ch. 15 00—7,006 80

## PENNSYLVANIA.

Allegheny, 1st Cong. ch. 12 00  
Gouldtown, Cong. ch. 3 00  
Guy's Mills, Mrs. F. M. Guy, 2 00  
Philadelphia, Central Cong. ch., m. c. 8 10  
Sharon, 1st Cong. ch. 10 00  
Sugar Loaf, Tomhicken Cong. ch. 6 00  
Wilkes Barre, 1st Welsh Cong. ch. 17 50—53 60

## NEW JERSEY.

Bound Brook, Cong. ch. 7 85  
Plainfield, Mrs. S. F. Johnson, 10; A  
friend, 10, 20 00  
Orange, Orange Valley ch. 118 30  
Woodbridge, 1st Cong. ch. 29 52—175 67

## MARYLAND.

—, A friend, to const. Rev. S. G.  
WAGNER, D.D., H. M. 100 00

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.

13 41

## TEXAS.

Palestine, 1st Cong. ch.  
San Antonio, S. M. N.

28 50  
3 00—31 50

## OHIO.

Akron, West Hill Cong. ch. 4 90  
Alexis, Cong. ch. 6 00  
Bellevue, Cong. ch. 13 22  
Birmingham, Cong. ch. 1 50  
Brighton, 1st Cong. ch. 10 00  
Chagrin Falls, Cong. ch., A friend,  
Cincinnati, Welsh Cong. ch., 30;  
Columbia Cong. ch., 17.45; Storrs  
Cong. ch., 3, 50 45  
Columbus, 1st Cong. ch., to const.  
Rev. HENRY STAUFFER and T. P.  
BALLARD, H. M.

Evansport, Mrs. H. S. 221 32  
Geneva, Cong. ch. 5 00  
Olena, Rev. J. P. O'Brien, 28 06  
Ravenna, Mrs. J. Wygle, 5 00  
Unionville, Rev. J. C. Burnell, 5 00  
Wellington, Mrs. Mary Hamlin,  
Twinsburg, Cong. ch. 10 00—380 45

## INDIANA.

Hammond, F. H. TUTHILL, for the  
African Missions, to const. himself,  
H. M.

100 00

## ILLINOIS.

Chesterfield, Cong. ch. 12 21  
Chicago, Kenwood-ave. Ev. ch.,  
357.68; 1st Cong. ch., 186.72; New  
England Cong. ch., 107.45; South  
Cong. ch., 10.22; Leavitt-st. Cong.  
ch., 17.45; U. P. Cong. ch., m. c.,  
8.53; Tab. Cong. ch., 7.50; Miss  
R. A. Wentworth, extra, 500;  
C. F. Gates, for support of theol.  
students at Mardin, 88; Mrs. L. R.  
Fitney, 4, 1,296 55

Concord, for Bihé, in memory of J. L.  
Thorndike, 1 00  
DeKalb, Cong. ch. 13 23  
Delavan, R. Hoghton, 15 00  
Englewood, 1st Cong. ch. 39 30  
Kewanee, Cong. ch. 88 10  
Morris, Cong. ch. 35 00  
Normal, Cong. ch. 14 76  
Oak Park, 1st Cong. ch. 15 00  
Peoria, 1st Cong. ch. 39 85  
Poplar Grove, Cong. ch. 11 45  
Princeton, Cong. ch. 18 50  
Rockford, ad Cong. ch. 704 22  
Rosemond, 1st Cong. ch. 47 55  
Roseville, Mr. and Mrs. L. C. Axtell,  
Stillman Valley, 1st Cong. ch. 95 58  
20 00  
Turner, Mrs. R. Currier, 10 00—2,477 30

## MISSOURI.

Amity, Cong. ch., m. c. 3 65  
Eldon, Cong. ch. 5 00  
Ironton, J. Markham, 2 50  
Lebanon, Cong. ch. 24 50  
Neosho, Cong. ch. 9 86  
St. Louis, Compton Hill Cong. ch.,  
21.35; Hyde Park ch., 14, 35 35—8c 86

## MICHIGAN.

Atwood, James Brandt, 5 00  
Canandaigua, Cong. ch. 3 00  
Detroit, Woodward-ave. ch., 181.03;  
1st Cong. ch., 75.25, 256 28  
Frankfort, 3 00  
Hudson, Cong. ch. 19 49  
Litchfield, 1st Cong. ch. 6 50  
Metamora, Pilgrim Cong. ch. 5 75  
Morenci, Cong. ch. 7 00  
Pleasanton, Cong. ch. 2 00  
Romeo, Cong. ch. 55 00  
Sheridan, Cong. ch. 20 50

So. Haven, 1st Cong. ch.	
Traverse City, 1st Cong. ch.	18 22
West Bay City, John Bourn, for W. C.	
Africa, to const. Mrs. MARY A.	
BOURN, H. M.	

1893  
18 22  
100 00—503 67

## WISCONSIN.

Beloit, 1st Cong. ch., 24.99; 2d Cong.	
ch., 55.30	80 29
Blake's Prairie, Cong. ch.	4 35
Bloomington, Cong. ch.	5 24
British Hollow, Thomas Davies,	30 00
Clinton, Cong. ch.	7 00
Fond du Lac, R. and H. Sylvester,	1 00
Menemonee, 1st Cong. ch.	26 74
Milwaukee, Grand-ave. Cong. ch.	61 63
Platteville, Cong. ch., with other dona-	
to const. Rev. H. W. CARTER, H. M.	
Racine, First. Presb. ch., to const.	
Rev. CHARLES H. PERCIVAL, H. M.,	
50; D. D. Nichols, 1.	51 00
Stockbridge, Rev. H. W. Mercer,	1 00
Watertown, Cong. ch.	7 30
—, A friend,	9 00—319 55

## IOWA.

Ames, 1st Cong. ch.	23 08
Charles City, 1st Cong. ch.	60 85
Decorah, Cong. ch.	39 74
Dubuque, 1st Cong. ch.	51 51
Dunlap, Cong. ch.	21 66
Emmetsburg, Cong. ch.	8 20
Grand View, Cong. ch.	10 00
Iowa City, Cong. ch., to const. Rev.	
M. A. BULLOCK, H. M.	65 00
Muscatine, Friends, 5; A friend, 5,	10 00
Newbury, Cong. ch.	6 25
Waterloo, Rev. M. K. Cross,	15 00—311 49

## MINNESOTA.

Alexandria, 1st Cong. ch.	8 00
Fergus Falls, Cong. ch.	7 50
Medford, Cong. ch.	20 00
Minneapolis, 1st Cong. ch., 69.06;	
Como-ave. Cong. ch., 10,	79 06
Northfield, 1st Cong. ch.	53 32
Owatonna, Cong. ch.	14 32
St. Paul, Pacific Cong. ch., 22; Ply-	
mouth Cong. ch., 17.13; Atlantic	
Cong. ch., 12.84,	51 97—234 17

## KANSAS.

Burlington, 1st Cong. ch.	13 00
Dry Creek, Welsh Cong. ch.	16 40
Hiawatha, Cong. ch.	16 34—45 74

## NEBRASKA.

Ashland, Cong. ch.	7 10
Curtis, 1st Cong. ch.	8 10
Fairfield, Cong. ch.	11 44
Hockham, Ger. Cong. ch.	3 50
Lincoln, 1st Cong. ch.	3 25
McCook, Cong. ch.	9 61
Olive Branch, Ger. Cong. ch.	4 34
Pawnee City, S. E. Hillis,	5 00
Plainview, A friend,	5 00
Princeton, Ger. Cong. ch.	2 91—60 25

## CALIFORNIA.

Oakland, Plymouth-ave. ch. (of which	
50 from Mrs. F. S. Benton, to const.	
Rev. J. A. BENTON, D.D., H. M.),	62 85
Redwood City, Cong. ch.	16 00
Ventura, Cong. ch.	51 20—130 05

## OREGON.

Fairview, Cong. ch.	2 00
Forest Grove, Cong. ch.	30 00
Portland, 1st Cong. ch., with other	
dona., to const. C. F. HOLCOMB,	
H. M.	50 00—82 00

## COLORADO.

Colorado Springs, A friend in 1st ch.	100 00
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## NORTH DAKOTA.

Jamestown, Mrs. M. S. Wells,	3 00
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## SOUTH DAKOTA.

Redfield, Cong. ch.	7 00
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## TERRITORY OF UTAH.

Salt Lake City, Phillips Cong. ch.	6 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Charles T. Williams, 20;	
Mrs. I. Crawford, for Microne-	
sia, 5,	25 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, "Sharers,"	20 00
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer.</i>	

For several missions, in part,	9,055 72
For traveling expenses of missionaries	
from the U. S. to their fields during	
1889,	6,221 30

For expenses of eight missionaries in	
this country since September 1,	817 17
For outfit of six missionaries going	
out,	539 34
For Miss M. A. C. Ely's refit,	125 00 16,758 53

From WOMAN'S BOARD OF MISSIONS OF THE	
INTERIOR.	

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,996 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 15;	
Norway, Young people, for student in	
Japan, 25,	40 00

NEW HAMPSHIRE.—Hampstead, Cong. Sab. sch., 32.50; do., Y. P. S. C. E., 6.50; Lyme, Cong. Sab. sch., 10; Tilton, Boys and girls, for student in Japan, 31,	
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VERMONT.—Charlotte, Cong. Sab. sch., 7; Jamaica, Cong. Sab. sch., 2.41; do., Wide Awake Club, 1.25,	
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MASSACHUSETTS.—East Somerville, Young men's thank-offering, for students in the Doshisha school, 15.50; Monson, Cong. Sab. sch., 20; Springfield, Young people of Mem. Un. Ev. ch., 82.70; Whitinsville, Cong. Sab. sch., 55.33,	
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RHODE ISLAND.—Providence, Un. Cong. Sab. sch., 173 53	
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CONNECTICUT.—Burlington, Y. P. S. C. E., 5; Columbia, Cong. Sab. sch., 15; Milford, Plymouth ch. Sab. sch., 10.87; New Britain, Young Men's Mis. Soc., South ch., 5; Scotland, Cong. Sab. sch., 6; Thompson, Cong. Sab. sch., 3.75,	
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NEW YORK.—Brooklyn, Lewis-ave. Cong. Sab. sch., to const. Rev. R. J. KENT, H. M., 50; Franklin, Cong. Sab. sch., 3; Greene, Cong. Sab. sch., 3.10,	
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PENNSYLVANIA.—Allegheny City, 2d Cong. Sab. sch., 2 25	
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OHIO.—Cincinnati, Y. P. S. C. E., Central ch., 20 00	
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ILLINOIS.—Aurora, 1st Cong. Sab. sch., 10; Bristol, Cong. Sab. sch., 1.60; Chicago, Boys' Mis. Soc. of N. E. Cong. ch., 13; Normal, Cong. Sab. sch., 1.90; Princeton, V. P. S. C. E., 3.77,	
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MICHIGAN.—New Haven, Cong. Sab. sch., 30 27'	
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IOWA.—Emmetsburg, Cong. Sab. sch., 5; Hampton, Jun. Soc. of Christian Endeavor, 5.42; Spencer, Cong. Sab. sch. and Birth-day Mis. box, 10,	6 00
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WISCONSIN.—Beloit, 2d Cong. Sab. sch. Birth-day box, 5.25; Elkhorn, Y. P. S. C. E., 18; Platteville, Cong. Sab. sch., 10; do., V. P. S. C. E., 5,	
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MINNESOTA.—Alexandria, Cong. Sab. sch., 38 25	
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NORTH DAKOTA.—Sanborn, Palm gatherers, for West Central Africa,	10 00
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5 87

588 97

[February, 1890.]

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Northampton, A friend,				
MASSACHUSETTS.—Hadley, 1st Cong. Sab. sch., 25c.; No. Brookfield, 1st Cong. ch., for pupil Ponape Train School, 15.82; So. Framingham, Grace Cong. Sab. sch., 12.33; Springfield; Mrs. M. P. Flagg, 20c.; West Somerville, Herbert Bennett, 10c.	10 00	port of Mrs. Logan, 100; Rochester, Geo. W. Davison, 1,	101 00	
CONNECTICUT.—Farmington, 1st Cong. Sab. sch., 50; Haddam, Cong. Sab. sch., 5; Hartford, Warburton Chapel Sab. sch., 16.15; New Britain, South ch. Sab. sch., 40; Norwich, Buckingham Sab. sch., 5; Riverton, Jun. End. Soc., 2.10; Southport, Cong. ch., 10.	28 70	MISSOURI.—Kansas City, Earnest Workers in 1st Cong. ch., for Micronesia, 6 25	1 50	
NEW YORK.—Buffalo, 1st Cong. ch., for sup-		OHIO.—Cortland, Cong. Sab. sch., 10.	100	
		ILLINOIS.—Du Quoin, Mrs. Mary A. Arms, Iowa.—Traer, Bees and Butterflies, 10 00	286 80	

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, Treasurer.

Income of the "Avery Fund," for missionary work in Africa, in part,

892 40

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, Central ch., for Rev. C. H. Wheeler,	4 00	CANADA.—Montreal, Mrs. E. W. Childs, for freight on piano to Japan,	18 00
VERMONT.—Bristol, F. W. Nash, for work in Harpoot, 10; St. Johnsbury, C. M. Lamson, for girls' schools at Gedik Pasha and Broosa, 26.	36 00	AUSTRIA.—Prague and Vinohradky, Free churches, for Mr. Kingman's work in China, fl. 144.63,	57 85
MASSACHUSETTS.—Andover, West Parish Juv. Mis. Soc., for Rev. C. H. Wheeler's work, 25; Auburndale, Cong. Sab. sch., for Mrs. Winsor's work, 31.40; do., for support of Sab. sch. care Rev. C. H. Wheeler, 25.17; Boxford, 1st Cong. Sab. sch., for Japan, 6.53; Brookfield, A thank-offering, 500; Cambridgeport, Browne Mis. Circle, for girl in Harpoot, 25; Chelsea, 1st Cong. ch., for Rev. C. H. Wheeler, 9; Newton, Eliot ch., part of special contribution to open work in Tottori, Japan, 3,345; Pittsfield, 1st Cong. Sab. sch., for Miss Doughaday's work, 25; Plymouth county, A friend, for church building at Tabor, 300.	4,292 10	MISSION WORK FOR WOMEN.	
CONNECTICUT.—Meriden, Chinese Sab. sch., 1st Cong. ch., for Boys' School, Pao-ting-fu, 25; New Haven, Davenport ch., for personal use Rev. A. W. Clark, 100; Water-town, Prim. Sab. sch., for Rev. J. E. Tracy, Madura, 7.	132 00	From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, Treasurer.	
NEW YORK.—Hoosick Falls, Mrs. B. V. Quackenbush, for work in Gemerek, 20; Lancaster, Ladies, for Misses Ely, 10;	30 00	For school lot and building at Bombay (previously paid 6,500), 3,500 00	
PENNSYLVANIA.—Scranton, Sab. sch. class in Pr. ch., for work in Shushi,	8 00	For work of Miss Emily C. Wheeler, Harpoot, 54 1/2	
KENTUCKY.—Lexington, Normal Inst. Miss. Sab. sch., for Nancy Jones,	7 50	For rebuilding Girls' Seminary, Aintab, in part, 500 00	
OHIO.—Cleveland, Classmates of Miss Cozad, for support of students in Japan, 18; Mansfield, Mary E. Runyan, for boy in Adams Normal School, Natal, 5.		For Miss Twichell's work, Constantinople, 6 21	
ILLINOIS.—Chicago, Mrs. Cotton's Sab. sch. class, for mules, 1; Englewood, No. ch. Y. P. S. C. E., for Mr. Gregorian's work, 3.08.		For Miss Garretson's work, Foochow, 75 00	
IOWA.—Decorah, Cong. Sab. sch., for Mr. Roberts' work, Kalgan, 10; Traer, Cong. Sab. sch., for pupil in Cen. Tur. College, Aintab, 25,		" Miss Matthews' school, Monastir, 3 00	
WISCONSIN.—Wauwatosa, Cong. Sab. sch., for support of Wun Ling,	35 00	" Girls' School, Ahmednagar, 40 00	
CALIFORNIA.—Mills Seminary, Mrs. C. T. Mills, for work of Rev. E. P. Hastings,	50 00	" Girls' School, Talas, 125 00	
OREGON.—Portland, C. M. Ingersoll, to found bed in hospital in Mardin,	50 00	" Miss Bridgman's work, Umzumbi, 25 00	
SOUTH DAKOTA.—Watertown, Cong. Sab. sch., for educa. of boy in school at Tai-ku,	15 00	" Mrs. Gordon, Japan, 12 00	
	6 00	" girl in Kalgan, care Mrs. Roberts, 25 00	
		" scholarship, Van, Turkey, 20 00	
		" new chapel, Guadalajara, 14 00	
		" Broosa orphanage, 24 45	
		" three scholarships, Harpoot, 6 00	
		" two primary scholarships, Harpoot, 2 00	
		For Mrs. W. E. Fay, W. C. Africa, 82	
		" Socrates, Smyrna, 50 00	
		" Mrs. Richard Winsor, Bombay, 25 00	
		" Girls' School, Pao-ting-fu, 25 00—5,020 47	
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
		Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	
		For Mrs. Sibley, for building chapel, 15 00	
		" pupil care Miss Seymour, Harpoot, 5 00	
		For Miss Poole's pupil, Japan, 24 00—44 00	
		9,833 00	
		Donations received in December, 56,067 06	
		Legacies received in December, 7,899 95	
		63,967 01	

<sup>1</sup> Total from September 1 to December 31, 1889: Donations, \$138,535.48; Legacies, \$38,433.07=\$176,968.55.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Collected by Rev. George F. Herrick,  
D.D., in England, 4,813 92  
Elmira, N. Y., collected by Miss C. P.  
Dwight, 115 50  
Boston, Mass., A friend, 500 00

Providence, R. I., Royal C. Taft, 25 00  
Washington, D. C., L. P. Morton, for  
scholarship, in memory of Levi Par-  
sons, 300 00—5,754 42

# FOR YOUNG PEOPLE.

THE OKAYAMA ORPHAN ASYLUM.—ANSWERED PRAYER.

BY REV. JAMES H. PETTEE, OF OKAYAMA, JAPAN.

IN the *Missionary Herald* for December of 1888 I told the young people about this excellent Home. It had then eighteen children as inmates. Since that time it has grown steadily, and now numbers fifty-five pupils, and on the next page you will find a picture showing most of them, with six of their attendants. The picture also shows a portion of their home, which is an old Buddhist temple, with a part of their playground.

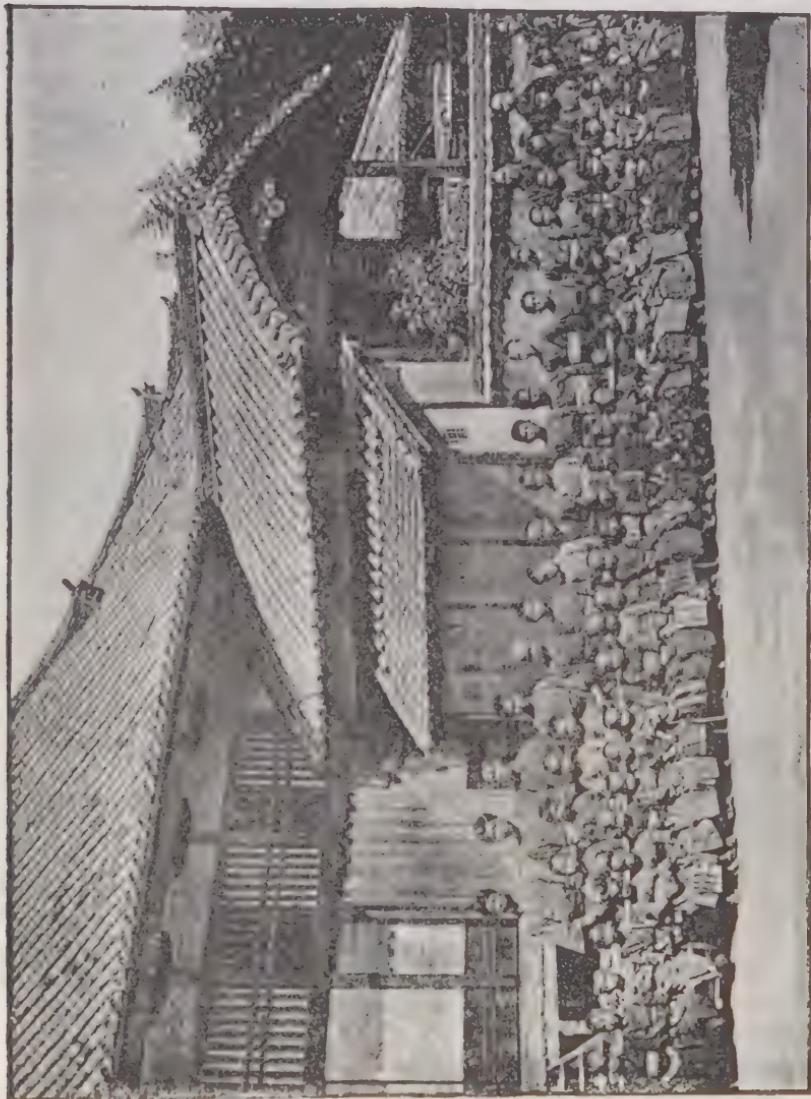
The old priest who rents them half his temple is very fond of the children and a great admirer of the institution. He frankly says Christianity is a great deal better religion than his own Buddhism, but he is too old a man to change his faith. "Besides," he adds, "my care of this temple gives me my living, and I could do nothing else to support myself." He has learned a number of Christian hymns which, through the paper doors, he hears the children singing.

Mr. and Mrs. I., the children's "father and mother," are not shown in the picture with the children. They are the kind of people that do not like to have their photographs taken, but yet after considerable urging I have succeeded in getting their faces for you to see. Mr. I. stands with his hands in his sleeves behind him, a position he often takes. His wife's face is not lighted up with its usual smile. They are each twenty-five years of age. In the temple picture the girls are at the right and all wear their hair in bangs over their eyes, while the boys have their hair cut short, many of them with a razor. These children come from all parts of Japan. Two of them are sisters who lived in Kōbe and were match-sellers. A kind old jinrikisha puller let them sleep in his shed. They earned



THE "FATHER AND MOTHER" OF THE ASYLUM.

very little money and the elder sister took nearly all the food herself, giving the younger one only enough to keep her alive. I suppose the poor child never knew what it was to have a full meal till some one, hearing of this asylum, sent the girls down here. The elder sister has become a real Christian and



THE OLD TEMPLE NOW USED FOR THE ORPHAN ASYLUM.

is a thoroughly changed girl, while the younger one has taken a new lease of physical life and is growing hale and hearty.

You can see their faces in the picture on the next page, where the two girls sit at the left centre of the picture. The younger one is in front beside a chubby boy. The elder one is a little behind and looks like a child of low birth. In fact, very few of the children have specially pleasant faces, at least

when they enter the school. The little boy "Red Cup," of whom I told you a year ago, is still in the Home and doing well. He is the end boy at the left, on the front seat, in the temple picture. He always bows to the floor when I speak to him at the Home.

Now for my story, which I am specially careful to tell exactly as it happened. During the summer there were so many floods and earthquakes in Japan that people quite forgot these little waifs and very few gifts were sent in. The supply of food grew less and less, until on September 24 only a very little rice remained. At the five o'clock supper, Mr. I. made a speech to the children, telling them the food was nearly all gone, and there was no money to buy any



THE ORPHANS AT THEIR PLACE OF PRAYER.

more. For supper they must be content with a little rice gruel and even that would not last long. Then he told the story of a poor but godly family who were in a starving condition, when the father called his five children together and told them God loved them and would answer prayer and help them if it seemed wise to him to do so, and asked them to pray with him. A few minutes later a raven pecked at the door and, on being admitted, laid a gold ring on the table. The poor man would not sell the ring for himself, but carried it to his pastor, who carried it to the king, whose it proved to be. The sequel may be imagined.

"Now, children," said Mr. I., "that happened many years ago in Holland, but the same kind heavenly Father still watches over his children and I believe he will help us. As many of you as think the same will please go with me,

when you have finished your supper, to the little graveyard back of the house, and there we will pray in faith for help." Nearly thirty of the children volunteered to go, some of them without tasting a mouthful of the scanty meal.

Mr. I. opened the little service of prayer and, after offering a very urgent petition himself, started supperless, and probably dinnerless, for church to attend a special prayer-meeting to be held that evening. He left the children praying. On the preceding page is a picture of the spot, with some of the same children among the trees and graves.

*While they were in the act of prayer* there came a call at the door near by, and two lady missionaries were ushered in, one of them bringing \$31 sent to the asylum by a mission band in America. She had returned to Okayama that morning with the money, and, learning through one of the Christians that they were probably troubled at the asylum, carried it down that evening. Mrs. I., to whom they handed the money, seemed dazed, she was so overwhelmed with joy and at the striking coincidence. Word was immediately sent to Mr. I. at the church, and I heard him tell the story a few moments later in the meeting. Every one present was deeply moved. Mr. I. himself is one of those rare characters whom such an experience just fits. He is an admiring disciple of George Müller, and believes implicitly in the prayer of faith.

So quiet had he kept the matter of their urgent need that, though the Japanese are a very social people and have no family secrets, and the asylum is less than half a mile from my house, I simply had heard a rumor that they were having rather a hard time. Probably not a single person outside the Home knew of the desperate need. It costs \$2 a day just to feed that household, and the \$31 is already spent, but the cheer and strength of that timely gift will long remain.

Mr. I. has sold every scrap of extra clothing of his own and now leans entirely on the Lord and the friends whose hearts He inclines to send help. An English army officer passing through the city three weeks ago visited the asylum, made a speech to the children with tears in his voice, and left a five-dollar bill in Mr. I.'s hand as he bade him good-by.

One Japanese Sunday-school sent in a contribution of about \$5 the other day. Some young women who have no money to give are making winter clothing for the children. It is a worthy cause if there ever was one in the world, and is calling the attention of many people to Christianity as a religion whose keynote is: "Freely ye have received, freely give."

THE

# MISSIONARY HERALD.

VOL. LXXXVI.—MARCH, 1890.—No. III.

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THE donations for the month of January were about \$800 less than those for the corresponding month of the previous year; but the legacies were unusually large, so that the total receipts advanced by more than \$28,000. For the first five months of the financial year, there has been a gain from donations of about \$20,500, and from legacies of nearly \$53,000. Several churches have recently reported a marked advance in their contributions over previous years. Certainly the good tidings of the manifest tokens of the presence of the Holy Spirit in connection with the work abroad should encourage generous giving here at home. It will be a sad mistake indeed for any church or for any individual to fail of a share, through hearty freewill offerings, in the great work which is surely to be wrought in our missionary fields during the year 1890. We gratefully acknowledge the encouraging words which have accompanied many of the gifts.

NINETEEN new missionaries and assistant missionaries have been appointed during the past three months, eight men and eleven women. Several others, whose testimonials are nearly ready, will probably be appointed before this item falls under the eye of the readers of the *Herald*. Continue to pray earnestly for these devoted young men and women.

WE find in the English papers a report that the Ottoman government, in connection with the Deutsche Bank, has authorized a loan for the building of a railway into Anatolia, the revenues of four districts being guaranteed for the payment of the government share in the outlay. A railway already runs from Scutari to Ismid, fifty-eight miles, and it is now proposed to continue it to Angora, a point 215 miles east southeast of Constantinople. Work has already been begun on this extension, and the contract calls for the completion of the line by October, 1892. Such a railway would be a boon to our missionaries in Asiatic Turkey, and if completed to Angora it would probably be continued to Diarbekir and ultimately to Bagdad.

AN altogether new sketch of the missions of the American Board in China, making a pamphlet of forty-eight pages, is now ready. The section relating to North China has been prepared by Dr. Blodget, while Dr. Baldwin gives a history of the Foochow Mission. A new and improved edition of the Board's wall-map of India has also just been issued, five feet five inches by four feet six. Price, on paper, 75 cents, and on cloth, \$1.25.

THIS may well be called a Japan number of the *Missionary Herald*. Although we give eight extra pages, much matter has been crowded out to make room for the articles respecting Dr. Neesima and the call for helpers from the great island of Kiushiu.

OUR friends will be glad to learn that the reinforcements recently sent to West Africa have gone inland, Mr. and Mrs. Cotton having arrived at Bailundu, November 30, and that probably by this time Mr. and Mrs. Sanders, who for two years have resided at Benguella, have been able to reach Bihé. While at Benguella the work of printing has gone forward rapidly. After Mr. and Mrs. Cotton had left and while Mr. Sanders was in the interior, seeking for carriers, Mrs. Sanders set up and printed with her own hands twenty-four pages of Mark's Gospel and the first seven chapters of Matthew. It was new work for one who had never corrected type or locked up forms, but there are said to be only two slight mistakes in the fifty-six pages. For some time past our missionaries in the interior have had a limited diet, in some instances little besides native corn, inasmuch as provisions could not be carried inland. The food which the natives raise is neither palatable nor nutritious for foreigners. These recent letters state that the mission gardens are proving a success, thus giving assurance that in the future supplies can be secured on the spot. With particular pleasure we learn that the mission families at Bailundu, having been somewhat straitened recently, were able on last Thanksgiving day to have on their table the following articles from their own gardens: new potatoes, string beans, turnips, green corn, bananas, and guavas. They had also strawberries for a shortcake, and lemon-pies made from lemons from their own trees. Further experience in horticulture in that region will doubtless show that foreigners in Central Africa can make fair provision for their subsistence. This is no slight matter, from a missionary point of view.

AMONG the Letters from the Missions will be found cheering reports of religious awakenings in many places, especially in Hadjin and Marsovan. We have nothing to add to Mr. Marden's letter from Hadjin, but since the letter of Mr. Smith, of Marsovan, was in type we learn that the interest awakening in that city, especially in the College and Girls' School, has continued and increased. While the missionaries are rejoicing in what has been already accomplished, they are deeply anxious that the whole community should be aroused, and they plead for the prayers of all Christians that there may come upon them the mighty power from on high.

SINCE our last number was issued, each of the three northern New England States has enjoyed a week of "Simultaneous Meetings" in the interests of foreign missions. Never before within so short a period have so many meetings been held in behalf of foreign missions in these three States, and we hear cheering reports in regard to the interest awakened. Aside from the aid of pastors within these States, Dr. Creegan has been assisted by Messrs. Gutterson, of India, Stimson, of China, Rev. Dr. Hamlin, the Rev. E. G. Porter, and others. A series of foreign missionary meetings has also been held in Ohio, in which District Secretary Daniels was assisted by Mr. Chambers, of Eastern Turkey.

THE London correspondents at Zanzibar say that if Emin Pasha's troops had come to the coast from Wadelai, their back pay would have amounted to between one and a half and two millions of dollars. These troops, of course, lost all claim by refusing to follow their leader. Had they come out they would have brought nearly a half a million dollars worth of ivory with them.

WE are glad to notice the interest which in England and Scotland has attended the missionary meetings held in connection with the visit of Rev. Arthur T. Pierson, D.D., of Philadelphia, one of the editors of *The Missionary Review of the World*. Dr. Pierson held several meetings in London during the month of January, and wherever he has been great interest has been awakened.

SINCE the volume of Mr. H. M. Stanley's letters, which we notice on another page, was printed, a letter from the explorer to Mr. Bruce, son-in-law of David Livingstone, has appeared in the English papers, giving an account of an extraordinary incident in his journey which seems greatly to have impressed Mr. Stanley. He speaks of it as "such a story as would have kindled Livingstone, and caused him to say, like Simeon, 'Now lettest thou thy servant depart in peace.'" He says that while on the way from the Albert Nyanza to the coast they were surprised at meeting a company of men clad in dresses of spotless white. Mr. Stanley's fears were much aroused when he found that they were Waganda (the name of the people of Uganda), but he soon found that these men were a deputation from a body of 3,000 Christian Waganda who had, after the troubles under Mwanga, Kiwewa, and Kilema, taken refuge in Ankori, west of Victoria Nyanza. They came to ask Mr. Stanley to lead them back to Uganda to depose Kilema and reinstate Mwanga as king. Of course such a scheme was wholly impracticable, but the presence of these men, whose bearing was so fine, produced a profound impression on Mr. Stanley. He says: "Each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and as soon as they retired from my presence they went to study their prayer-books." That there should be such a body of professedly Christian men in the heart of Africa within twelve years after the Uganda mission was undertaken,—the remnant of a company who "have endured the most deadly persecutions, the stake and the fire, the cord and the club, the sharp knife and the rifle bullet," for their faith,—Mr. Stanley may well speak of as "one of the most astonishing bits of real modern history that I know of."

IN the letter above alluded to Mr. Stanley said that "this brave body of native Christians in the heart of Africa is more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be." And he adds: "These mission societies certainly contrive to produce extraordinary men." It is impressive to read Mr. Stanley's review of the work of Moffat, Livingstone, and Mackay, and to note the reason that he gives for their success. He affirms that it is not because they were better men physically, mentally, or morally, but "because they have been more educated in one thing than all others; that one thing is duty." We commend this thought to young men especially.

THE viceroy of Nan king has addressed the Chinese emperor in reference to the good work done by the committee of foreigners at Shanghai in raising and distributing funds for famine relief. The viceroy assures the emperor that "the committee devoted every iota of the money collected to the public good, without charging anything for expenses," a fact which must seem astonishing to the Chinese. The viceroy suggested that the emperor should express his thanks to the queen of England, through his minister, for her gift of £100. And as to Mr. Drummond, a barrister at Shanghai, chairman of the committee, the viceroy "ventures to pray that your heavenly bounty may bestow upon him a button of the third rank, as a manifestation of the reward of merit, and the special mark of imperial favor." And the vermilion pencil of the emperor has directed that this be done. This is the sign of a great revolution in China. Such recognition of foreigners, and especially of their bounty to the Chinese, would have been impossible a generation or two ago. A viceroy proposing it would probably have lost his head, and the emperor would never have condescended to heed such suggestions.

IT is not safe to make any predictions as to what is about to happen in China. The public, inside and outside of the empire, which had accepted in good faith the declaration of the emperor that a railroad should be built from Peking to Hangkow, are now seeking to find an explanation for the sudden reversal of the announced program. It is suggested that the whole affair was simply a political trick, and that the eminent Viceroy Chang, who had proposed the scheme, was craftily met, not by a refusal, but by the direction to go on and complete the work, a task which he personally had no thought of undertaking. Thus a troublesome counselor was shrewdly silenced by being told to carry out his own advice, which he was wholly indisposed to do. But whatever the cause, the project for a railway has undoubtedly received a serious setback, and it may be years before it is renewed.

MR. STANLEY has brought a suit into the Consular Court at Zanzibar against Tippu-tib for losses connected with his expedition, growing out of the Arab chieftain's breach of contract and bad faith. It seems that Tippu-tib has funds at Zanzibar which can be attached, and the evidence of his bad faith is said to be of a startling character. Mr. Stanley knew him well, and had no faith in him personally, but believes that by employing him on a salary of \$120 per month he prevented his entering upon some marauding expeditions on the Upper Congo by which thousands of lives would probably have been destroyed.

SERIOUS apprehensions are felt in Central Turkey in regard to a plague of locusts. Mr. Sanders, of Aintab, reports that after having ravaged Mesopotamia for nearly five years the locusts have now laid their eggs in countless numbers in the eastern section of Central Turkey, and though there is a promise of good crops the coming year, it is greatly feared that they will be devoured by these pests. Dr. Van Allen, of Madura, reports that in the middle of December there was fear of a famine in the Madura district, as the rains had partially, and in some sections altogether, failed. The price of rice has gone up greatly and the outlook is regarded as quite serious.

THREE facts brought to view in recent papers received from Japan indicate the remarkable material prosperity of the empire. The strength of the Bank of Japan is shown by the statement that on the thirtieth of November last its notes issued amounted, in round numbers, to 76,000,000 yen, while among its reserves there were over 54,000,000 yen of gold and silver coin. At the close of 1888 the entire length of the railway lines opened for traffic was 1,000 miles, of which 314 miles were opened in the preceding twelvemonth. During that year the total foreign trade of Japan amounted to \$106,312,820, of which \$55,976,790 were imports and \$50,336,030 were exports. In 1887 the imports and exports amounted to \$85,428,210, showing an increase during the year 1888 of over \$20,000,000, or nearly twenty-five per cent. These facts indicate the present stability and the future growth of the empire. We notice with interest the growth of the port of Kōbe, more than one half of the increase in the foreign trade within the whole empire having been at that city. Nagasaki also shows a large increase, but nothing compared with that of Kōbe.

IN response to the request made in the January *Herald for Providence* "Bible Lesson Pictures," several sets have been received and forwarded to mission stations. Many thanks to the kind donors. Friends are so prompt in meeting requests of this kind that we present to them now a call which comes from Adana, Central Turkey, for any second-hand wall-maps that are in fair condition. The mission schools of that region are altogether without such appliances, and any map of the world, or of any portion of it, especially if colored, would be helpful. Are there not many attics in America that could to their own advantage furnish some adornment to bare schoolroom walls in Turkey?

THE London Missionary Society, having been unable, even with the intervention of the British Prime Minister, to induce the French government to reconsider the evidence in regard to Rev. John Jones, who was expelled from the island of Maré by the French authorities, has now made a public statement of the case, that the world may judge as to the justice of their action. Mr. Jones, who had labored faithfully on Maré for thirty-three years, and under whose ministry heathen and cannibal tribes noted for their wars were brought to a profession of Christianity, was accused by the French authorities of inciting the natives against the Catholics, and so of compromising public order and tranquillity among the islands. The charge is emphatically denied, and, to disprove the accusation, attention is called to the sober and loyal conduct of the natives. French Catholic priests have been brought to Maré by a French government vessel, and Mr. Jones, as will be remembered, was compelled to leave the scene of his life's labors with only an hour's notice. No one can examine the statements that are made without coming to the conclusion that the London Society is correct in saying that "the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment and to overcome their allegiance to fairness and impartial justice." An extract from a letter from Maré showing the remarkable steadfastness and devotion of the native Christians, in the midst of persecutions to which they are subjected, will be found among the Notes from the Wide Field, on another page.

*The Friend* of Honolulu, in a retrospect of the last ten years, gives some striking facts in reference to material developments at the Hawaiian Islands. Within the decade the population has increased forty per cent., chiefly by immigration. Exports have increased fivefold. Kawaiahao Seminary and Oahu College have been rebuilt and enlarged and the Kamehameha schools erected. Streets and railways have been built and improved. But not in material things only is progress visible. It is claimed that in social and public morals and in religious activity there has been a marked advance. *The Friend* affirms that the social well-being and financial prosperity within the kingdom are largely due to the general observance of the Sabbath and of Christian worship. On the whole, the outlook in the Hawaiian Islands is encouraging, and the friends of good order and the Christian religion are anticipating a still further advance during the last decade of the century.

THE Young People's Societies of Christian Endeavor in Springfield, Massachusetts, have called upon similar societies to forward petitions to Congress asking for legislation prohibiting the sending of liquors from the United States to Africa and other lands. The evil is gigantic. The remedy is in our own hands, and our national government ought to move instantly and strongly for the suppression of the infamous traffic.

ONE of the interesting magazines that comes to our table is *The Missionary Herald* of the English Baptist Missionary Society. We find in an editorial article in its January number a sentence or two which well expresses our own conviction in regard to the object which missionary magazines should keep in view. Our contemporary says: "We see no reason to depart from the lines upon which the *Herald* is being conducted, namely, to devote its pages mainly to the letters of the missionary brethren themselves. Occasionally articles treating with missionary principles and methods may with advantage appear; but we believe the cordial welcome with which the *Herald* is received into the churches is largely due to the simple fact of its being the medium by which the supporters of the Society are brought into direct and personal communication with the missionaries and their work." There is, of course, a sphere for a magazine which shall discuss missionary principles and methods in extended articles. But we are convinced that the great need, so far as the members of our churches are concerned, is a close acquaintance with missionaries in the field and with the work they are actually doing at the present time in bringing the gospel to bear upon the hearts of men. The best way to look upon the fields which are white for the harvest is to see them through the eyes of those who are in those fields. We commend again to the regular and careful perusal of all our readers the department of Letters from the Missions, to which we believe we ought to give much space. These letters are written by able and earnest and consecrated men and women, who report in vigorous language and with warm hearts the condition of the lands in which they are living. We are convinced that there is no better way in which the churches at home can be led to an intelligent apprehension of the work in Pagan lands than by the perusal of regular communications from the Christian toilers in these far-away regions.

THE Presbytery of Corisco, on the West Coast of Africa, is connected with the Synod of New Jersey, which synod held for one week in the autumn of 1887 a series of "Simultaneous Meetings" in the interests of foreign missions. A most interesting fact now comes to light that on the Sabbath morning of that week the pastor of the mission station at Benita was impressed by an influence for which he could not account. Calling the leading Christians together he asked them to pray earnestly and to prepare for what God was about to do. The impression grew on him so that at the close of the morning service, quite contrary to his custom, he asked if any one present was anxious about his soul's welfare. Several persons arose in response, and from that time on there has been a work of grace which the missionary in charge speaks of as wonderful to watch. People became quiet and attentive, new inquirers appeared, earnest voices testified to the sincerity of the people, and after a year and a half has passed, the missionary reports that the revival was deep and genuine, and that among the many converts most stand firm. Who can fail to recognize the connection between the united prayer of the home churches and this work of grace on the other side of the sea?

THROUGH a contribution of a liberal friend of missions, the two large volumes of the report of the London Missionary Conference of 1888 are offered to any Protestant minister or missionary, to be sent postpaid to any part of the world for \$1.50. These volumes are of greatest value and the price is extremely low. Orders should be sent to F. H. Revell, 12 Bible House, New York, or 148 Madison Street, Chicago.

REV. JAMES HERRICK, of the Madura Mission, now in this country, sends us some interesting facts concerning the children of missionaries of the American Board in India and Ceylon, who were sent to this country previous to the year 1874. Of the sons, twenty-eight became missionaries, seventeen clergymen in the United States, and seven physicians. Fourteen others, having graduated at college, became teachers or entered other employments, while eleven, not college graduates, became useful business men; one lost his life while in the Union army; and four are now students in college or theological seminaries. Among the sons of missionaries in Ceylon now clergymen in this country is Rev. B. Fay Mills, the evangelist. Of the daughters of these missionaries, twenty-seven became missionaries or the wives of missionaries; eleven married clergymen or educated men in other professions; thirteen others are engaged in teaching or are in Christian homes; four others are now in the course of education. This certainly is a remarkable record, and Mr. Herrick calls attention in this connection to the fact that it was the custom of the missionaries in India and Ceylon to observe a season of prayer each Sabbath afternoon or evening in behalf of their children.

IN a report of the agents who have had charge of the China Famine Relief Fund it is stated that the late famine was not to be compared in severity with that of 1877-79. Still the needs were great, and the *Herald* of the English Baptist Missionary Society reports that no less a sum than \$200,000 has passed through the hands of missionary brethren to be used in relief, and that nearly 170,000 persons have been enrolled as receiving aid. In the latter part of the

summer it was believed that the period of want was nearly at an end, and the promise of harvests was fairly good. But the Yellow River has again broken through its banks, and unless the government takes more vigorous measures there will be another famine, limited in area perhaps, but distressing in its severity.

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### SPECIAL CONTRIBUTIONS FOR JAPAN.

At the late Annual Meeting of the American Board in New York, the recommendation was heartily endorsed that a special sum be raised to enlarge missionary operations in Japan. No more eloquent and urgent appeal has ever been made to the Christian Church than is now coming from that country. It comes not in behalf of a few thousands accessible to Christian effort, but in behalf of whole provinces and of large cities open to the gospel message. It comes from a people civilized, intelligent, awakening to the insufficiency of old faiths, and largely receptive of new ideas. While there is opposition from the revival of Buddhism in some quarters, and opposition from a material philosophy borrowed from Europe and America, the fields are nevertheless mellow and ready for Christian sowing. The enemy is sowing tares broadcast while but a handful of laborers—as yet only one ordained minister, native or foreign, to a hundred and twenty-five thousand souls—are scattering the good seed of the Word. The splendid results accomplished by missionary effort must not blind us to the fact that the number of missionaries of all denominations is utterly inadequate to the demand.

The missionaries of the American Board plead for the instant occupation of seven new centres, each in the midst of a population, as yet practically unreached, of not far from one million of souls, but all in close connection with existing work and dependent on our efforts. Other portions of Japan are open to other missionary societies, some of whom are happily responding to the great opportunity; but without a great enlargement of men and means it will be impossible to occupy the ground that properly falls to the American Board. It is hoped that missionaries—good men and women—will be found, if only the means are forthcoming to send them out and maintain them in the work. One church has set a noble example by the gift of \$5,000 extra for this current year, and it is hoped others will follow in larger or smaller sums.

The appropriations made by the Prudential Committee for Japan for the current year already exceed by several thousand dollars those of any previous year, yet there is imperative need of not less than \$50,000 more. But having enlarged its regular appropriations for Japan, it is obvious that the Committee can make no appeal that shall tend to reduce in any degree the ordinary donations to the treasury. These must first of all be maintained, but the Committee asks earnestly for extra gifts for enlarged work. Are there not churches and individuals who, beyond their usual contributions, will make a *special offering* for Japan in the emergency now upon us?

The revival of Buddhism at certain points, and of old customs which seemed suppressed under the influence of Christian example, gives added force to the appeal which has now been made, if the gospel is to prevail among these millions now accessible to Christian effort.

## REV. JOSEPH HARDY NEESIMA, LL.D.

TIDINGS were received at the Mission Rooms on Monday, January 27, of the death of this beloved man. This number of our magazine must be issued before letters can reach us from Japan relating to the sad event. The tidings were not altogether unexpected. For several years Mr. Neesima has suffered from an affection of the heart which has more than once brought him seemingly to the verge of the grave. He has been unable to do the work upon which his whole soul was set, and much of the time for four years he has been absent from Kyōtō and from the Doshisha, which was the special object of his love and care. The telegram simply announced that he died of peritonitis, and we are left to infer that it was on Sunday, the twenty-sixth of January, that he passed from earth.

We have not at hand the full details for a suitable memorial, but we are glad to learn that papers prepared by Mr. Neesima himself, together with many of his letters and also memoranda made by friends in the United States, are in the hands of Professor Arthur S. Hardy, who, by reason of his connection with the family in which Mr. Neesima found such a happy home while in this country, as well as by his literary qualifications, will be recognized as a fitting biographer of Mr. Neesima. We are permitted to state that a memorial volume from his gifted pen will be given to the public before long.

Mr. Neesima was born in February, 1844, years before Japan was opened to the world. When a young man in his teens he had not so much as heard of the name of Christ, but he worshiped the God whom he did not know, and when by a strange providence he learned from a scrap of the sacred record falling into his hands that God in the beginning created the heavens and the earth, he determined, if it were possible, to know more of that God, even if he left all to find him. With this purpose in mind he went to Hakodate, the open port in the northern part of the empire, where he gave instruction in the Japanese language to Bishop Nicolai, the present head of the Russian Church in Japan, and while so doing he perfected his plan for escape. It was a perilous undertaking, and discovery would have been death. One night he was covered up among some vegetables or other supplies that were being taken in an open boat to a vessel in the harbor, bound for China. When aboard he was concealed in a closet. The inspectors who searched for refugees failed to find him, and he reached Shanghai in safety. The providence that had protected him now guided his feet to a vessel in port belonging to the late Hon. Alpheus Hardy, of Boston, whose Christian captain, gathering something of the young man's story, gave him permission to carry out



the desire of his heart in coming to America. Before he reached Boston he was able to navigate the ship, and in many ways had so commended himself to the captain, that he was at once introduced to Mr. Hardy, with the suggestion that here was a person who might perhaps be serviceable in the missionary line in which Mr. Hardy was known to be so deeply interested. It was a providence which Mr. Neesima never forgot to recognize and to be grateful for, that his steps were directed at once into a Christian home of culture and refinement, where he was not only kindly welcomed as a son, but where he received help in his ardent desires for an education.

There has come into our hands a copy of a prayer which was written by Mr. Neesima in October, 1865, shortly after he arrived in Boston. It shows his spiritual temper and his degree of enlightenment at that time. Captain Andrew Bartlett, who in these early days saw much of the young Japanese, received from him the original of which the following is an exact copy: "O God! if thou hast got eyes, please look upon me. O God! if thou hast got ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with Bible.

"JOSEPH NEESIMA."

During the following nine years he enjoyed the advantages of Phillips Academy, Andover, of Amherst College, and of the Andover Theological Seminary. In passing through these institutions he was a general favorite among the students, who have ever since been glad and even proud to be numbered among his friends. While pursuing his studies, the Japanese Embassy came to the United States under the charge of Mr. Mori, and Mr. Neesima was employed as translator and aid to the embassy, and in this capacity he traveled not only through the United States, visiting the schools and colleges, but also accompanied the Embassy to Europe and had many opportunities for examining the institutions of Great Britain and the continent. Had he chosen, he might have entered political life in Japan and been prominent among her statesmen, but with all his heart he chose rather to serve the kingdom of God.

Having finished his course of theological study, he was ordained in Mount Vernon Church, Boston, September 24, 1874, President Seelye of Amherst College preaching the sermon, and he at once prepared to leave for his native land. No one who was present at the Annual Meeting of the Board at Rutland, Vt., in October of that year, can fail to remember how the young man, slight of body and with face and voice indicating his foreign origin, stood before the great congregation, pleading for aid for the establishment of a school for educating young men in Japan. It was his presence, simple, modest, yet firm, quite as much as his words, which moved the audience even to tears, and led to the pledge on the spot of nearly four thousand dollars for the foundation of that school which has since proved of such unspeakable value to Christian and missionary work in Japan.

Arriving in Japan in November, 1874, Mr. Neesima secured permission in the autumn of the next year for himself and Rev. J. D. Davis to remove to Kyōtō, where they opened the Christian school, the Doshisha. Calmly, quietly, and against bitterest prejudices on the part of the people the work progressed. Since Japanese law and custom forbade the establishment of the school under foreign

direction, the Doshisha has been for years known as Mr. Neesima's school, and he has employed the foreign instructors, and has stood as its representative before the government. With what efficiency and yet modesty he has deported himself in these peculiar relations our brethren of the mission will bear the most emphatic testimony. Within ten years from the start the institution grew so that, in place of its six students who were taught in something little better than a shed, there were 230 students accommodated in commodious buildings. At that time Dr. Learned said : "One great element in the success of the school has been the influence of its president. Utterly renouncing all self-seeking, casting away all desire for worldly power and honor, seeking only the good of the school and of all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The pervasive influence of his faith and unselfishness has been no small part of the educational work of the school."

So widely and favorably was the Doshisha known that Mr. Neesima's assistance was sought for in all quarters of the empire. To his influence must be ascribed the establishment of the Training School at Sendai, the founder of which made his large gift because he wanted something like the Doshisha and hoped Mr. Neesima might be its president. He was welcomed wherever he went in Japan, and his sermons and addresses were most effective.

But the treasure was in an earthen vessel. For some years Mr. Neesima has been in feeble health and was often obliged to be absent from his home and work in Kyōtō. In one of his letters, written in the latter part of 1883, in giving account of some evangelistic services in which he had had part, he said : "I was sleepless for many nights and unable to do anything. Thanks be to God for even our broken health. The Lord is pleased to advance his kingdom through feeble hands. It must seem marvelous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth in our Christian communities throughout the empire. Oh, if we have workers enough, what will be the Lord's harvest ! Please pray for us to the Lord of the soul's harvest." Early in the year 1884 a remarkable revival began in the Doshisha, during which Mr. Neesima's health was so much impaired that it became evident that he could not endure the strain, and must leave for another land. It is most impressive now to read a letter written at that time, in which, after alluding to the "most blessed revival in our school," he says : "It is a great trial for me to leave Japan — but I cannot write on this subject. I can leave our school without the least anxiety in our Father's hands, and come out with a great joy and peace." While on his way to this country he wrote : "Herewith I send you my special request that you all pray for the speedy conversion of Japan — intensely, fervently. My heart burns for her and I cannot check it."

The visit Mr. Neesima made to the United States in 1885-86 will be remembered by many, though he was prevented by the state of his health from taking much part in public services or meeting many of the friends with whom he would have been glad to renew his acquaintance. He returned to Japan in November, 1886. All the strength which he had he devoted to Christian work and to the interests of his beloved Doshisha. He formed a plan for its enlargement, so that it might have the rank of a university. Not in anywise concealing his purpose

that it should be a Christian institution, he yet appealed for aid to the statesmen and influential men of Japan who were not themselves Christians. And he so won their confidence that he secured contributions from those in high social and official positions amounting to nearly \$60,000, and his heart was made glad by the gift of \$100,000 from an American gentleman for the same purpose. It was with the greatest joy that during the last year of his life he saw the pupils in the different departments of the Doshisha increase in number to about 900, and, best of all, 172 of them within the last twelve months coming forward to confess Christ.

Mingled with the grief which will be felt in Japan as well as in America over the death of this eminent servant of God there will be unfeigned thanksgiving in view of the providence which led him by a strange path, cared for him so wonderfully, and made him such a blessing to his native land. His Alma Mater, Amherst College, honored herself and him by giving to him the degree of Doctor of Laws in 1889. Grateful as he was for the esteem thus shown him, it was characteristic of the man that he hesitated much about accepting it. But the great honor which belongs to him is that of being the teacher of Christian truth and the founder of Christian enterprises in Japan.

The following personal reminiscences are furnished by Secretary N. G. Clark, whose warm friendship and aid Mr. Neesima often acknowledged and highly prized : —

"Mr. Neesima was a man of faith and prayer, of singular sweetness of spirit, the result, in no small degree, of his confident expectation of the divine blessing on his plans and efforts. He rested in God, he lived for Christ and his native land, and felt sure that what he did in the interest of either would not fail of the needed blessing from above.

"During one of his college vacations in 1868, he spent a night at my house in company with another student. In the morning he was asked to lead at family prayers, and did so with such tenderness as to be long remembered in my household. After prayers he took me by the hand and pleaded with all earnestness that we would send missionaries to his country, and would not let me go until I had promised to do what I could to send them, and at the earliest practicable moment. The promise was redeemed the next year, greatly to his satisfaction.

"In like spirit and with larger plans for his native land, he surprised us all at the Annual Meeting of the Board at Rutland, by his eloquent appeal for a Christian college. The appeal was so simple, so evidently born of faith and prayer, that it seemed to all to be indeed of the Lord, and the money was promptly forthcoming for the beginning of an institution which he lived to see a centre of Christian power and influence second to none in Japan, or even in the whole field of missionary effort.

"Four years since, while on a visit to this country, he spent a few weeks of needed rest in my care at Clifton Springs. Our rooms were adjacent and we were wont to unite in devotional services, commenting on the Scriptures, and joining in prayer. I thought I knew Mr. Neesima before, but never so well as then did I realize the richness of his faith and his whole-hearted devotion to his

Lord. I cannot now wonder at the result of his impassioned address to the young men of the Doshisha, during the great revival in March, 1884, when, overcome with emotion, he still pleaded with the students for 'Christ and Japan.' The Spirit of the Lord came down upon them, till the whole assembly was moved as one man to tears of repentance and of joy in the new faith.

"Mr. Mori, the Japanese minister at Washington some years since, spoke more wisely than he knew when, in view of Mr. Neesima's service for the cause of education and other public interests, he said that Mr. Neesima's name would go down to history among the great men of Japan. As we consider all the circumstances, his coming to this country, his education by Mr. and Mrs. Hardy, whom he loved to speak of as his 'American father and mother,' his subsequent career and wide influence in behalf of the gospel, and of Christian institutions, may we not add that he was evidently called of God to be an apostle of Christ to his native land?"

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## DR. NEESIMA IN JAPAN.

BY REV. D. CROSBY GREENE, D.D., OF THE JAPAN MISSION.

ON the afternoon of Thanksgiving day, 1874, the customary signal of two guns from an American man-of-war announced the arrival of the mail steamer from San Francisco in the roadstead of Yokohama. The writer at once set forth to meet the newcomers and to offer them the hospitality of his home. Mr. Neesima was one of the party, and although his face was not even then altogether strange, that meeting on the steamer's deck may be said to have been the beginning of a friendship which soon ripened into intimacy. The great changes which had taken place during his absence made him a stranger in his native land. It is true he had kept up, through the long years of separation from his parents, as regular correspondence as the case admitted, and while residing in America he had maintained frequent intercourse with his countrymen, yet after all, mainly confined as he was to the society of foreigners and to the expression of his thought in the English language, he felt that he was to a large extent out of touch with his people. It seems evident that he overestimated this separation, but the very fact that he recognized it and laid such stress upon it served to bring out most clearly his extreme modesty, sometimes simulating self-distrust. He was thus led to form his opinions with the greatest deliberation and only after the fullest conference with the best counselors at his command, both native and foreign. Foreign missionary work, especially among a people in whom the national feeling is strong and vigorous, is a matter of no small delicacy. It involves a certain assumption which, in spite of the utmost tact, will sometimes seem to take on a personal character. Mr. Neesima early appreciated this, and recognized the unique position he was called upon to fill. On one occasion when national feeling was running high and complaints against the missionaries were somewhat bitter, he remarked: "Some of my countrymen have much to say of the native and foreign brethren, but I do not think I know any difference between them." This was said in that simple and unaffected manner which was the seal of its truth.

His modesty and utter absence of self-seeking enabled him at such times to allay prejudice and promote that frank expression of views on both sides which has secured so much of mutual respect and esteem among Japanese and foreigners associated in the work of the American Board. This modesty, I have said, sometimes simulated self-distrust, but when once his opinions were formed he held them with great tenacity and expressed them with firmness and courage, though always with rare and unvarying courtesy and the most delicate consideration for the feelings of those who might differ with him.

Without losing any of his patriotism, for in his broad-minded way he was a patriot of patriots, Mr. Neesima seemed to have transferred that intense feeling of loyalty, fostered by his early Confucian training, to Christ, and he enlisted in His service with the same self-abnegation which marked the Samurai under the old régime. These traits of character early won for him the enthusiastic affection and reverence of the students. Not long after the organization of the Kyōto School, some turbulent spirits stirred up a rebellion. Severe discipline seemed necessary to vindicate the authority of the faculty, but Mr. Neesima's intense love for the students held him back. He called the whole school together, made an earnest address, and with much emotion emphasized the enormity of the offence and the necessity for discipline, but said that he had decided to become himself the substitute for the offenders. He seized a stout cane and struck himself such violent blows that his cane broke in his hand. A shout of protest filled the room and the offending students themselves tore the stick from his grasp, avowing their entire submission to his authority. Such a course might not suit all times, but the students saw in it the natural expression of his boundless love for them and for the school which he had founded. One of them treasures up to-day as one of his most precious possessions a fragment of the broken cane, a reminder of Mr. Neesima's self-sacrificing love.

The students are fond of speaking of the *Doshisha seishin*, the "spirit of the Doshisha," and they mean by this expression that loyalty to Christ and lofty patriotism which were embodied in their beloved President. Such a character could not fail to make itself felt in all circles in which he moved.

Mr. Neesima's connection with the Embassy of 1871-72 had brought him directly and indirectly into close relations with some of the greatest men of the new régime. Such men as Counts Katsu, Ito, Inouye, and Okubo, known to all students of Japanese affairs, were glad to number him among their friends and to aid him in his plans. They thoroughly believed in him.

His character was the basis of his success in preaching. His audiences gladly received his words because they knew him. He was not a rhetorician, but his simple, childlike faith, associated as it was with great seriousness of thought, rendered his discourses always impressive. During late years his feeble health prevented any very active participation in evangelistic work, but his interest in it and his devotion to it did not abate, and his presence and his strong personal influence contributed in no small degree to the rapid progress which Christianity has made in Japan.

This great personal influence cannot be transferred to another, yet in some true sense it will, we believe, remain as his rich legacy to the church he did so much

to plant, a constant stimulus to the faith and zeal of those who will seek to follow him as he followed Christ. While both his native and foreign associates are weighed down with the sense of their great loss, they will not fail to thank God for the life he lived and for their own close relations to it.

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### THE ISLAND OF KIUSHIU: ITS CONDITION AND NEEDS.

[The following paper, signed by all the members of the Kumamoto station, Messrs. O. H. and S. L. Gulick, C. A. Clark, and Misses J. A. E. Gulick and M. J. Clark, has been sent as their appeal for reinforcements to aid in taking possession of the island of Kiushiu for Christ. The name of the island is pronounced *kew-shew.*]

KIUSHIU is the southern large island of Japan, and enjoys a correspondingly mild winter and warm summer. Snow occasionally falls in midwinter on the plains, but the warm sun even in the coldest weather soon melts it. From the middle of September to the first of July there are very few days of uncomfortable heat; during July and August the weather is often oppressively hot, and at that time, therefore, is it customary to take the much-needed rest of the year in the cooler north. According to the census of 1887 Kiushiu has a population of 5,715,965, or about one sixth that of the whole empire; the population is also more dense than that of the rest of Japan, which has 350 to the square mile, while Kiushiu has 398 to the square mile, whereas the most densely populated State in the Union, Rhode Island, has but 243 to the square mile, and Massachusetts but 233.

It was in Kiushiu that the Roman Catholics made their greatest number of converts 300 years ago, and it was therefore this island which suffered most in the wars of extermination that followed. It is here also that we find the most bitter hatred of and opposition to Christianity to be found in Japan to-day. Although the Dutch had continuous communication with the port of Nagasaki for 250 years, such were the conditions under which they were allowed to live and trade at that port, and they themselves were such in character and motives, that the Japanese received little benefit from them. The Japanese were led not only to hate but also to despise Christianity. All the various influences of temperament, race-feeling, clannishness, and a bitter experience have combined to make this island the most conservative section of Japan and the slowest to accept the new civilization of the West, which, since 1868, has been most rapidly and marvelously coming in. It is, in consequence, the most backward part of Japan to-day. The Japanese themselves say that Kiushiu is ten years behind the central parts, namely, the regions about Tōkyō, Yokahama, Osaka, Kyōto, and Kōbe. The successful revolution of 1868, which overthrew the Shogunate and restored power to the emperor, had as its other main object the total expulsion of the foreigner from the sacred shores of Japan, and it drew its strength largely from the people of Kiushiu, especially from Satsuma and Kumamoto. The unsuccessful rebellion of 1878 was an expression of the same conservative spirit, but was confined to the southern part of the island by the military power of the central government, a power largely due to military weapons and tactics introduced from foreign countries.

Of course a great change has taken place even here in the past ten years, but

this anti-foreign spirit is not yet dead. During the discussions connected with the recent plans of the central government to revise the treaties, the latent



hostility has become very manifest. It was a man from Kiushiu who attempted to assassinate Count Okuma, the Minister of Foreign Affairs, by whom the recent treaty negotiations have been carried on. Though the would-be assassin instantly committed suicide, his body was cremated and the ashes sent to his home in

Fukuoka in Kiushiu, where a great funeral was held to glorify his life and courageous death in behalf of his country. Despite all that has been said to the contrary, Japan is not all in love with the foreigner or his civilization and religion.

On the other hand, and also as an explanation of the foregoing statements, compared with the rest of Japan the people of Kiushiu are strong and rugged in character and independent in spirit. Many of the leaders of new Japan, whose influence is felt throughout the land, are Kiushiu men who have broken through the conservatism of this island. When the Shogunate was overthrown and the Kiushiu leaders came into direct relations with the foreigners, they too saw the impossibility and the disadvantages of expelling the foreigner; and from that time to this they have been prominent leaders in the great transformations of the past twenty years. So, too, when a band of Kumamoto students became Christians under the teaching of Captain Janes, they were compelled to leave Kiushiu in order to escape persecution. But to-day they are among the leading Christian pastors, teachers, and editors in the country. Dr. Neesima says: "I like Kiushiu boys: they are rough but they are strong; they make leaders." The people of Kiushiu are strong and independent in character, are natural leaders, constitute a large proportion of the nation, and always have exercised and always will exercise a potent influence over the rest of the empire. For the sake of the whole country, as well as for their own, they need the gospel of light and liberty.

The above-mentioned conservatism of Kiushiu has been both a cause and a result of the comparatively small amount of missionary work that has been done here. Although missionaries were early established in Nagasaki and a fair force has always lived there, until lately the work has spread but little to the rest of the island. This has been due in part, no doubt, to the isolated, almost insular position of the city, to government prohibition of free travel for foreigners, and to the large amount of bad foreign influence exerted there by the licentiousness of the tens of thousands of sailors and man-of-war men who come to that port every year. Furthermore, until two years ago, no missionary was allowed to live outside of Nagasaki, the only missionary work done elsewhere being carried on by occasional tours and a few native evangelists. But even now, out of forty-two missionaries in Kiushiu,—of whom fifteen are wives and eleven are single ladies,—more than half, or, more exactly, twenty-four, live in Nagasaki. But still further, even this force is far less than the proportion for the rest of Japan. Had Kiushiu as large a force in proportion to its population, it would have ninety-three instead of forty-two. The above are some of the reasons for the comparatively little progress which Christianity has made in this island, and they constitute a powerful argument for the increase of workers here.

In attempting to account for the present condition of Kiushiu in its relation to Christianity there is still one more factor to be considered, a factor, too, of no mean importance. As is well known by all students of missions, medical missions are among the most potent agents for the removal of superstition and for opening the hearts of the people for the reception of the gospel. This means has been used by every mission of any size, in the central and northern parts of Japan, and with such success that the medical part of the work is beginning to

be considered of comparatively minor importance, though by no means given up. But never in any part of Kiushiu has this most important branch of mission work been tried. The true nature of Christianity, offering health and strength for the sick, and sympathy for the afflicted, is therefore quite unknown to these millions of Southern Japan. To them Christianity is simply a foreign religion (whether better or worse than Buddhism makes little difference to them) which has attempted to gain dominion in Japan, and by which dreadful wars and calamities were brought on the people. It is therefore to be religiously shunned and if possible excluded. To overcome such ideas, the humanity of the gospel should be set before the people in such a way and with such demonstrative power that the blindest must see and confess that they were wrong. Medical missions are effectual in doing this.

The American Board has one station in Kiushiu, in the central province of Kumamoto. Here are located Rev. Orramel H. Gulick and wife, and Miss Julia A. E. Gulick, who have been in Japan, respectively, since 1871 and 1874, and can speak the language. They came to this city in 1887, at which time Kumamoto was first occupied by the Board. Besides them there are Rev. Cyrus A. Clark and wife, Rev. Sidney L. Gulick and wife, and Miss Martha J. Clark, all of whom left America in September, 1887. These latter are still at work on the language, their other work being for the most part teaching in the Boys' and Girls' Schools. These schools each have new buildings, costing, with the land, toward \$4,000 silver. They were put up by the enterprise of native Christians under the leadership of Mr. and Mrs. Ebina. Mr. Ebina is our efficient collaborer. He was one of the "Kumamoto Band," has had a good education, speaks English well, and is in every way a most capable and valuable worker. His chief labor is given to the Boys' School, while that of Mrs. Ebina is given to the Girls' School. Our work reaches out in every direction, north, south, and east, and many little bands of Christians are forming, four of which have already organized into churches. The chief work of Mr. and Mrs. O. H. Gulick and Miss Gulick is in touring among these bands of Christians, giving them suggestions, correction, and inspiration, according to their needs, thus helping and stimulating them in their Christian living and activity. It is this part of our work that brings the best results. It is our policy, as rapidly as acquisition of the language will permit, to prosecute this touring work most vigorously. This large field, amounting to over 4,500,000 souls (not including the Nagasaki region), and extending about 130 miles to the north, 100 miles to the east, and 150 miles to the south, falls largely to us.

In studying the problems of our field, with its specific appeals for workers and the conditions and prospects for the future, we feel that we should have, at once if possible, certainly not later than by next fall, not less than four married couples, five single ladies, and a physician. These we need, not to enter into new fields nor to take up new work, but simply to properly occupy the places to which our work has already extended. The above-named workers are needed for the immediate establishment of two new stations, one in Fukuoka and one in Hiuga. From both of these regions we have received most earnest pleas for foreign missionaries; in both of these provinces we have so-called self-supporting

churches, though they are very weak. They realize more and more the immensity of the work that is on them, and they feel that they need the guidance and help of the foreign missionary. It seems to us that these calls are of such a nature, they come at such a time and from such centres, that they must not be denied. We would, therefore, present the following considerations.

I. There are signs that the tide is beginning to turn, even in Kiushiu. A native Christian, who probably knows Kiushiu better than any one else, says that until this summer it has been customary to hear Christianity generally spoken of as an evil thing, even among the higher and more educated class, but that during the tour of this fall he has found that there is much less of this. Many even acknowledge that, after all, Christianity is in itself not a bad but a pure religion.

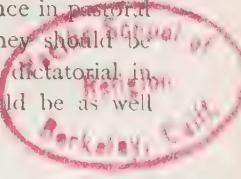
II. Kiushiu, like the rest of Japan, is in a formative state. Religious toleration has just been granted by the imperial government, and many are now led to study as never before the question of religions, their nature, authority, and their influence on individuals and nations. Never before was a nation in such a plastic state. Now is the time to mold the clay before it hardens. The question is not whether Japan shall be dominated by Confucian and Buddhistic or Christian teaching and morality ; but the question is between Christianity and infidelity. Now is the time to strike.

III. It seems likely that in the next five to ten years the ingathering here, as in the rest of Japan, will be very great, especially if care is given to the work by competent workers. Christian communities will be springing up in countless towns and villages throughout this populous island, needing guidance and care. It is extremely doubtful if in any land the returns in individuals saved and whole communities uplifted by the power of the gospel will be so great for so little expense and labor.

IV. There is great need that our field shall be so manned that we can frequently visit the various places, become familiar with the people, and so be able to guide them in times of difficulty. This we shall never be able to do with our present force. In this field, extending as it does 100 miles to the east of us, 130 miles to the north, and 150 miles to the south, we ought to have a family and two ladies in Fukuoka, 70 miles to the north, and two families and two ladies in the province of Hiuga, 100 miles east, over the mountains, and a physician and two ladies additional for the central station of Kumamoto. These forces are needed now ; the work is waiting for them.

V. The pressure for the immediate coming of these forces is due not only to the present needs of the field, but especially to the length of time needed for preparatory study. The language is a great obstacle and requires long and arduous study for anything like mastery. But the necessity of taking this time for preparation makes the immediate demand the more imperative.

VI. The facts that we have already stated make pretty clear what kind of missionaries are needed for this field. The men should be graduates of seminaries and of colleges, if possible ; if they have had some experience in pastoral work in the home land, it will be of inestimable advantage. They should be men of tact and judgment, who can make and keep friends ; not dictatorial in temperament nor overbearing in speech or argument. They should be as well



versed as possible in the arguments and reasons for the Christian beliefs. They should also be men of some linguistic ability and of persistent, studious habits. The ladies should be, if possible, graduates of some of our better institutions of learning, and, indeed, should be well equipped for the work both in character, temperament, and general and biblical training. Though their work will be largely among women, it will be by no means confined to them, for men and students in the schools will often come to them for help and instruction. We have not mentioned, nor need we, the higher spiritual qualification essential to the success of any messenger of the gospel.

VII. The first station that should be opened is Fukuoka. It has a population of about 50,000 in the city, and 1,188,877 in the province. The church there was the first of our churches in Kiushiu to be established, and has had a long, hard pull. For years it has been scattering the seed and now the harvest is ready to be reaped. With foreign missionaries there to direct and help, there will doubtless be a rich harvest both in the city and in the outlying cities and villages, three of which have, respectively, a population of 23,000, 18,000, and 14,000 inhabitants. Here is a needy field and as grand as any man could ask for. It is the centre also of a large population outside of the province which would naturally be worked from Fukuoka. It is the seaport town of the district and is on the line of railroads which will in two years run thence both north and south. This city has long been asking for workers from our Board, but thus far in vain. At the last mission meeting, however, it was voted that at as early a date as possible missionaries be secured for this place. The Japanese pastors of the north have also pressed the matter upon us, for they feel that this capital city is one of the strategic points that should be occupied at once for the sake both of Kiushiu and Japan. Some of the best workers in Japan are from the Christians of this city and this church. We cannot longer leave it unoccupied. Who will come to us and take this most important place?

VIII. Hiuga lies on the eastern side of Kiushiu, and, with Oita to the north and Osumi to the south, has a population of 1,500,000. We have one church in Hiuga, and from it the call has come most earnestly to occupy their field, either ourselves or with new missionaries. We cannot possibly do that ourselves; all that we can do is to visit them twice in the year. Aside from our work there we know of only one missionary who ever visits Hiuga, and that only a city on the extreme northern border. The call seems to us in Kiushiu one that should be heeded at once. That part of the island is so shut off from the rest of Kiushiu by high mountains that it is not easily reached from Kumamoto, and should itself be made a centre of work. Its isolation requires that there be at least two families and two single ladies located there. It is a large field, with fine scenery and a promising people, and as regards Christian work is almost virgin soil.

IX. The central station of Kumamoto needs to be strengthened by two ladies, one to take up woman's work. Miss Gulick gives most of her time and all of her strength to this form of work. But she cannot begin to meet the calls now made upon her, to say nothing of the constantly increasing demands of every year's growth. Another should at once be preparing for this most important work. The mission has voted this addition to our station at two succes-

sive meetings, and we have been trying to secure it, but thus far in vain. Another is imperatively needed to teach in our flourishing Boys' School, a field that is not often excelled in opportunities for Christian work.

KUMAMOTO, Kiushiu, Japan, December 14, 1889.

### **Letters from the Missions.**

#### **Western Turkey Mission.**

##### **REVIVAL AT MARSOVAN.**

FOR some time past letters from Marsovan have alluded to awakened religious interest and some conversions, but letters written about the middle of December speak of the work as a revival. Mr. Smith writes of it thus:—

"It commenced about four weeks ago, and since then there have been prayer-meetings almost every evening, with numbers varying from a hundred to two hundred. We are especially rejoiced at the quickening of love and zeal in our college teachers. Indeed, almost the first sign of spiritual awakening was among them and a few others. And never before have they labored so directly and so earnestly for the salvation of souls. The general religious tone of the college is better than ever before—far, far better than a year ago. At least a score of the pupils have manifested special interest in their own salvation, and we trust that some of them are indeed born again. This is almost equally true of the Girls' Boarding School. The interest is by no means so general nor so deep as we long to see it. We earnestly desire and pray that the Spirit may come with great power upon us all, and we trust that you and many others also are asking the same blessing for us. The Autobiography of President Finney has stimulated us in this work. I have loaned my copy to several. I wish it could be in the hands of all our English-speaking preachers."

##### **SMYRNA AND OUT-STATIONS.**

Mr. McNaughton writes from Smyrna, December 28:—

"The school is in the midst of a very prosperous year. There is a larger attendance than last year. We feel that its

popularity is steadily increasing, notwithstanding the keen opposition it encounters and the really good schools established by both the Armenians and Greeks. The Boys' School is also growing. Last week an Armenian brought his two sons to us, giving as a reason why he preferred our school to his own, that he was sure that the morals of his boys would not be contaminated in our school, while they were in his own school. A similar reason was given a short time ago in the case of another boy. We have indications of this nature to encourage us in our slow, uninspiring work. Manisa is promising. A very good attendance at public worship is reported. The schools are doing well.

"Eudemish is moving steadily on. The scholars until this year were received free. The reason was that the schools of the city were free. The pastor thought that it would be the ruin of the school to charge a fee. However, we decided that they must pay something. I informed the pastor that he must get £6 for the year from the pupils. I am glad to say that there is little doubt that that amount will be contributed.

"Our good, faithful pastor of Bourdour is able to report very gratifying progress. They have recently suffered at the hands of their persecutors, but were firm. Nearly all the children were taken from the school at the instigation of the Armenian bishop. We have no doubt that they will soon return.

"The few weak brethren in Sparta are very urgent in their desire for a pastor. You may recall that we were compelled early this year to dismiss their preacher on account of lack of funds. We have no appropriation for Sparta for 1890. They must be satisfied with a monthly visit from the pastor at Bourdour."

*Central Turkey Mission.*REVIVAL AT HADJIN.<sup>v</sup>

MR. MARDEN, of Marash, accompanied by Rev. Avedis Boolgoonian, also of Marash, has been spending some weeks in visiting the churches, and he sends cheerful news from Hadjin. In a letter dated December 9, he says:—

"We reached Hadjin two weeks ago and intended to remain but a few days. After preaching in both churches the first Sabbath, in the evening we held a union missionary concert, which called out so much interest that we appointed a preaching service for the next evening. We have moved on step by step according to circumstances, making appointments from evening to evening for sixteen days. We each take our turn with the pastor of the church in preaching the evening sermon, which is followed by a prayer-meeting. Our chief subject is repentance and faith in Christ, and we pray for the aid of the Holy Spirit. Very soon we began to hear new voices in prayer. Last evening our congregation numbered five hundred, including many Armenians. After the usual prayer-meeting we invited the inquirers to meet in the adjoining schoolroom for special conference. The room was filled at once. One after another arose and expressed his purpose to submit then and there to the claims of Christ. Many pleaded in the tenderest tones for the forgiveness of their sins, often quoting the publican's prayer. When the conference closed, the grasp of the hand and the happy faces assured us that the inward conflict in many a soul was over. One young man this morning doubtless expressed the experience of many when he said he could not sleep all night for joy that he had become a Christian."

"At least a hundred men and women have within a few days expressed their desire to become at once followers of Christ, and many of these inquirers already give evidence that they have passed from death unto life. The good work seems now but fairly begun and is widening and deepening every day."

One week later, December 16, Mr.

Marden sent a further report of the good work:—

"I wrote you last week of the revival now in progress here. Last evening it was dark, rainy, and muddy, yet when the bell rang you might have seen hundreds of men and women with a pine torch in hand climbing up and down over the rocks by the goat-paths, hurrying from all directions toward the place of prayer. Nearly every member of the Protestant community, old and young, was present, and also a good number of Armenians and Catholics. After the sermon, a few prayers, and the benediction, the converts and inquirers were requested to remain for a special prayer-meeting for themselves. More than one hundred gathered before the pulpit and one after another rose to speak or pray. One poor man, who felt that he could not speak in public himself, had a friend rise and stand beside him as interpreter and express for him his repentance and consecration to the service of Christ."

"In point of numbers, close attention, and earnest prayer, this meeting ranks as one of the best, and gives hope that the revival has not yet reached its culmination. The essential truths of the gospel, pressed home in a plain and simple manner with God's blessing, stir the hearts of these people in a wonderful manner. The deliberate and settled purposes of the large number who profess conversion are very encouraging and seem to indicate that the Holy Spirit has applied the truth to their hearts."

"We are now making every effort to reach the multitude of the unevangelized in the city, and a hopeful beginning is already being made."

## AINTAB.—RESULTS OF THE REVIVAL.

Delightful accounts are received as to the permanent results of the work of grace in Aintab during the last summer. Miss Pierce reports concerning the Girls' School that the pupils, numbering about seventy, are most diligent in their studies and respond well to religious influences, both in the prayer-meetings and in more private conversations. President Fuller,

of the College, wrote on New Year's day:—

"This morning, according to custom, the Protestant churches of Aintab each held a New Year's service, commencing about an hour before sunrise and continuing for some two hours. These services varied somewhat at the different churches, three in number, but consisted largely of addresses from the pastors, missionaries, professors of the College, and prominent laymen, interspersed with singing and prayer appropriate to the time. Naturally frequent mention was made of the blessings of the past year, and especially to the great spiritual refreshing which had brought the light of life to so many hearts and homes, and filled us all with such joy and hope. The thought was often expressed that although the year had been one of great hardship and privation in material things, spiritually it had been a year of such wonderful blessing as to leave us only cause of thanksgiving."

"Among the manifest results of the revival are 573 members added to the churches on profession, and more to join at the next communion, a decided and permanent increase in attendance at prayer-meetings and other religious services, a great quickening and broadening of interest in all forms of city, home, and foreign mission work. Neighborhood meetings have increased in number and size and spirit. The Young Men's Christian Association, both in the city and College, has been greatly strengthened and stimulated. The women's work, heretofore one of the most interesting and hopeful agencies for good in the city, has received a new impulse and is more thoroughly organized and at work with more energy and success than ever before, and, last but not least, the College has been pervaded by a deep, quiet spirit of prayer and serious inquiry, which is an occasion of joy and hope to all friends of the institution.

"On the whole, I should say the results of the revival, both in the character and stability of its converts and in the abiding, pervasive character of its influences, have

been fully equal to the expectations of its warmest friends. Next week begins the Week of Prayer. Our churches are ready, I think, to enter upon it with substantial unity of feeling and desire, and with much longing and earnest prayer for yet larger displays of God's gracious power in the conversion of souls. Our forces are well organized and full of courage and hope. We wait but the power from above to repeat the story of last summer."

### *Marathi Mission.*

#### WORK AMONG WOMEN.

MISS MILLARD wrote from Bombay, December 6:—

"Since the first of August I have been regularly visiting in the homes of Worli with a Bible-woman. We visit twelve places once a week, and in some of them twice. From most of these homes we have children in our Girls' School, but in one or two places the women have called to us to come because they saw we were willing to go anywhere. In this way we have been called to several new houses, though they are all near together.

"In one house where we are made particularly welcome, we always have from six to ten women and sometimes more. They always get their work done and are sitting waiting for us, and one thing that has pleased me very much is that on the days when they expect me they are more particular about their clothing, both that there should be more of it and that it should be clean; the children too always look neater. I heard one of the women say one day, 'The Madam Sahib likes to have us do so.' One day the old grandmother said, 'Last Monday you went by and did not come in when we were waiting for you. What have we done?' I told her there was not time to visit all the places; then she said, 'But you must never go by us.'

"At another place there are two old widows with their shaven heads and each wrapped in a strip of unbleached cotton cloth. They never fail to come and sit near me while we sing and tell of Christ. These cool mornings they look so cold and

forlorn as they sit on the cold stone steps of the veranda that my heart aches for them. One day, as I was trying to make them understand how much Christ loves them, the tears came into the eyes of one of them as she said, 'No one loves me; I am a widow.'

"Sometimes we meet a woman who resents our teachings and tries to prove that their gods are as great as ours. I have not enough of the language yet to argue, even if I wanted to do so. I can only tell the simple story over and over, because they must know Christ well before they can love him. The Marathi songs are very sweet and the people are very fond of them, so we sing a great deal of gospel to them. When I take my baby-organ thirty or forty people often gather together in one place.

"In the school there are about twenty-five children. Ten or fifteen others who ought to attend, and who formerly did attend, are not allowed to come because a man of influence among them has threatened to have the parents put out of caste if they do so. We hope and pray that this prejudice may be overcome and that he may become our friend. We have been working there now a year and a half, and we have thought it wise to have the teacher with her family go there to live. We cannot tell how the people of the village will like it. The fact that the teacher's husband was a Brahman before his conversion will do much to allay prejudice. This man and his wife have a rare opportunity for doing good there, and I hope they realize the responsibility of it."

#### Hong Kong Mission.

VILLAGE EXPERIENCES.—CALLING BACK  
THE SOUL.

MR. HAGER writes of some interesting incidents connected with one of his tours:—

"In one village I found a sick brother recently returned from California and a member of the Oakland Church, Rev. Dr. McLean, pastor. He was prostrated with a nervous fever, and had been sick for

some months, but was getting better. The saddest part of all was that, when his fever was at its highest point, the women of the village arose *en masse* and demanded of his mother that she should worship the idols, and declared that her son was sick because he had refused, since his return to China, to worship his ancestors and the idols. Their anger was also directed against the old mother, who received baptism this summer and who no longer worshiped the idols. After a good deal of persecution this mother finally yielded to worship the spirits, and so she went to the door of her house in company with her daughter-in-law, and in plaintive tones called back the soul of her sick son. I think, of all sad sights in China, this is one of the saddest, to see and hear a fond mother calling home the spirit of her beloved child. Let us listen to a few of her mournful sentences. 'O soul of Ah Lung, come home! The spirits of both ends of the house, the spirits of both ends of the street, the spirits of both sides of the eaves, the spirits of the pigs, the spirits of the dogs, the spirits of the oxen, sheep, and the six animals, the spirits of men and children, the spirits of strangers, the spirits of friends, Spirits and No Spirits, fear or no fear, dread or no dread, fire, clothes, rice, sugar, call the twelve spirits of Ah Lung to return home speedily, and to abide in the house and the home, and trust to his father and mother, and occupy his bed and his mat. O spirit of Ah Lung, come back! Scatter rice, scatter. Come home, O Ah Lung, to sleep and to rest!'

"After this worship of idols the son was reported to have immediately mended, but when we saw him he was still very feeble. At first we did not know that the villagers were so bitter against us, but, as we were about to depart, an old lady almost raved as she cursed us and the sick brother, who was at this time sitting in an armchair. All that was vile and evil she wished would befall this unfortunate brother; she hoped he would die and after death have his head cut off. We tried to pacify the infuriated woman, but all

to no purpose, for she did not wish to hear anything of the foreigners' religion, and this is the feeling of many villagers. It is only occasionally that we find some one glad to see us.

"In another village we were more kindly received and almost compelled to spend the night, to honor the engagement day of our host's oldest son, and yet there was much of idolatry practised. What made it so exceedingly sad was the fact that this man had once been married to an English wife, by whom he had two sons, one of whom, I believe, was baptized by Dr. Damon, of the Sandwich Islands. The oldest of these sons was the person in whose honor the feast was held. After the death of his first wife the father married two other Chinese wives, and now these older sons follow the practices of the Chinese in worshiping the gods of the land.

"In this tour we visited and met quite a number of American Chinese Christians, one of whom was received into church membership by Mr. Thrall, of Salt Lake City. Others come from our California Mission, while a few were from Boston and Brooklyn. It would be a great favor to me if the teachers of our Chinese schools in America would send me the names and addresses in Chinese of their pupils, when they return to China, in which case I could always visit them at their homes. They need a great deal of encouragement, and a visit of a foreign missionary at their homes cheers them greatly."

#### *North China Mission.*

##### THE NORTH CHAPEL AT PEKING.

MR. AMENT writes from Peking:—

"It gives me great pleasure to tell you that the work connected with our end of the station is opening finely. The North Chapel is located one mile from our home, in a business portion of the city, with no quiet way for exit or entrance, and is withal rather a dingy and damp concern. But I have preached that spirit was more important than time or place. So we went to work expecting that these little obstacles would not prove important. Mrs.

Ament opened an Industrial Class for women, hoping that the work done would, in a measure at least, pay the expenses. Seven cents a day only is paid to each woman, who also puts in an hour or two studying the catechism and learning to read. The plan has worked well. The class averages six women, who represent quite a little constituency. Their fears of foreigners are rapidly disappearing. They bring their boys to our school, and one woman has been baptized and is most eager to be a useful Christian.

"Last Sabbath was a joyful day for our little company at the North Chapel. Though we were in the midst of an unexpected snowstorm and the streets were mere bogs, yet a goodly company gathered, and we celebrated our first communion together. The members made their own wine from grapes, and made their own bread, and used glass cups bought by themselves. Eight persons were baptized and received to membership. Two of them were husband and wife, a whole family. He is foreman in the Chinese mint and quite well-to-do. Another was a workman in the mint. One was the son of the police magistrate, a drunken fellow, who has threatened the life of his son for coming with the foreigners. But he perseveres and braves death for the gospel. He is a modest, refined young man, twenty-three years old. I hardly expected he would appear on that Sabbath. He came in almost ragged clothes, saying that he did not dare put on his better clothes for fear his father and mother would surmise he was coming to the chapel.

"It seems to me wise that we should organize ourselves into a little church. Connected with us at the country stations which are in my charge are some twenty Christians. Four will be transferred in the city, from Dr. Blodget's church, and with the twenty baptized since last January we can organize a church of over forty members. I sincerely trust that this will grow into an organization under native control, with their own pastor, etc. A few native Christians are really waking up to this step as a duty as well as privilege."

## THE NING CHIN DISTRICT.

Mr. Stanley, of Tientsin, reports a tour through the Hsien Hsien district, where Helper Chiang has been doing some good work the past summer, though at one out-station, Ta Wang Tswang, affairs were in an unsatisfactory condition, the conduct of some of the church members making it necessary that they should be expelled. Of the village of Chao Chia Ngan, Mr. Stanley says:—

"I visited this village for the first time last summer. A very interesting and hopeful work is begun there. The interest began with a Mr. Chang, who is known as a 'doctrine seeker.' He has been studying the New Testament for a number of years. He has interested several others, besides the members of his own family, in the truth. I spent an interesting night with him while on this trip, instructing his family and a few friends. On the following morning a special service was held for the purpose, at which six adults and three children were baptized—Mr. Chang, wife and two small children; eldest daughter, husband and babe, and an aunt, all of whom came seven miles to meet us; also, an uncle of Mr. Chang. Others of the family and relatives and several outsiders gave their names as applicants for instruction and future baptism. It appears to be a promising opening. More time could have been profitably spent in labor in this section than was given to it. Mr. Chang and a son of fifteen years will be in our station class this winter."

"Ch'ing Shan T'ou, in the Ning Chin district, was the next place visited. The state of feeling there is much better than it was last spring. The former applicants were all desirous of being received into the church. Ten adults were received, only two of whom were baptized, the others having received the rite at the hand of a Romish priest. Baptism was also administered to four children. A number more recorded their names as applicants. Thus far this movement has been confined to one family and the near relatives. When they became Romanists, the village

tried to impose upon them the annual temple tax for repairs, processions, etc. They refused to pay on the ground that they were Christians. The headmen threatened to mulct them much more than their proportion if they did not pay promptly. The case was taken to the priest, and by him to the Hsien magistrate, who said they were right, according to treaty, and could not be forced to pay the tax unwillingly. Hence a 'coldness' has existed between them and the majority of the villagers. I hope the love of Christ may soon overcome this feeling, and send them out to their neighbors with the message of salvation. This village is about two hundred miles from Tientsin."

"The village of Tsung Meng is about twenty-five miles still further to the southwest, also in Ning Chin district. Here we found the Christians in possession of the premises mortgaged last spring. I carried to them the contributions of those who had responded to their appeal for aid in securing a church home, and the mortgage was all paid, and the document placed in my hands for safe keeping. There was still a balance beyond what the poor brethren were able to raise, which I made good, but the amount is promised to me. None were received to fellowship there, and only three applicants' names are on our list; but the brethren speak of an increasingly friendly feeling towards the truth, and willingness to hear. They need a leader, for none of them can read fluently, even the colloquial Gospels. Yet I think they have more than held their own; and with this building and suitable care, and God's blessing upon them, I hope to see this place become an important centre of influence. In accordance with the recommendation of the mission at the last annual meeting, the work in the Ning Chin district will now be transferred to the care of the Lin Ching station. It has no out-work, is distant only two and a half days instead of six (as we), and can certainly give much better care and attention to the work there than we can, and leave us free to attend to important calls nearer home."

## AN ORDINATION.

Dr. Blodget writes from Peking:—

"At our Sabbath morning service on November 10 we ordained a young native helper, a graduate of the Tung-cho Theological School, who has been laboring in the country for more than three years, and has given a good degree of satisfaction as regards his Christian character and diligence in his work. His name is Hung Shan Chung. His father has been for many years a helper in Christian work, and his grandmother died in the Christian faith. His wife was formerly a pupil in the Bridgman School. Quite a number have been brought into the church through his instrumentality.

"The other young man, Jen Hsueh Hai, his fellow-student at Tung-cho, who was to have been ordained at the same time, was taken ill last spring by an attack of hemorrhage of the lungs, and has not yet so far recovered as to make it expedient to ordain him. It is thirty-five years since I reached China, and twenty-five years since I began to labor in Peking. This is the first ordained native pastor at this station. Pastor Meng was ordained at Pao-ting-fu a few months since.

"Can native pastors be raised up without so long delay? I think they can. I had many things in hand, in removing from Shanghai to Tientsin, from Tientsin to Peking, in the translation of the New Testament and other books, in assisting to lay the foundations at the other stations of the mission, etc. etc., which need not fall to each new mission, or to each new station."

## HOSPITAL EXPERIENCES.

Miss Gertrude Wyckoff writes from Pang-Chuang:—

"Some days ago, while in the hospital talking with some women, our helper there came in with her greeting, and said: 'I've been in that other room praying with the woman whose foot is crushed; it pains her dreadfully, and I asked the Lord to help her bear it, and to let her sleep to-night.' Was not this very beautiful for a woman not yet a year old in the

Christian life? About a year ago she came to the hospital, a refugee, and totally blind. Long before her eyes were cured, with gladness she received the Word into her heart; after receiving the sight of one eye, she began to think of a home for herself and little son. Seeing her poverty, and noticing also the ability she seemed to have for teaching dull women, we decided to give her barely enough money for her food, and let her teach those who are coming to and going from the hospital. Thus she ministers with a loving, sympathetic heart to those whose bodies are diseased, and at the same time she tells them the Way of Life. Through her efforts many carry away with them to distant homes the Lord's Prayer and the commandments, and, we trust, some truths which will make their lives better.

"Two other women, upon leaving the hospital, said: 'We will send our false gods to you.' True to their word they did, and we have them as fruits of the seed sown in their hearts. One of these women returned to the hospital, and was more interested than ever; that which she had formerly learned she had not forgotten, and was very anxious to understand more. A relative of hers said, when leaving: 'I've got this doctrine right in my heart.' Thus they go among their heathen friends, far separated from any one who can lead them, as far as human help is concerned, and we earnestly pray that the very little they know may be sufficient to make their lives acceptable in His sight, and that they may not be tempted above that they are able to bear."

*Shansi Mission.*

## THE USE OF TRACTS AND BOOKS.

MR. THOMPSON writes from Fen-chow-fu, November 11:—

"During the fall I have visited twenty-six of the villages around Fen-chow-fu. Some of these places I visited twice, others three, and others again four times. In all of them I preached or conversed or distributed tracts, as I had opportunity. In every instance I was well received and

the people listened with more or less of interest to what I had to say. One day a man asked me who Jesus was, when another man spoke up and said, 'Jesus is the light of the world. You look at that lamp. That lamp is intended to light the room. Jesus gives light to all the world.' I was glad to feel that at least the claims of Jesus were beginning to be recognized.

"The leaflets used in this work were prepared by different members of our own mission. Early in the fall I had several thousand printed, and I have a feeling that every one distributed so far has been used to advantage. Being so scantily supplied it was no part of my object to give away as many as I could, but on the contrary I tried to make the few I had go as far as possible. Thus I would sometimes give a tract to one man and have him read and explain it to a group, and often I used the tract as a text from which to speak to the people. I have afterwards found some of these leaflets in places quite distant from those in which they were distributed; and many persons have committed them to memory. I could use fifty thousand such leaflets from now till Chinese New Year without wasting one of them.

"We sometimes think that our tracts and books are not much read by the Chinese, and that consequently they do not do any good. But this is because of our shortsightedness. We do not know, and we never can know, all the facts in the case. Some time ago when at a fair in one of the largest towns in the country, I was much gratified to see a cobbler with the Gospel of Luke open before him, reading while he went on with his work. This, too, in a busy street, with great crowds of people passing to and fro. Only a Chinaman could have read under those circumstances. The same day another man had his gospel with him, though he was not reading it.

"On a recent afternoon I visited the soldiers' camp, about a mile from the city. There were a hundred and fifty soldiers in it. They gave me a hearty welcome, and listened attentively while I preached the

truth to them. There were twenty Mohammedans in the company. I distributed some leaflets among such of them as could read, and then left feeling that I had had a very enjoyable visit. The company has since gone on winter duty."

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### *Japan Mission.*

#### THE DOSHISHA.

DR. GORDON wrote, December 19:—

"We have just closed a very successful term of school. The whole number present in the term has been 709. Of these 196 were in the Preparatory department; 433 in the Academic department; and 80 in the Theological department. In the Girls' School the attendance has been 138. Sixteen young men from the Doshisha were baptized last Sunday.

"Last Saturday I had the privilege of attending the tenth anniversary of the Temma Church, Osaka. A commodious church building was dedicated at the same time. It was a very interesting occasion. In the first five years they were driven from their meeting-place by their landlords, or by pressure from the people. The church has contributed for all purposes over \$3,500 since it was organized; one of a good many similar facts which those who say missionary work effects nothing may be called upon to rise and explain. Please pass on this fact to our friends whom Mr. Kaneko tried to discourage from expecting that the Japanese would ever be interested in building and supporting Christian churches. This church has a membership of a little over two hundred; the Sunday-school has averaged about the same number of pupils during the past three years. They have an excellent pastor in Mr. Homma, one of the earliest students of our school."

#### A NEW CHURCH IN HOKKAIDO.

Mr. Atkinson, of Kōbe, reports the organization, in the great northern island of Japan, of a church which is the outgrowth of work connected with the Hiogo church, though the members come from all parts of the empire. It is at Shibetchiya, a

town in the northeastern section of Hokkaido, where there is a convict settlement, near to some sulphur mines. The convicts, numbering about eight hundred, are employed in the mining and manufacturing of the material. Many of the officials connected with the jail are members of the new church, including the son of the superintendent. The house used for the church is within the enclosure where the prison officials live. Though the distance was very great, the pastor at Hiogo, Mr. Murakami, made the long journey for the purpose of extending the hand of fellowship to those who had gone out from his church to this distant portion of the empire. Mr. Atkinson writes:—

"The new church owes its existence to Mr. Hara. This gentleman was a teacher in the convict-collecting and forwarding jail which is located in Hiogo. Both he and his wife were members of the Kōbe church. Mr. Hara's duty while in Hiogo was to instruct the prisoners in morals and inform them as to their duties in general. He had also to instruct the officials in prison discipline, prison reform, and the like. In the forenoon, however, he has charge of the common school for the children of the village. In the afternoon he mingles with the convicts, instructing them on all points that individuals or groups may seem to need. He inquires into their wants. If they have any complaints to make, he solves the difficulty or reports it to the superintendent. (His pay is next to that of the superintendent.) At night he is free except on Saturday evening, when he lectures to the prison officials on the subjects already named. On Sunday afternoons the convicts are all assembled, guarded by the wardens, and Mr. Hara addresses them on morals and kindred themes. This is not a Christian service, though if any wish to stay to an after service of a Christian character they are allowed to do so. Pastor Murakami addressed this audience twice, offering prayer and using the Bible in his discourse. At the close of the official service about sixty remained to an informal

Christian service. Questions of many kinds were asked, and considerable interest in the progress of Christianity shown. This was partly to be expected, as some of the convicts are educated men — editors and politicians, as well as robbers, etc. Before breaking up the meeting Mr. Murakami was asked to pray for them then and there, which he did. A high official from Sapporo, who had recently visited the Shibetschiya jail, had spoken very highly of the conduct of the convicts under Mr. Hara's instruction and care, and said he would like to see the same thing tried in a similar jail on the Sapporo side of the island; and added that, if it succeeded as well there, he would like to have the teaching to convicts and prisoners in all the jails (on the island) put on a Christian basis.

"The services of the church begin with a Sabbath-school in the morning, a meeting for women in the afternoon, and preaching in the evening. During the week there is the usual prayer-meeting and a woman's meeting."

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### *Northern Japan Mission.*

NAGAOKA.—BUDDHIST OPPOSITION.

MR. NEWELL writes from Nagaoka, December 20:—

"There is not quite such a friendly feeling towards Christianity in the school as last year, though as far as I am personally concerned I have been treated most cordially, and Mrs. Newell has been welcomed by all most kindly. It is evident, however, that a strong Buddhist pressure from without has been brought to bear upon the school to get rid of the Christian teaching therein. Last year a Mr. Ogurusu, one of the most prominent Buddhist priests of the Shinshu section, and head of the largest Buddhist school in Tōkyō, spent more than a month in Nagaoka, lecturing nearly every day. One of the teachers of our school was very active in his meetings, frequently acting as chairman and opening the meetings. Among other places, he spoke at the school. I understand that he was very

pronounced in his opinion about the wisdom of having Christianity taught in the school.

"Buddhism is the very atmosphere of this city, and, like the atmosphere, it presses equally and powerfully in every direction. Recent occurrences in the church lead me still further to believe that that is the true source of the opposition.

"Mr. Shiraishi's place here has been taken up by Mr. Tokioka, a young man who comes well recommended as an earnest, faithful worker, and, what is a recommendation of itself here, a friend of Mr. Neesima. Under his active and fervent spiritual leadership, the old difficulties of last year have gradually passed away. One who was suspended from the church last year has been received back into fellowship by the joyful consent of all; and a true revival spirit has pervaded the entire church, leading to nightly prayer-meetings attended by nearly every member, and witnessing some of the most touching scenes of repentance and reconciliation. It was a sight to behold a few evenings since—nearly every member bowed down and in tears, several sobbing audibly like children, all confessing their sins one to another in prayer, praying for forgiveness and for the guidance of the Holy Spirit to keep them."

#### BUDDHIST INTERFERENCE.

Mr. Newell reports that for a long time the church at Nagaoka had been unable to secure a suitable building for worship, but had finally rented an old hotel, in a good part of the city. There was great thanksgiving over their success in this, and arrangements were made for occupying the premises. The nineteenth of December was the day designated for the dedication services, and the building was suitably decorated by the native Christians with evergreen and floral ornaments. But Mr. Newell reports that, on the morning of that day,—

"On returning from school at ten o'clock, I found several of the Christians, including the pastor, who had come to say that the Buddhists had interfered and

they could not rent the building. About thirty of the priests had been to see the owner of the building the evening before, very much enraged that he should have promised to rent it to Christians. It seems that about five feet of the rear part of the building stands upon the grounds of an adjoining temple and owned by the priests; and they said that not only would they not allow the Christians to shovel snow from the roof onto their land, nor to make any use of that part of the building, nor to pass in and out of that entrance upon their lands; but that if he persisted in his determination to rent the building to them, they would tear down that part of his house completely. As the man had promised to rent, and the price was agreed upon, he was not inclined to refuse, if the Christians insisted on their legal right to take possession; but as it was bound to bring trouble upon him, and more than that, set the church in direct antagonism to the whole body of priests here, they decided, and wisely I think, to drop the whole matter and try to find some other place or, better perhaps, to build for themselves if they can. This peaceable solution has resulted in making a stanch friend of the owner of the building, and it may be the means of leading him to become a believer."

#### Western Mexico Mission.

##### BITTER PERSECUTION.

MR. HOWLAND writes of an evangelical movement at a point not far from Guadalajara, where he had hoped to organize a church during the coming spring. Several persons from this place had been received into the church at Guadalajara, and a delightful service, with no one to molest them, was held at Christmas time. But the storm soon broke. Mr. Howland, writing January 16, says:—

"Two days afterwards one of the resident priests preached a violent sermon against the Protestants, urging the people to extirpate the evil, root and branch, weeping over the sad condition of affairs, etc. It was like a spark to powder. A

league of over two hundred was formed, who signed a promise to spare no expense nor even life itself to eliminate the heresy. Notices were served to all Protestants to leave at once. There probably would have been an attack on the house on the following Sunday, had not two of the members of the congregation stood guard with arms. The next night the door of the school was set on fire with kerosene, and the next day the house of one of the believers was broken open by a mob, who, we have good reason to believe, hoped to find our preacher there; not finding any one, they destroyed everything, clothing, dishes, loom; in fact, there was not anything left. The believers, seeing that the danger was becoming more and more imminent, and that the government could not be relied upon to protect them, fled.

"Nearly thirty came here. I at once lodged a complaint with the authorities, but little has been done; the governor sent a small detachment of troops, but refused to do anything to punish the offenders, saying it was the business of the local officers. A few of the believers remained, and I have hopes that services may be reopened very soon. But it will be under the greatest disadvantages and with considerable danger. Only a part of those who fled will return, most of them having found work here. The assassination of Governor Corona was a more serious loss to our work than I had supposed. The present incumbent is wholly in sympathy with the clerical party, and we can expect only the most imperfect and reluctant sort of fulfilment of the laws of religious liberty."

#### LIFE FROM THE WORD.

"For nearly a year we sent our paper, *El Testigo*, to a man whom I never had seen, but whom I knew to have a Bible. It seems that he was living on a *hacienda*, and there, with his Bible and our paper, he got a little circle about him, whose hearts God seems to have touched. They of their own accord took down all their saints and burned them, and met every night to read and pray, often as many as

thirty. Then they began to feel the need of some one to instruct them, and began to make inquiries about the paper, from whom it came, etc. At last the original believer and one of the converts came here, and after having stayed here a fortnight, working by day and attending services in the evening, were received into the church. Since then I have arranged so that one of our workers visits them twice a month. Three of the believers there have died within the past six weeks, but the rest seem faithful, and we hope to receive several at our next communion.

"The worker who visits them has found a few friends in another place near and holds services there of a dozen or more. These places are sixty miles from here. These believers are liable to be turned out of their homes at any moment, as they are all tenants, one might almost say serfs, of the owner of the *hacienda*. Word has been brought us of a little group of believers in a village nearly one hundred miles east, and next week a worker goes to visit them.

"Our church here is getting into better working order. A good index of this is the increased spirit of giving."

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#### West Central African Mission.

##### CHISAMBA.

LETTERS from this mission reached the rooms on January 27. There had been some success in securing carriers, and Mr. and Mrs. Cotton had started for the interior, and Mr. and Mrs. Sanders were expecting to start inland December 12. The health report is unusually good. From both Kamondongo and Bailundu the missionaries report that their gardens had been doing unusually well, and on account of the vegetables which they furnished, the lack of provisions from the coast had been less seriously felt. Miss Bell reports that at Kamondongo the girls had been so busy in their fields, digging and planting, they could not come to school. Mr. Lee arrived at Chisamba on the thirty-first of October. Writing November 6, he says:—

"On my arrival here I found Mr. Currie absent, but his boys gave me a hearty reception and at once set about cooking me some mush and tea. Mr. Currie unexpectedly returned about two hours after my arrival (he was not expected until the next day), and I need scarcely say the greeting I received was all my heart could wish for.

"I am delighted with Chisamba. It is most advantageously situated for extensive evangelistic work. Besides being itself prettily situated, it is literally surrounded with native villages. It is by far the most populous part of the country I have yet seen. Mr. Currie estimates that there are ten thousand people within our immediate reach, and twenty thousand within our possible reach.

"I feel sure that Mr. Currie was divinely guided in his selection of a station. The site selected for my house suits me exactly, and I am anxious to commence building operations. It will be a week or two yet before I can do so, as this is the planting time and all the people are busy in their gardens. Mr. Currie has placed a native house at my use until the windows and doors for his temporary house come in from Benguella, and enable him to make that house habitable.

"You will be pleased to hear that there seems to be some prospect of obtaining carriers. Mr. Currie has succeeded in getting a small caravan off to the coast, from this place. It is the first time a caravan has gone from this section of the country to carry for white men. Messrs. Fay and Sanders have also succeeded in getting a few men from Chilume and other villages to go to the coast with Mr. Sanders. So I hope to have a few loads of provisions and clothing before long."

#### *Mission to Austria.*

OUR single missionary at Prague has been greatly tried by the hostility of the authorities toward evangelical work. The policy of the officials seems to be to limit attendance at the evangelical meetings to actual members, and to do this in a way to

excite as little attention as possible. A beginning was made at a small out-station, Trautenau. An appeal was at once made to the cabinet at Vienna and was not successful. Mr. Clark has made a strong appeal to the Evangelical Alliance in London to aid in the defence of religious liberty. Since November these restrictions have not been put in force, and Mr. Clark reports that they have not shut the door against any souls seeking the light and truth. On December 30, he wrote:—

"A visit from the police with authority to enforce the limitation is possible any day. Meanwhile we are hopeful, and God is blessing his work. On Christmas day seven were received at an out-station. The next Sunday we receive to our Prague church five more, former Romanists. The first Sunday in February five will be received to our Weinberg church. Last week I preached in dear little Stupitz to seventy souls.

"The refusal of the building committee to place on the new museum of the city a memorial tablet to the memory of John Huss awakened a fierce discussion in the legislature. The persistent efforts of the liberal Roman Catholic party have at length been successful, and last week the aforesaid committee voted in favor of the Huss tablet. There has been no little excitement in the country, and more than \$7,000 have been collected in Bohemia towards the now proposed monument in Prague. The enemies of Huss did not wish to see even a little tablet bearing his name on the museum; now, in due time, in spite of the cardinal's and bishop's public warning to the faithful not to contribute to a heretic's monument, they must see in the Bohemian capital a worthy memorial to her greatest son.

"This new Hussite movement is thus far only political, but some of us in a quiet way are calling the attention of a goodly number to the Book that gave Huss light and strength. These efforts have not been in vain, and 1,000 more souls are searching the Scriptures."

Writing a few days later, January 2, Mr. Clark says:—

"Yesterday forenoon I preached in Pisek and celebrated with our members there the Lord's Supper. A ride of two hours brought me to Budweis, where at 2:30 was preaching and communion service. Taking the cars at five P.M., I reached Tabor at seven, and preached

again and celebrated the Lord's Supper. After nine at night, I visited a poor dying woman, a sister of our Tabor church. Three sermons and four communion services on New Year's day is certainly a busy beginning of this last decade of the nineteenth century."

## Notes from the *Wide Field.*

### AFRICA.

**THE ASCENT OF MOUNT KILIMA NJARO.** — A German expedition, under the direction of Dr. Meyer, has succeeded in reaching the top of this marvelous peak of Central Africa, which stands only three degrees south of the equator. The expedition was working for sixteen days at a height of over 13,000 feet, making four ascents to the Kibo summit and three to the Mawenzi summit. Here, surrounded with perpetual ice, they found the crater of the great Kibo Mountain, having a diameter of about 6,500 feet and a depth of about 650 feet. The aneroid gave the height of the highest peak as 19,690 feet. How long shall it be before the vast region on which this mountain peak looks down shall receive the gospel of Jesus Christ?

**THE GIRLS' SCHOOL AT LINDLEY, NATAL.** — We find, in *The Christian Express* of Lovedale, South Africa, a quotation from some notes of travel in *Grocott's Mail*, a publication with which we are not familiar, but as the writer describes a visit at our mission station of Lindley, in Natal, we are sure our readers will be glad to see it. After speaking of the elementary schools, the writer says: "The most remarkable part of the educational work is the boarding school for girls. It is carried on in a good building, or rather, two good buildings, the latter of which was opened last year. Under these roofs are classrooms,— very convenient, airy, and well finished, in American style,— dormitories for the scholars, bedrooms for the lady teachers, a sitting-room, two dining-halls, kitchen and storerooms. The permanent staff of teachers numbers three, but at present there are four. Mrs. Edwards and Miss Phelps have joint command; Miss Pixley is the— professor, may we call her?— of Zulu, and the fourth is a Swedish lady of title, the Baroness Dübén. This lady was doing simply the lowliest work of all. Tennyson would have been delighted to point her out to Lady Clara Vere de Vere. The fee for board and education in this excellent school is £4 10s. per annum. Even this small amount is beyond the reach of some, and refused by the parents of others. However, all who come are welcomed, and the result is, forty-five out of the sixty-six pay nothing. So eager are the girls to get to this institution, that they run away from home to do so. Daughters of *indunas* and petty chiefs are among them. The girls are received and not given back on demand. The parents, however, can get possession of them by a simple legal process, of which they never take advantage, but choose rather to leave their girls, only they refuse to pay. One rather suspects that the wily savage is at his old trick of gaining all and giving nothing. However, the mission ladies have no desire to visit the sins of the fathers upon the children, and if the petty chief be a churl, he shall not necessarily have the power to make churlish his child. How are the expenses met? Well, not from the government. The expenses are largely met by the labor of the girls. The school is truly industrial. Every girl works for her books. Each takes her turn as cook and housemaid. All are taught to use the needle well. Nearly every girl has made her own clothing. No girl was

fine, but many were dressed in excellent taste. Then they are all as 'Amazonian' as those maidens Princess Ida gathered about her. They grind at the mill, they dig in the garden, they hoe, they even plow. They are sublimely independent of all 'male things,' and keep twenty acres of land in excellent cultivation to supply their own needs. The work of the school is beautifully carried on. Every girl seems familiar with the time-table, and at the sound of the bell every half-hour glides noiselessly to her place. They go as high as to the sixth standard. I heard good reading, saw quick and excellent writing, and some fairly smart work in arithmetic. But best of all I thought was the singing. I heard an anthem well rendered by soprano and alto voices. It was not a 'show' piece, but the work they were doing in ordinary course. As toward sunset we rode away, I thought Lindley one of the pleasantest and happiest spots I had seen in Natal."

## INDIA.

THE WESLEYAN CONFERENCE ON EDUCATION.—At a meeting of the representatives of the Wesleyan Church in India, held at Bangalore in November last, some interesting discussions were held in regard to the methods of missionary work in India. First of all the Conference demanded that the British Conference should appoint a commission to consider the charges made by *The Methodist Times* in regard to the mode of living on the part of missionaries. This was done because it is declared to be of supreme importance that mission work and workers should be beyond all suspicion. In regard to the matter of education the Conference, after full discussion, passed the following resolution: "That this Conference, regarding higher education as one of the most valuable of our mission agencies, is of opinion (1) that we are not now giving excessive attention to it; (2) that in some of our districts it needs development; (3) that while in our field generally the development of our vernacular work needs at present our most vigorous efforts, the time may come, with the growth of other agencies, when it may be desirable to pay increased attention to higher education, and it would be premature and highly unadvisable to commit ourselves to the adoption of any principle which would debar us from such development."

THE SALVATION ARMY.—Thirty-nine missionaries in Madras have addressed an open letter to the churches in reference to what is needed in missionary work in India. Among the points that they make is this: "We plead that the standards of attainment and efficiency be maintained among all Europeans who come to India as mission agents." In this connection they dwell upon the methods and work of the Salvation Army, and assert that the army, which is compelled by its rules to seek local self-support, finds it easier to appeal to Christians for support rather than to Hindus, and in this way they have diverted funds from other Christian work. It is affirmed that the army has altogether avoided work where there are no missionaries, but have gone among those who were already ministered to. The average stay of their agents in India is very brief, few of them becoming acquainted with the vernacular. These thirty-nine missionaries of Madras, therefore, appeal to the heads of the Salvation Army, urging upon their attention the following points: "1. That a higher standard of intelligence be fixed for its European agents. 2. That begging, as now practised, cease to be compulsory. 3. That they be not compelled to denationalize themselves by renouncing European dress and customs. 4. That its work be done in fields chosen in consultation with other societies, so that unnecessary friction and waste may be avoided. 5. That its agents receive an allowance sufficient for their support. 6. That, since influence is cumulative, the itinerant system be less violently practised, and agents be permitted to remain for a longer period in places where they are calculated to be useful."

AN EXTRAORDINARY PAMPHLET.—We find in the *Chronicle* of the London Society an extended quotation from a pamphlet entitled, “*Are We Really Awake? An Appeal to the Hindu Community*,” which has been recently published in Calcutta. We can give but part of the appeal here. It is significant in many ways as showing the attitude of the Hindus in the midst of the influences which are brought to bear upon them. If those people who are asserting that missions are a failure would candidly read this statement of the Hindus themselves, they would find how wide of the truth are their assertions. The appeal says:—

“The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find that the mischief under which we, Hindus, at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentlemen (with one or two honorable exceptions) have done so much as to send a serious thought after this matter which is of such vital importance to our society.

“The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back.”

The appeal proceeds to speak of the entrance of Bible-women into the homes of the Hindus, and of the mission schools to which the children are sent without hesitation, because there are no Hindu schools for them, and it affirms that unless they arouse themselves speedily to guard against the insidious progress of Christianity their society “will surely be turned *topsy-turvy* in a few generations hence.” As a result of this appeal some Bengali gentlemen established two or three schools close to the schools of the London Society, but no appreciable difference was seen in the attendance at the latter.

#### POLYNESIA.

LOYALTY ISLANDS.—The following letter from Maré, which appears in the London Society’s *Chronicle*, gives delightful testimony to the steadfastness of the native Christians on that island, who declined to accept the missionary appointed by the state, and insist on worshiping in their own free and simple way. “They are not allowed to assemble for worship in any kind of building. If they infringe this law the building is at once demolished (there is an exception to this rule, a few being allowed to meet in a schoolroom close to Mr. Jones’s house); accordingly they are driven to worship in the caves and holes of the earth. There are three or four of these extempore temples in different parts of the island, and in one of them, about eleven miles back in the bush, I had the privilege of uniting with eight or nine hundred of them for prayer and praise. It was an interesting sight to me as I rode through the bush to see the natives, *neatly and cleanly dressed*, wending their way along the narrow paths, but without the usual accompaniment of the ‘church-going bell.’ On arriving at the rendezvous, which was a large, open plain, with no signs of habitation for miles around, I was welcomed by a long file of teachers, deacons, and church members, and

when I had nearly finished shaking hands with these, I was attracted by the noise of children's voices rising, as it appeared, from the depths of the earth. I took a few steps in the direction from which the noise proceeded, and found, to my surprise, that we were standing on the brink of a large hole or cave about thirty feet deep, at the bottom of which was a Sunday-school in full operation. It was now close upon the time for service, and we shortly began to descend by means of a rough ladder. Some of the young men, I observed, descended by the thick roots of trees, with which the walls of one side of the hole were ornamented, having the appearance of fluted columns. The opposite side, toward which there was a gradual slope, was arched by overhanging rocks, so that the opening to the sky was much smaller than the ground space. This opening was almost filled with the branches of an immense tree, which grew from the centre of the hole, and afforded welcome shade to the congregation. The teacher's table being placed at the lower end of the cave or hole, he could command a view of every face before him. If the place had been specially designed for the purpose for which it was now being used, it could hardly have been more convenient. I found, too, its acoustic properties were admirable. I think I never enjoyed a service so much in my life; certainly my emotions have rarely been so deeply stirred as when I united in the loud and earnest swell of praise which ascended heavenward from our cave-temple on that beautiful Sabbath morning. I could not help feeling that we formed a living link in the historical chain which secures our most precious blessings. Here were these simple-minded, honest fellows fighting the battle of liberty and freedom of conscience, almost in the same way that our forefathers fought it, though probably ignorant that any one since apostolic times ever needed to fight against such injustice and oppression as had fallen to their lot. However this may be, I did not fail to mention these things, from the Romish catacombs, the Lutheran struggle, the French Huguenots, down to later times. I also assured them of the interest and sympathy taken by the home churches in their struggles and persecutions. After this service we united together in celebrating the dying love of Christ, about four hundred church members being present."

## NEW GUINEA.

A BLOODY CONFLICT.—The report which we gave in the December *Herald* of the slaughter in New Guinea of Rev. E. B. Savage, which was credited by the London Missionary Society, turns out to be untrue. It was known that Mr. Savage was away from his station and engaged in labors in a dangerous part of the coast, and hence the telegram was believed. But the report seems to have been wholly without foundation. The *Chronicle* of the London Society gives an account received from Mr. Savage, written prior to the report of his death, of an attack made by the Tugeri, who are dwellers in the interior of the great island, upon the Christian settlement at the coast. Some two years ago Mr. Savage succeeded in making friends with some Tugeri, who came to make a similar attack. He then persuaded the Christians to lay aside their arms, and after long parleying and the offer of many gifts, the Tugeri withdrew, making many signs of friendship. But in this recent attack he was not so successful. He was compelled to look on from a distance and see a canoe containing a company from the Christian settlement assaulted by Tugeri, and the Christians, in self-defence, as they claim, fire upon the invaders and kill many of their number. The incident was a great grief to Mr. Savage, who says he was sick at heart at the sight of blood-stained instruments of barbarism which were found in the canoes of these Tugeri. Though Mr. Savage was not killed, as reported, this incident shows that he is passing through scenes in which he is exposed to great peril. But dangers like this have been met by all who have sought to carry the gospel to the islands of the Pacific, and the gospel has never yet failed to subdue in time the savagery of the most ferocious cannibals.

**Miscellany.****BIBLIOGRAPHICAL.**

*John G. Paton, Missionary to the New Hebrides. An Autobiography.* Edited by his brother. Second Part. New York: Carter & Brothers.

This book, eagerly awaited by all who have read the wonderful first part of Mr. Paton's autobiography, fulfils and even surpasses expectation. For both comic and pathetic incident, for varied and thrilling interest, and for convincing testimony to the power of the gospel, it stands unrivaled. After narrating Mr. Paton's voyage to England and thence back to Australia, to secure money for a mission ship and missionaries for the New Hebrides work, the second part tells the story of his life upon Aniwa, an island not far from Tanna, the scene of his former labors. This time it is a story not only of toil and danger, but of amazing success and blessing.

It is difficult to single out any one event as specially marvelous, where every chapter reads like a very romance of faith and prayer and of power with God and men. The chapter on "Face to Face with Heathenism" is an extraordinary record of the triumph of the gospel and of the bringing of a savage people to the acceptance of Christian truth, till the island of Aniwa was thoroughly Christian. The tokens of this change on the part of the people are most remarkable. Mr. Paton says: —

"One of the very first things of a Christian discipline to which they readily and almost unanimously took was the asking of God's blessing on every meal and praising the great Jehovah for their daily bread. Whosoever did not do so was regarded as a heathen. Also, every house in which there was not prayer to God in the family was known thereby to be heathen. Query: How many *white* heathens are there? All ordinary occupations ceased on the Sabbath, and it was spoken of as the day of Jehovah. Saturday came to be called 'cooking day,' referring to the extra preparations for the day of rest and worship."

The story of "The Sinking of the Well" will be found in our Young People's Department, and we must content ourselves with making only two more extracts from this fascinating narrative, the first showing one of the many amusing phases of the new life among the Aniwas.

"Even a brood of fowls or a litter of pigs would be carried in bags on their persons in heathen days. Hence at church we had sometimes lively episodes — the chirruping of chicks, the squealing of piggies and the barking of puppies, one gayly responding to the other, as we sang or prayed or preached the gospel! Being glad to see the natives there, even with all their belongings, we carefully refrained from finding fault; but the thread of devotion was sometimes apt to slip through one's fingers, especially when the conflict of the owner to silence a baby pig inspired the little wretch to drown everything in a long-sustained and angry swinish scream."

Ruwawa, a Christian chief, an elder and teacher in the church, was very sick. "I visited him," says Mr. Paton, "and found half the people of that side of the island sitting round him in silence, in the open air. Ruwawa beckoned me and I sat down before him. Though suffering sorely, his eye and face had the look of ecstasy. 'Missi,' he said, 'I could not breathe in my village, so I got them to carry me here where there is room for all. They are silent and they weep, because they think I am dying. If it were God's will, I would like to live and help you in this work. I am in the hands of our dear Lord. If he takes me, it is good; if he spares me, it is good. Pray, and tell our Saviour all about it.' I explained to the people that we would tell our heavenly Father how anxious we all were to see Ruwawa given back to us strong and well to work for Jesus, and then leave all to His wise and holy disposal. I prayed and the place became a very Bochim. When I left him, Ruwawa exclaimed: 'Farewell, Missi! If I go first, I will welcome you to glory; if I am

spared, I will work with you for Jesus; so all is well."

After earnest and unceasing prayer and when all hope of recovery seemed gone, Ruwawa rallied and was at length able to go to the church, where he made an affecting address. At the close he raised his right hand and cried in a soft, full-hearted voice: "My own, my dear Lord Jesus!" and stood for a moment looking joyfully upward as if gazing into his Saviour's face. When he sat down, there was a long hush, broken here and there by a smothered sob.

*The Story of Emin's Rescue as told in Stanley's Letters.* Published by Mr. Stanley's permission. Edited by J. Scott Keltie, Librarian to the Royal Geographical Society. New York: Harper & Brothers, 1890. Price, 50 cents.

This volume of 176 pages brings together the letters which have appeared in the newspapers and magazines from Mr. Stanley since March, 1887, when he set out on his expedition for the relief of Emin Pasha, which may be well characterized as the most remarkable expedition that has entered Africa. Mr. Stanley is now at work preparing the full history of the expedition, but some time must elapse before these volumes are issued. The public is eager for the full account, and in the meantime will welcome cordially this collection of such letters as have appeared in print. Besides Mr. Stanley's own letters, this volume contains a brief but valuable sketch of the movements of the expedition, by Mr. Keltie, of the Royal Geographical Society. The volume gives a map showing the routes taken and the discoveries made, and has also likenesses of Stanley, Emin Pasha, and Tippu-tib.

*Pictorial Africa: Its Heroes, Missionaries, and Martyrs; Stirring Narratives of Their Perils, Adventures, and Achievements. Together with a full and descriptive account of the Peoples, Deserts, Forests, Rivers, Lakes, and Mountains of the "Dark Continent."* Illustrated with upwards of one hundred well-executed wood engravings, including portraits of all the most remarkable travelers that have visited Africa, engraved by artists of celebrity. New York: Fleming H. Revell, 12 Bible House. Price, \$2.50.

We give in full the title of this comely quarto volume of 400 pages, as it indicates

the character of the book. Beginning with the stories of Bruce and Mungo Park it gives, so far as we have observed, an accurate account of the various explorers, Speke, Baker, Cameron, and others, who have revealed the unknown continent of the world. The larger portion of the volume, however, is devoted to the story of David Livingstone and his missionary journeys. This of course introduces Robert Moffat, the account of whose missionary work is presented in attractive form. Stanley's expedition in search of Livingstone is described, and the final chapter tells the story of General Gordon and Emin Pasha. The book, with its manifold illustrations, will prove an attractive one both to old and young, and it strikes us as being the best descriptive book upon Africa including an account of its explorers and its eminent missionaries.

*The College of Colleges. Led by D. L. Moody. Session of 1889.* Edited by Fred L. Norton. New York and Chicago: Fleming H. Revell. Price, \$1.

The summer schools at Northfield, Mass. led by Mr. Moody, aided by some of the most prominent clergymen and instructors of the United States, are serving a noble end in many ways, and not least in the kindling of missionary enthusiasm. Here the "Students' Volunteer Movement" for foreign missions had its centre and inspiration. The volume before us gives an interesting account of this missionary uprising; of the work done at Northfield; and it contains several of Mr. Moody's sermons, and addresses by prominent men on Christian themes. It is a book specially for young men, but will be profitable to readers of all ages.

*Won by Prayer; or, The Life and Work of Rev. Masayoshi Oshikawa.* By Rev. Allen R. Bartholomew. Philadelphia: Reformed Church Publishing House.

This volume of 120 pages, by the secretary of the Board of Foreign Missions of the Reformed Church, gives an account of a native Japanese minister who is still living, and who is spoken of as one of the first six Protestant Christians in the empire of Japan.

Entering a Christian school under the

care of Dr. James Ballagh, at Yokohama, he was for a time strongly prejudiced against the Christian faith, but it was not long before he accepted the gospel. To his new faith he remained steadfast, though against the many tender entreaties of friends and especially of his mother, who said, "Oh, my loving son! have pity upon your dear mother; deny Christianity; save your life and cling to the righteous doctrines of your ancestors." After finishing his theological studies he went first to Niigata, and afterwards to Sendai, where, in connection with the missionaries of the Reformed Church, he aided in the establishment of a Training School and of a Girls' School. The object of printing this

story, though in the lifetime of its hero, is to awaken new interest in the Reformed Church and in its missions in Japan.

*A Century of Christian Progress: Showing also the increase of Protestantism and the decline of Popery.* By the Rev. James Johnston, F.S.S. New York and Chicago: Fleming H. Revell. In cloth, 50 cents; paper cover, 25 cents.

This is the second edition of a valuable little treatise, the first edition of which we noticed more than a year ago. We are glad to see that it is republished in this country. It gives a hopeful view of the progress of the world, showing the growing ascendancy of Protestantism and the encouraging progress of Christian nations.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For missions in the Turkish Empire, especially for Aintab, Hadjin, and Marsovan, where revivals are now in progress: that this work of grace may deepen and extend until not only these communities, but the whole empire, shall be moved by the Spirit of God, and shall turn to righteousness. (See pages 84 and 104.)

### DEPARTURES.

January 27. From Boston, Rev. James C. Dorward and wife, to join the Zulu Mission.  
February 4. From San Francisco, Miss Frances A. Gardner, to rejoin the Japan Mission.

### ARRIVALS IN THE UNITED STATES.

December 6. At San Francisco, Rev. Isaac Pierson and wife, of the North China Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from North China. (Page 107.)
2. Village experiences in the Hong Kong Mission. (Page 106.)
3. A church in a prison in Japan. (Page 110.)
4. Buddhist opposition in Japan. (Page 111.)
5. Work among women in India. (Page 105.)
6. Persecution in Mexico. (Page 112.)
7. Intolerance in Austria. (Page 114.)
8. The island of Kiushiu, Japan. (Page 97.)
9. Revivals at Marsovan and Hadjin. (Pages 84 and 104.)
10. The story of Mr. Neesima's life. (Pages 91 and 95.)

## Donations Received in January.

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Rockland, Cong. ch. and so., to const. Rev. F. A. BALCOM, H. M.	50 00—55 05
Suffolk county.	
Boston, Old South ch. (of wh. 40 for support of a mission school, Ma- dura), to const. J. S., WILLIAM, C. L., Jr., D. S. L. S. and J. S., Jr., PITKINS, H. M., 1,643.48; Park-st. ch., 943; Central ch. (Jam. Plain), 313.73; Mt. Vernon ch., 210.52; Eliot ch. (Roxbury), 198.99; Phillips ch. (of wh. 50 from Mrs. A. Simonds, to const. Rev. W. H. G. TEMPLE, H. M.), 150; Pilgrim ch. (Dorchester), 70; Highland ch. (Roxbury), 8.80; Harvard ch. (Dorchester), 7.25; A lady, 200; Friends, 100; Mrs. H. B. Hooker, 50; A friend, 40; A friend, 10; King's Daughters, 2; G. P. P., 50c.	3,948 27
Chelsea, Miss A. M. Dutch,	5 00—3,953 27
Worcester county. North.	
Hubbardston, Cong. ch. and so.	10 30
Phillipston, Cong. ch. and so.	16 05—26 35
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
E. Douglas, ad Cong. ch., with other dona., to const. A. C. HUNT, H. M.	44 45
Holden, Cong. ch. and so.	10 50
Leicester, 1st Cong. ch. and so.	28 96
Webster, 1st Cong. ch. and so.	107 38
Worcester, Union ch. and so., 172.01; Salem-st. ch., 31.81,	203 82—395 11
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, C. E. Hunt,	20 00
	11,089 19
Legacies.—Greenfield, William B. Washburn, by W. V. Washburn and F. G. Fessenden, Ex'rs,	30,000 00
Hyannis, Mrs. Susan P. Doane, by George W. Doane, Adm'r,	100 00
Nahant, George Curtis, by Richard H. Dana, Trustee, add'l,	2,900 00
Newburyport, Mrs. Alice L. March, by Joiah L. Hale et al., Ex'rs,	500 00
So. Weymouth, Jacob Loud, by John J. Loud, Ex'r, in part,	1,500 00
Springfield, Miss Elizabeth L. By- ington, by Mrs. Margaret E. Byington,	25 00—35,025 00
	46,114 19

## RHODE ISLAND.

East Providence, United Cong. ch.	5 00
Newport, United Cong. ch.	46 19
Pawtucket, Y. P. S. C. E. of Park Place Cong. ch., for Tarsus,	20 59
Providence, Elisabeth Carlile,	10 00—81 78

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	122 02
Bridgeport, V. Curtiss,	10 00
Green's Farms, Cong. ch. and so.	50 50
Newtown, Cong. ch. and so.	15 00
Ridgefield, 1st Cong. ch. and so.	39 68
Saugatuck, Cong. ch. and so.	24 90—253 10
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	40 77
East Hartford, 1st Cong. ch. and so.	24 57
Farmington, 1st Cong. ch. and so.	103 65
Glastonbury, 1st Cong. ch. and so.	846 33
Hartford, Asylum Hill, Cong. ch., 215.32; Rev. C. S. Beardslee, 10,	225 32
Kensington, Cong. ch. and so., 34.53; William Upson, 10,	44 53
New Britain, 1st ch. (of wh. 15.58 for Japan),	387 09
Rocky Hill, Cong. ch. and so.	16 48
Southington, Cong. ch. and so.	32 42
Unionville, 1st Ch. of Christ,	40 00
Wapping, Cong. ch. and so.	25 44
Wethersfield, 1st Cong. ch. and so.	75 67—1,862 27
Litchfield co. G. M. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	36 30
Cornwall, Cong. ch. and so.	53 05
Norfolk, Cong. ch. and so.	24 58
Salisbury, Cong. ch. and so., 112.06;	
do, Home Class, 10,	122 06
Sharon, Cong. ch. and so., add'l,	16 00
Thomaston, Cong. ch. and so.	14 45
Winsted, H. B. Morse,	5 00—271 44
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	5 00
Middletown, So. Cong. ch. and so.	59 42
Millington, Cong. ch. and so.	3 00
Old Saybrook, Cong. ch. and so.	48 31—115 73
New Haven co. F. T. Jarman, Agent.	
Ansonia, 1st Cong. ch. and so.	23 00
Birmingham, Mrs. S. E. M. Brew- ster,	
Fair Haven, 2d Cong. ch. and so.	10 00
Guilford, 1st Cong. ch., to const.	52 93
Rev. C. H. McINTOSH, H. M.	50 00
New Haven, Davenport ch., 100;	
College-st. ch. and so., 10; A friend in Yale, 3,	113 00
Orange, Cong. ch. and so.	20 00
So. Britain, Cong. ch. and so.	25 79
Wallingford, 1st Cong. ch. and so.	38 53—333 25
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Jewett City, 2d Cong. ch. and so.	14 12
Ledyard, Cong. ch. and so.	22 43
Lyme, 1st Cong. ch. and so.	62 68
Mystic Bridge, Cong. ch. and so.	16 00
New London, 1st Ch. of Christ, 84.32; do, m. c., 11.65,	95 97
Norwich, 1st Cong. ch. and so., 10.75; 2d Cong. ch. and so., 178.21; Broadway Cong. ch. and so., 100,	288 96
Stonington, 2d Cong. ch. and so.	50 00
Westchester, Cong. ch. and so.	19 65—570 81
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so., to const. Mrs. O. M. HYDE and	
Mrs. J. A. THOMPSON, H. M.	237 41
No. Coventry, Gents' Mis. Assoc., with other dona., to const. Mrs. A. M. BROWN, H. M.	30 00
Rockville, Union Cong. ch., to const.	
W. A. WEVHE, G. B. HAMMOND, Mrs. C. K. TAYLOR, Mrs. M. A. EDSON, Mrs. F. A. THRALL, MIN- NIE SUMNER, JENNIE A. HOLT, LYDIA A. FULLER, and HANNAH MCFARLAND, H. M.	861 62
Union, Cong. ch. and so.	3 00—1,132 03

Windham county,	
East Woodstock, Cong. ch. and so.	20 00
Pomfret, 1st Cong. ch. and so.	119 00
Putnam, 2d Cong. ch. and so.,	
42,36; Rev. A. L. Love's Sab.	
sch. class in do., for native laborer	
in Madura, 37,48,	
Thompson, Cong. ch. and so.	46 00
Windham, Cong. ch. and so.	85 05
, A friend,	349 89
	100 00

Legacies.—West Hartford, Abigail P.	
Talcott, by E. A. Whiting, Trustee,	63 38
	4,988 52
	5,051 90

## NEW YORK.

Albany, 1st Cong. ch., 92,53; Miss G. H. Learned, 25,	117 53
Aquebogue, Cong. ch. and so.	6 00
Auburn, Rev. E. A. Huntington,	1 90
Brooklyn, Lewis-ave. Cong. ch., to const. J. S. STEVENS, H. M., 106,65;	
Mrs. E. Benedict, 4,	110 65
Canandaigua, 1st Cong. ch.	78 27
Clifton Springs, Mrs. W. W. Warner,	10 50
Copenhagen, Cong. ch. and so.	9 00
Corona, Union Ev. ch., to const. Mrs. MATHILDA R. L. BRADFORD, H. M.	100 00
East Bloomfield, Mrs. E. S. Goodwin,	5 00
Elton, G. H. S. Maynard, for Marathi,	4 00
Franklin, Cong. ch. and so.	40 00
Jefferson, Mrs. C. Nichols,	1 00
Middletown, 1st Cong. ch. and so.	10 45
Mt. Sinai, Rocky Point chapel,	13 36
Newark Valley, Cong. ch., Hiram S. Young, for student at Erzroom,	20 00
New York, Pilgrim Cong. ch., to const. JOSEPH F. LAND, H. M., 100; do., two friends, 25; Broadway Tabernacle, addl., 50; Anson Phelps Stokes, 100; M. W. Lyon, 50; "Arrears," 15,	340 00
Norwich, A friend,	50 00
Orient, Cong. ch. and so.	10 00
Poughkeepsie, 1st Cong. ch. and so.	53 37
Remsen, Peniel Cong. ch.	5 00
Rochester, Myron Adams,	20 00
Steuben, Welsh Cong. ch. and so.	4 21
Suspension Bridge, Cong. ch. and so.	15 00
Wading River, Cong. ch. and so.	25 00
Watermills, Maria Halsey,	80
Warsaw, Cong. ch. and so.	9 70
Wellsville, 1st Cong. ch. and so.	39 17
West Bloomfield, Thank-offering for the new year,	15 00
West Groton, Cong. ch. and so.	7 22
West Winfield, Cong. ch. and so.	16 70
Vonkers, 1st Presb. ch.	60 00
, A friend,	100 00
, A friend, Central N. York,	13 40--1,318 23

## PENNSYLVANIA.

Bangor, Bethel Cong. ch.	4 23
Mahanoy City, Welsh Cong. ch.	10 00
, A friend,	50 00
	64 23

## NEW JERSEY.

E. Orange, Grove-st. Cong. ch.	10 47
Lawrenceville, H. S. Johnson,	25 00
Lakewood, George Langdon,	1 00
New Brunswick, Mary H. Parker,	20 00
Newfield, Mrs. H. R. Howe, 15; Rev. Charles Willey, 20,	35 00
Plainfield, Cong. ch., to const. Rev. C. L. GOODRICH, H. M.	150 00
Princeton, A Princetonian,	3 00
Stanley, Cong. ch.	7 11
	251 58

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	271 00
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## KENTUCKY.

Berea, Cong. ch.	2 42
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## Donations.

## SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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## FLORIDA.

Bellevue, Cong. ch.	15 25
Jacksonville, Union Cong. ch.	45 00
Pomona, Union Pilgrim ch.	4 00
Winter Park, Cong. ch.	6 08
	70 33

## ALABAMA.

Shelby, Union Evang. ch.	92 69
Talladega, Cong. ch. (of wh. 100 from Rev. and Mrs. H. S. DeForest), to const. ALICE F. TOPPING, H. M.	150 13
	242 82

## TEXAS.

Austin, Tillotson Ch. of Christ,	5 25
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## OHIO.

Cleveland, Madison-ave. Cong. ch., bal., 7,23; members of Evang. Ass'n for Africa, per Rev. Wm. Yost, 50,35,	57 58
Conneaut, F. N. Hayne,	5 00
Delaware, William Bevan,	5 00
Hartford, Cong. ch.	3 60
Hudson, Cong. ch., with other dona., to const. Mrs. S. R. RIDEOUT, H. M.	47 50
Kinsman, Cong. and Presb. ch.	56 00
Lafayette, Cong. ch.	6 00
Madison, Central Cong. ch.	20 30
Marietta, 1st Cong. ch.	65 00
No. Amherst, Cong. ch.	7 35
Norwalk, 1st Cong. ch.	10 31
Oberlin, 1st Cong. ch., gr.60; 2d Cong. ch., 65,28,	156 88
Painesville, 1st Cong. ch., 57,46; Mrs. Batham's Bible Class, 11,60; with other dona., to const. W. C. TISDELL, H. M.	69 06
Ridgeville Corners, Cong. ch.	4 80
Toledo, Central Cong. ch.	21 27
York, Cong. ch.	30 00
	—565 65

## INDIANA.

Fort Wayne, Plymouth Cong. ch.	5 00
Michigan City, 1st Cong. ch.	7 00
	—12 00

## ILLINOIS.

Ashkum, Cong. ch.	1 95
Beecher, Cong. ch.	6 00
Canton, 1st Cong. ch.	26 80
Carpenterville, Cong. ch.	8 50
Chebanse, Cong. ch.	4 05
Chicago, Leavitt-st. Cong. ch., 6,16; H. M. PENNIMAN, 7,50,	13 66
Earville, J. A. D.	25 00
Galesburg, 1st Cong. ch.	20 00
Joliet, Rev. S. Penfield,	10 00
Moline, 1st Cong. ch.	89 64
Potomac, C. T. Morse,	2 00
Providence, Cong. ch.	30 00
Roscoe, A friend,	5 00
Roseville, Mr. and Mrs. L. C. AXTELL,	142 45
Sublette, Cong. ch.	3 40
Wheaton, Mrs. W. K. Guild,	5 00
	—392 45

Legacies.—Avon, Elizabeth Churchill, by Rev. J. D. Wychoff and Dr. S. S. Clayberg, Ex'rs,	278 75
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## MISSOURI.

St. Louis, Pilgrim Cong. ch.	520 08
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## MICHIGAN.

Banks, Cong. ch.	7 30
Charlotte, B. Landers,	5 00
Greenville, Cong. ch.	5 00
Jackson, 1st Cong. ch.	279 05
Kalamazoo, Y. P. S. C. E., for catechist, Madura,	7 00
Port Huron, 1st Cong. ch.	60 00
Romeo, —,	90 00
Whitehall, Cong. ch. (of wh. 5 from Rev. H. A. Todd),	8 00
, A friend,	100 00
	—561 35

## WISCONSIN.

Appleton, 1st Cong. ch.	45 75
Beloit, A friend,	5 00
Clintonville, Cong. ch.	6 96
Columbus, Olivet ch.	16 50
Koshkonong, Cong. ch.	8 50
Janesville, 1st Cong. ch., with other dona., to const. J. T. WRIGHT, H. M.	5 48
Lake Geneva, 1st Cong. ch.	13 96
Madison, 1st Cong. ch.	12 59
Mazomone, Cong. ch.	10 00
Plymouth, Cong. ch.	10 00
Whitewater, Cong. ch.	40 50
Windsor, Cong. ch.	21 48—196 72

## IOWA.

Burlington, Cong. ch.	1 76
Chester Centre, Cong. ch.	11 68
Columbus, Welsh Cong. ch.	5 80
Cresco, Cong. ch.	2 00
Dubuque, Y. P. Benev. Soc.	10 85
Genoa Bluffs, Cong. ch.	1 60
Goldfield, C. Philbrook,	2 00
Monticello, Henry D. Smith, to const. Rev. A. L. SEWARD, H. M.	50 00
Otto, Cong. ch.	5 00
Ottumwa, 2d Cong. ch.	3 75
Reinbeck, Cong. ch.	17 00
Tabor, Cong. ch.	11 37
A friend, through Rev. A. B. Robbins,	75 00—197 81

## MINNESOTA.

Cannon Falls, Cong. ch.	10 00
Cottage Grove, Cong. ch.	7 82
Duluth, Pilgrim Cong. ch.	12 74
Elk River, Union ch.	4 71
Faribault, Cong. ch.	46 78
Glenwood, Cong. ch.	4 49
Hamilton, Cong. ch.	5 00
Mankato, Cong. ch.	20 00
Mazeppa, Cong. ch.	1 45
Minneapolis, Vine Cong. ch., friends, Shakopee, Mrs. S. W. Pond,	10 00
Spring Valley, Mrs. Betsey Ingalls, St. Paul, A. C. A., 35; Mrs. Martha D. Clapp, 4,	2 00
Wabasha, Cong. ch., towards support of Rev. A. W. Stanford,	33 44
Winona, 1st Cong. ch.	139 59—341 02

## KANSAS.

Almona, Cong. ch.	3 00
Brookville, Rev. S. Wood and wife, for Africa, "Moffat mis. box,"	4 12
Capiroa, Cong. ch.	7 72
Green, Mrs. Pettijohn,	20
Herndon, Ger. Cong. ch.	5 00
Marysville, C. C. Brown,	8 00—28 04

## NEBRASKA.

Ainsworth, R. S. Rising,	10 00
Columbus, Cong. ch.	29 30
Crete, Cong. ch.	52 15
Friend, Rev. J. Newmann,	90
Grafton, Cong. ch.	2 00
Red Cloud, 1st Cong. ch.	12 15
Sutton, German Cong. ch.	10 00
West Point,	1 00—117 50

## CALIFORNIA.

National City, Cong. ch.	24 55
San Diego, S. P. Jones,	25 00—49 55

## OREGON.

E. Portland, 1st Cong. ch.	12 26
Pendleton, Cong. ch.	7 00—19 26

## NEVADA.

Reno, Cong. ch.	5 00
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## SOUTHERN DAKOTA.

Elk Point, Cong. ch.	6 00
Oahe, Cong. ch.	2 00
Templeton, Cong. ch.	2 00—10 00

## MONTANA.

Helena, 1st Cong. ch.	35 75
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## WYOMING TERRITORY.

Big Horn, Cong. ch.	1 50
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## DOMINION OF CANADA.

Province of Ontario.	
Stratford, Rev. A. B. Winchester,	30 50
Province of Quebec.	
Montreal, Amer. Pres. ch., Y. P.	
S. C. E., towards support of Mr.	
and Mrs. Pedley, 300; Calvary	
Bible Class, 26,	326 00—356 50

## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Contributions for In-	
dia, 34 80; for Africa, 2 93,	37 73
England, —, Mrs. Gellibrand,	50 00
Turkey, Harpoot, Friends,	4 40 — 12 13

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, Treasurer.

For several missions, in part, 8,492 40  
For add'l trav. expenses of missionaries  
to Turkey, 150 00—8,642 40

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer. 2,000 00

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Pembroke, Cong. Sab.	
sch.	13 66
VERMONT.—Chelsea, Sab. sch. and Mis.	
Circle,	17 10
MASSACHUSETTS.—Ayer, Cong. Sab. sch., for	
Girls' School in India, 16 25; Hadley, 1st	
Cong. Sab. sch., 12 17; W. Brookfield,	
Cong. Sab. sch., for "Mr. Bruce," 15,	43 42
RHODE ISLAND.—Bristol, 1st Cong. Sab.	
sch., 29 02; Kingston, Cong. Sab. sch., for	
village school in India, 46,	75 02
CONNECTICUT.—Coventry, Cong. Sab. sch.,	
15 85; Danbury, 2d ch., for pupil at Erz-	
room, 10; Hartford, Y. P. S. C. E.-ave.	
ch., 3 75; Mansfield Centre, Cong. Sab.	
sch., for student Pasumalai, and with other	
dona., to const. A. G. JACOBS, H. M., 15;	
Rockville, Cong. Sab. sch., for six boys at	
Bardezag High School, 108,	152 60
NEW YORK.—Berkshire, Cong. Sab. sch.,	
for student Marsovan, 30; Binghamton,	
Plymouth Sab. sch., for girl, Erzroom, 10;	
Cambridge, Cong. Sab. sch., 5;	45 00
NEW JERSEY.—South Orange, Montrose	
Sab. sch. class, for teacher in Eglin, Turkey,	11 50
ALABAMA.—Talladega, Cong. Sab. sch., for	
Japan,	13 27
OHIO.—Amherst, Cong. Sab. sch., for Boys'	
School, Shansi, 9; Cleveland, Y. P. S. C.	
E. of 1st Cong. ch., 32 50; Madison, Cen-	
tral Cong. Sab. sch., 20;	61 50
ILLINOIS.—Chicago, New England Cong.	
Sab. sch., 45; Rockford, 2d Cong. Sab. sch.,	
10 50; Seward, Cong. Sab. sch., 54 00;	60 90
MICHIGAN.—Cheboygan, Y. P. S. C. E., of	
1st ch., 2 53; Richmond, Cong. Sab. sch.,	
7 38;	9 91
Wisconsin.—Barneveld, Cong. Sab. sch.,	
for student in Ceylon, 14; Menomonie, 1st	
Cong. Sab. sch., 6;	20 00
Iowa.—Burlington, Y. P. S. C. E., 2 34;	
Cedar Rapids, birthday contr. of 1st Cong.	
Sab. sch., 2 19; do. of Cong. chapel, 8 7c.;	
Stacyville, Cong. Sab. sch., 5;	10 40
MINNESOTA.—Duluth, Pilgrim Cong. Sab.	
Sab. sch., 10; Minneapolis, 1st Cong. Sab. sch.,	
17 80;	27 80
NEBRASKA.—Ashland, Y. P. S. C. E. of	
Cong. ch.	2 00
CALIFORNIA.—Petaluma, Cong. Sab. sch., 6;	
Santa Cruz, Y. P. S. C. E., 8 40;	14 40
So. DAKOTA.—Alexandria, Cong. Sab. sch.	
2 50	580 98

## CHILDREN'S "MORNING STAR" MISSION

MAINE.—Norridgewock, Cong. Sab. sch.  
VERMONT.—Brookfield, 2d Cong. Sab. sch.  
MASSACHUSETTS.—Chelsea, Beth Upham,  
10c.; Georgetown, 1st Cong. Sab. sch., 15;  
Hadley, Russell Cong. Sab. sch., 8.0r.;  
Marblehead, 1st Cong. Sab. sch., for training  
school Ponape, 5; Northampton, Infant  
Dept 1st Cong. Sab. sch., 5; West Brook-  
field, Cong. Sab. sch., 7.  
CONNECTICUT.—Bethel, Cong. ch., 4.60;  
Bridgeport, 1st Cong. Sab. sch., 10; Bris-  
tol, Cong. Sab. sch., 20.  
NEW YORK.—Canaan Four Corners, Cong.  
Sab. sch., 2.25; Cortland, 1st Cong. Sab.  
sch., primary dept., 1.30; Sayville, Cong.

15 00	Sab. sch., 5; collected by Vera F. Douglas and Hattie and Bertie Comstock, 11,06,	19 61
9 34	PENNSYLVANIA.—Mahanoy City, E. Jenkins, ARKANSAS.—Pleasant View, Cong. Sab. sch.	50
	OHIO.—Berea, Cong. Sab. sch., 8; Donnels- ville, Ella M. Fursell, 70c; Painesville, 1st Cong. Sab. sch., towards new mast, 25,	2 25
	ILLINOIS.—Amboy, 1st Cong. Sab. sch., 7.52;	33 70
40 11	Canton, Cong. Sab. sch., birthday offerings, 6.57; Roscoe, Mrs. M. A. Ritchie, 1,	15 09
	IOWA.—Ottumwa, H. A. Soc. of 1st Cong. ch.	2 00
34 60	CALIFORNIA.—Ferndale, Cong. Sab. sch.	6 65
		178 85

**ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.**

MAINE.— Brewer, Y P. S. C. E., for Eu-  
phrates College,  
NEW HAMPSHIRE.— Manchester, Franklin-  
st. ch., for Rev. George Constantine,  
Smyrna,  
VERMONT.— Castleton, Cong. ch., for schol-  
arship in Anatolia College, 14; do., for  
books for High School, Bitlis, 10; Hyde-  
Park, Sab. sch. Mis. Soc., for "Tulseram,"  
10,  
MASSACHUSETTS.— Adams, Mrs. H. E.  
Smith, for hospital, Tung-cho, 6; Boston,  
Armenian Bible class, for Koordish Mission  
near Harpoot, 20; Hollis Moore Memo.  
Trust, for books for missionaries, 27;  
Brookline, Annie Ramage, for pupil at  
Marsovan, 5; Cambridgeport, Stearns  
Chapel, for use Rev. J. H. Roberts, 25;  
Fall River, Junior Mis. Soc., for pupil,  
Ceylon, 25; Georgetown, 1st Cong. Sab.  
sch., for work in Prague, 10; Millbury,  
Y. P. S. C. E., 2d ch., for catechist in  
Bombay, 25; Newton Centre, "extra cent.  
a day Band" of 1st ch., for schoolhouse  
and teacher, Sholapur, 25; Princeton, Rev.  
Charles A. White—little Arthur's bequest  
for evangelist, Madura, 6; Springfield,  
Wide Awake Soc. of South Ch., for Miss  
Wheeler's work, 10; W. Springfield, Park-  
st. Sab. sch., for church building in Mex-  
ico, 23.89; Worcester, Hagop Sahagian, for  
Broosa Orphanage, 4.

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For add'l appropriations for European Turkey Mission,	497	20
For add'l appropriations for Madura Mission,	596	09
For aid to pupils in the Home, Scutari,	519	20
For rent, in part, of premises, Gedik Pasha,	168	39
For doorkeeper (24), Bible-woman (42), care of rooms (10), coffee-room (53), and other expenses at Gedik Pasha,	567	60
For contingent estimates, Girls' School, Smyrna,	567	60
For contingent estimates, woman's work, Cesarea,	391	60
For aid to girls in High School, Adabazar,	308	00
For aid to girls, from Trebizond, in other station schools,	52	80
For contingent estimates, Girls' High School, Mardin,	88	00
For providing for completion of hospital and new house for Miss Woodhull, Eeuchout.	550	20

From WOMAN'S BOARD OF MISSIONS OF THE

**AMERICAN WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.**

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*  
For a Bohemian girl in Miss Matthews'

school, 20 00  
For a pupil at the Doshisha, 5 00 — 25 00

Donations received in January, 5,811 46  
Legacies 41,236 09

Legacies	??	??	30,017 13
			<hr/> 77,853 22

Total from September 1, 1889, to January 31, 1890: Donations, \$179,771.57; Legacies, \$75,050.20 = \$254,821.77.

## FOR YOUNG PEOPLE.

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### THE SINKING OF THE WELL ON ANIWA, NEW HEBRIDES.

ONE of the most remarkable missionary books of modern times is the Autobiography of Rev. John G. Paton, missionary to the New Hebrides. It is full of intensely interesting incidents, one of which will be given in these pages. It is the story of "The Sinking of the Well," which event, Mr. Paton says, "broke the back of heathenism on Aniwa." We shall give the story mostly in the words of Mr. Paton's narrative.



NATIVES OF THE NEW HEBRIDES.

Aniwa is a coral island on which there are no streams, lakes, or springs. Rain-water was the sole dependence of the people, and a poor dependence it was, for they often suffered from thirst. About the time that the old chief of Aniwa was beginning to inquire about the religion of Jesus, Mr. Paton resolved to dig a well, hoping to strike a spring, but quite uncertain whether the water, if any were obtained, would not be salt water. One morning he said to the chiefs:—

"‘I am going to sink a deep well down into the earth to see if our God will send us fresh water up from below.’ They looked at me with astonishment, and said in a tone of sympathy approaching to pity: ‘O Missi! wait till the rain

comes down, and we will save all we possibly can for you.' I replied : 'We may all die for lack of water. If no fresh water can be got, we may be forced to leave you.'

"The old chief looked imploringly, and said : 'O Missi ! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?' I told him : 'Fresh water does come up, springing from the earth in my land at home, and I hope to see it here also.' The old chief grew more tender in his tones, and cried : 'O Missi ! your head is going wrong. You are losing something, or you would not talk wild like that. Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again.'

"But I started upon my hazardous job, selecting a spot near the mission station and close to the public path, that my prospective well might be useful to all. I began to dig with pick and spade, and bucket at hand, an American axe for a hammer and crowbar, and a ladder for service by-and-by. The good old chief now told off his men in relays to watch me lest I should attempt to take my own life, or do anything outrageous, saying, 'Poor Missi ! That's the way with all who go mad. There's no driving of a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up.'

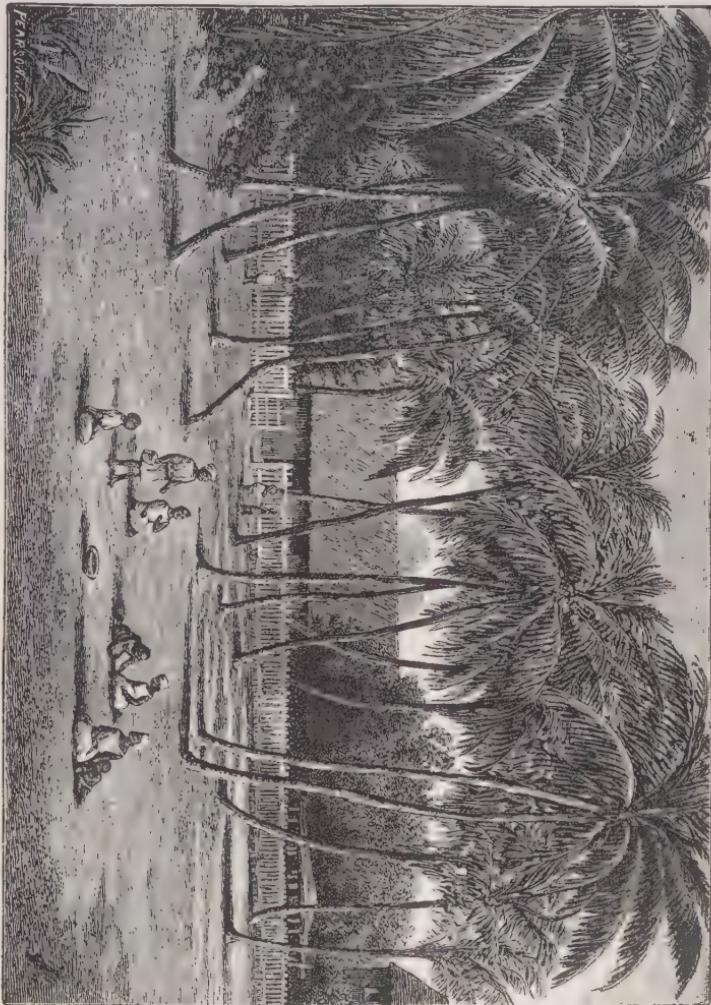
"I did get exhausted sooner than I expected, toiling under that tropical sun ; but we never own before the natives that we are beaten, so I went into the house and filled my vest pocket with large, beautiful, English-made fishhooks. These are very tempting to the young men as compared to their own, skilfully made even though *they* be, out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried : 'One of these to every man who fills and turns over three buckets out of this hole !' A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had got a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fishhooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful one evening to find that we had cleared more than twelve feet deep ; when, lo ! next morning one side had rushed in, and our work was all undone.

"The old chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa ! 'Now,' said he, 'had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen 'Toria to ask for the Missi that lived here. We would say, "Down in that hole." The captain would ask, "Who killed him and put him down there ?" We would have to say, "He went down there himself !" The captain would answer : "Nonsense ! Who ever heard of a white man going down into the earth to bury himself? You killed him ; you put him there. Don't hide your bad conduct with lies !" Then he would bring out his big guns and shoot us, and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up

this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fishhooks cannot tempt my men to enter that hole. They don't want to be buried with you. Will you not give it up now?"'

After Mr. Paton had quieted these fears, he constructed a sort of derrick so that, with pulley and block, the bucket could be lifted from the bottom of the well. But not a native would enter that hole. He had to dig and dig away with

MISSION HOUSE AT ANIWA.



his own hands till he was fairly exhausted. Day after day he toiled, till he reached the depth of about thirty feet. He says that the phrase, "Living water," "living water," kept chiming through his soul like music from God as he dug and hammered away. At this depth the earth began to be very damp, and he believed that he was nearing water, but he had constant fear that it would be salt water. One evening he said to the old chief: —

"I think that Jehovah God will give us water to-morrow from that hole."

The chief said: ‘No, Missi! You will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it: death to you, and danger to us all.’ I still answered: ‘Come to-morrow. I hope and believe that Jehovah God will send you the rain-water up through the earth.’ At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought his glory, not my own.

“Next morning I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little ‘tinny’ dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah’s well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

“The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord and my excitement was a little calmed, the mud being also greatly settled, I filled a jug which I had taken down empty in the sight of them all, and, ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted: ‘Rain! rain! Yes, it is rain! But how did you get it?’ I repeated: ‘Jehovah, my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves!’”

And they went and saw and marveled and gave praise to God. We have not room for the story of what followed, but must refer to the volume itself. The people recognized this well as a great boon from Jehovah; and Mr. Paton says: “Company after company came to the spot loaded with their gods of wood and stone and piled them up in heaps, amid the tears and sobs of some and the shouts of others, in which was heard the oft-repeated word, ‘Jehovah, Jehovah.’ The old chief Namakei said, ‘Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?’ ‘Yes,’ I at once replied, ‘if you will try to bring all the people to hear you.’ ‘Missi, I will try,’ he eagerly promised. And preach he did, a rousing sermon, closing with these words: ‘The Jehovah God has sent us rain from the earth. Why should he not also send his Son from heaven? Namakei stands up for Jehovah!’ In those intensely exciting days we sat still and saw the salvation of the Lord.”

T H E

# MISSIONARY HERALD.

VOL. LXXXVI.—APRIL, 1890.—No. IV.

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THE receipts for the month of February were an advance over those of the corresponding month in 1889 of about \$9,400, of which amount over \$3,000 was from donations. For the first six months of the financial year, the gain over the preceding year for the same period, from donations, was about \$23,600, from legacies, about \$59,243, a total advance of nearly \$83,000. Last year we reported the legacies for the first six months as much below the average; this year they are much above. What the remaining six months have in store from legacies cannot be foretold. The gain in donations is a hopeful indication of a purpose to respond, in some degree at least, to the pressing calls coming from our mission fields.

THE Prudential Committee, after consultation with the local committee at Minneapolis, has decided that it will be expedient to change the time of holding the next Annual Meeting of the Board from Tuesday, October 7, to Wednesday, October 8, beginning as usual at 3 P.M., and closing its official sessions Saturday forenoon, October 11. It is expected that missionary meetings will be held upon the succeeding Sabbath, which will be a grand field-day. By this arrangement persons attending the meetings, even from the far East, need not be absent from home more than one Sabbath, and can go and return without being obliged to spend a Sabbath on the way.

WE need make no apology for the amount of space given in this number to the communications from Japan relating to Dr. Neesima's death and the work he has accomplished. The circumstances are peculiar, as was the man. Many of the newspapers of Japan that have come to hand contain extended and appreciative notices of his life and work. *The Japan Mail* says of him: "His death will be sincerely deplored not only by his fellow-Christians, but by the public at large, as a distinct national loss."

THE recent elections at the Hawaiian Islands have not resulted satisfactorily to the better element of society there. The opposition to foreigners is strong, and is led by men of little or no principle, and while it is not believed that the reactionary element can succeed in overthrowing the present constitution or in giving unlimited power to the king, there is some anxiety in view of the present attitude of affairs. But difficulties more serious than these have been surmounted in the past, and we hope for, as well as pray for, a continued reign of law and order throughout Hawaii.

Most of the letters received from Turkey during the last month have contained reports of religious quickening either at stations or out-stations. In the departments of "Letters from the Missions" on other pages will be found cheering reports from Erzroom, Erzingan, and Marsovan. A more recent letter from Mr. Christie says that at Marash one hundred persons have been examined for admission to the church, and that awakened interest is seen in all portions of the city. No less than six Societies of Christian Endeavor have been organized in connection with the churches of the place, and every Sabbath evening the students of the theological seminary conduct neighborhood prayer-meetings in about ten of the wards. Mr. Christie reports also that in a recent visit at Oorfa he was greatly cheered by the signs of progress which met him on every hand. Miss Henrietta West, though alone, is doing excellent work in that ancient city, and some one should go to her aid speedily.

A MAIL from the West Central African Mission reached Boston February 27. Mr. and Mrs. Cotton arrived at Bailundu November 30, having had a somewhat trying journey from Benguella. One of the difficulties always experienced in this inland journey is the crossing of streams, Mr. Cotton at one place having gone in up to his neck, and one boy allied to the party was drowned. It seems probable that Mr. and Mrs. Cotton will remain at Bailundu and not go to Bihé. They both express themselves as delighted with their prospects, and in fine health. Mr. Lee also, at Chisamba, speaks of the deep feeling of satisfaction he has in being at such an attractive place, which has come to seem very homelike to him. Mr. Currie reports that the chieftain who is the successor of Kopoko, on the announcement of the arrival of Mr. Lee, said: "It is good. My white man (Mr. Currie) has seen hardship. He has been all alone by himself. There was no one to speak his own language. Now his brother has come to help him. I am glad. This is their country. Let them build. When they have their houses they will then send for their women. It made pity to see him all alone. Now I rejoice." This friendliness of the chief is a point gained. Mr. and Mrs. Sanders were expected to arrive at Bailundu, on their way inland, on December 31.

If there are any among our readers who have been led by recent utterances in this country to think that Japan does not need the gospel of Jesus to thoroughly change its life, let them read carefully the letters from Messrs. Pettee and Buckley on another page. There are depths of corruption in all lands, even the most Christian lands, but it will be noticed that the corruptions of which these letters speak are in alliance with or unrebuted by the faiths which it is the fashion of some to assert are comparable with Christianity.

IN response to the request in our February number for copies of Edwards's works, a set of the first edition has been received from Rev. Samuel Hopkins Emery, of Taunton, Mass., and has already been forwarded to the library of the Collegiate and Theological Training Institute at Samokov, Bulgaria. Standard books of this sort are always gladly received for the libraries of mission colleges and seminaries.

It will be remembered that the *Morning Star*, when she last came from Ponape to the Sandwich Islands, brought the crew of an American bark which had been wrecked on the island of Pozeat, Micronesia, not far from Ruk. As a result of inquiries made of the captain of the wrecked bark, W. H. Gooding, of Yarmouth, Maine, we learn that the natives of Pozeat took everything from the captain and his crew, leaving only shirt and trousers. Though treacherous, they on the whole treated the foreigners in their helpless condition as well as could be expected. These natives were finally persuaded to take Captain Gooding to Ruk in their canoes, where he met Mr. Snelling and Mr. Worth. The latter, with the mission boat, took Captain Gooding back to Pozeat for the rest of his crew. They then came to Ponape, where they were taken on board the *Morning Star* and brought to Honolulu. Captain Gooding sends us the following expression of his thanks to our missionaries in Micronesia and his estimate of the work they are doing: "On the whole, I saw many signs of reformation among the natives at Ruk and Mortlocks, and much greater change at Ponape; one sign of the change in the natives was their willingness to assist us without pay, and at Ponape they could not do enough for us and felt sorry when we left. I feel very grateful to Mr. Snelling and Mr. Worth for their kind treatment of myself and men while at Ruk; and also for their kindness in lending me their boat to go to Pozeat and Ponape, when they felt it was unsafe to be there without a boat; also, to Mr. Doane, at Ponape, and to Captain Garland and Mr. Priestly, the mate of the *Star*, whom I think to be the right men in the right place. I never knew much about missionary work, but I can testify that missionaries at the Micronesian Islands have been a great benefit to the natives and also to the world, and to them I owe my life." This is good testimony, surely, and will do to set over against the utterances of those who have seen little or nothing of mission work among savage tribes, but who talk disparagingly about it.

INCOMPLETE returns are given in the Japanese newspaper, *The Christian*, of the additions to the evangelical churches of the empire in the year 1889. So far as reported these additions numbered 3,100, while in the preceding year the number was 4,700. The report of the churches connected with the American Board has not yet been received.

JUST a hundred years ago, it was on March 2, 1790, that the first number of the missionary magazine, entitled *The Periodical Accounts Relating to the Missions of the Church of the United Brethren Established among the Heathen*, was issued in London. This makes it the oldest of the missionary periodicals now in existence. The *Missionary Herald*, which is the oldest magazine of the sort in America, and only thirteen years younger than the *Periodical Accounts*, heartily joins in the congratulations which will be extended to the Moravian magazine on its centennial. It is a striking fact that three of its five editors, including its first and its present editor, have been members of the La Trobe family. We always read the *Periodical Accounts* with interest, finding within its pages the reflection of the gentle yet earnest piety and missionary enthusiasm which characterize the Moravian Church. Our best wishes go out to the magazine as it enters upon its second century.

WE find in *The Japan Mail* for January 25 an epitome of an article in the *Hochi Shimbun*, which the *Mail* calls "a leading Japanese newspaper." The religious position of this vernacular newspaper is indicated by the fact that it calls upon Buddhists to bestir themselves at this crisis in behalf of their faith. But it says, according to the report contained in the *Mail*: "There is nothing striking about the number of converts added each year to the roll of Japanese Christians or about the increase of the propagandists' ministrations. But, on the other hand, the foreign faith advances surely and steadily, planting its feet firmly as it goes, and never retrograding for an instant. Those who estimate its development by the results attained in a week or a day can form no true idea. They must watch it for half a year or more, and they will then discover that what it lacks in speed it gains in stability." As an illustration of the influence which Christianity is exerting in Japan, the *Hochi Shimbun* presents the fact that it is this influence which has led to a discussion in an entirely new spirit of the question as to licensing vice, so that in some local assemblies a majority was obtained by the anti-license party. This paper recognizes the beautiful effects of Christianity in purifying customs, raising the moral standard and improving the tone of society, and it also makes allusion to the results of Christianity in female education and improving the position of Japanese women. "In short," says the *Hochi Shimbun*, "that Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at this present rate, its future is assured."

A TELEGRAM from Zanzibar of March 7 confirms the rumor which had previously been current that Mwanga had succeeded in reëstablishing himself as king of Uganda. It is stated that he has proclaimed himself a Christian, and that the power of the Arabs is completely overthrown, Christian men, either Protestants or Roman Catholics, being now in authority. Mwanga's Christianity is doubtless altogether of the nominal sort, yet he has had convincing evidence of the selfishness and wickedness of the Arabs, and of the faithfulness of the Christians, and it is but reasonable that he should trust the latter rather than the former. The fact that Mr. Mackay is there as counselor, a man of unusual energy and clear head, inspires the hope that the government in Uganda will be conducted in a fairly Christian way.

THOSE who are seeking methods for giving variety to the Missionary Concert may obtain an exercise on "China's Millions" by sending 10 cents to Mrs. A. L. Calder, No. 114 Dearborn Street, Chicago. Accompanying the exercise are sixteen slips, to be read by as many persons, the object being to set forth in a striking way the vastness of the Chinese Empire, the immense population within its eighteen provinces, and the need there is of Christian preachers.

TIDINGS have just come of the death of Rev. John Hanaloa, who for twelve years has been one of the native Protestant pastors at the leper settlement on Molokai, Hawaii Islands. He was an old man, having been a child when the missionaries first landed on Hawaii. After many years spent in business avocations, he was ordained and entered the ministry. In 1877 he left his pastorate

that he might accompany his leper wife to Kalawao, on the island of Molokai, where he has since rendered good service among the lepers. He is spoken of as a bright, interesting man, of sweet temper and thoroughly good. He was cleanly in his habits and pure in his life, and though ministering to the lepers in kindliest ways, he never contracted the disease, as no one need to do who uses proper care. In this respect he forms a striking contrast to Father Damien, who ministered to the Roman Catholics on the same island. Mr. Hanaloa's services and his devotion will not be heralded throughout the world as Father Damien's have been, but there are many who would much prefer to have his record than that of the now famous priest.

REV. H. GRATTAN GUINNESS, D.D., of London, whose work in establishing missionary enterprises, especially in Africa, is well known, has recently visited Boston, and has greatly interested many friends in his proposal that a new and vigorous effort should be made to enter the Soudan, a region hitherto entirely neglected, where Mohammedanism presents its boldest front and is winning its greatest victories. The area is vast, the door wide open. May God move upon the hearts of his people so that they may enter in and take possession in His name!

A YOUNG minister from the West, who has applied to be sent out to the foreign field, in giving his reason for his application, writes: "I believe that the Spirit has shown me that I can best use my strength where it is most needed. I desire most earnestly to preach the gospel in the regions beyond, and not to build on another man's line of things made ready to my hand. I do not feel safe in preaching to a church (as I did last year) where there were six other applicants when I was called, while the heart-rending appeals for help are ringing in my heart from our Lord's servants abroad."

*The British Weekly* has just printed a chapter which was omitted from the autobiography of Rev. J. G. Paton, relating to the Kanaka labor traffic in the South Seas. It is a sorrowful story of the cruelties which result from the greed of men. This labor traffic has come into existence because of the need of workmen on the plantations of Australia. Vessels are sent to the various islands of the Pacific under pretence of entering into a contract for labor with the natives for a period of three or more years. These natives understand little or nothing about where they are going or the nature of the promises made, and are practically sold into slavery. On their arrival their labor is auctioned off to the highest bidder, and there is no one to see that the contract is fulfilled. If the man or woman die from overwork, so much the better for the planter, inasmuch as he has neither to pay his laborer nor return him. The details, as given by Mr. Paton, are sickening, and he seriously affirms that not less than one third of the entire population of the islands has been swept away during twenty years, and included in that one third are the young and healthy. Laws have been passed to regulate this traffic, but such is its nature that it cannot be *regulated*; it must be suppressed. The testimony which Mr. Paton gives, from the report of the Royal Commission and from British officers and planters, is convincing as to the necessity of such suppression.

*L'Afrique Explorée* for February has an extract from the *Revue Française*, which has received from a Zanzibar correspondent an account of a recent occurrence in Eastern Africa. "Do you wish," asks the correspondent, "that I should give you a sample of Mohammedan civilization?" He then proceeds to tell of a caravan of 300 Mohammedans which went two years ago into the interior for *trade*, buying and killing a slave as they set out, in order to sprinkle their path with blood before they should go among *infidels*. They secured, by attacking the natives at Kavirondo, near Victoria Nyanza, 100 tusks of ivory and 200 young women. But in returning across the Masai country, water and food became scarce. These slaves delayed the march, besides consuming the food. In one night the traders massacred all the 200 women. The leaders themselves told the fact to the writer merely to give an idea of the great amount of property they had lost. They went to the mosque to obtain absolution for having eaten rats from necessity, but the idea never occurred to them to ask pardon of God for this frightful crime. "Why should they? Were not the women infidels?"

THE following facts, taken from *The Cape Argus*, show the height to which the gold fever has risen among English financiers, in view of the mineral riches of South Africa. In the single month of October, 1889, thirty-seven new companies were formed in London for the opening of mines in Africa. Their capital varies from £3,000 to £600,000; some are for the Transvaal, others for Swaziland, Matabele-land, and Mashonaland. The excitement began in 1886, when there were only a dozen such companies in London and the largest capital did not exceed £136,000. The following year there were twenty-one. In 1888 there were forty-two, their capital rising to millions, and in 1889 there were a hundred, the capital mounting still higher; that of The African Association is £2,000,000. "Some of these companies are honorable and solid, but they can be counted on the fingers," says *The Cape Argus*.

THE fearful hold which the opium habit has upon the people of China is shown by an incident mentioned by Miss Geraldine Guinness, who writes from her home in Central China. Hearing a sound of distress in the courtyard, she found there a little girl ten years old very sick, the cause of whose sickness was not apparent, and one which would have been unthought of in England. It turned out that the child had been in the habit of smoking opium, using a neighbor's pipe, and this child's little sister, only seven years old, was also found to be addicted to the habit. The poor, distressed mother said that she was so busy she could not attend to them, and that "they cannot be kept away from the opium pipe." What will become of China when her children are given over to this vice?

ONE of the missionary ladies in Japan, having her home at Kumamoto, has been at home but eight weeks during the past twelve months. The rest of the time, aside from vacation, has been spent in work for women in the various cities and towns of Kiushiu. Opportunities for woman's work in Japan are opening wonderfully, and are vigorously entered by the missionaries now on the ground. But what are they amid so many?

"THE end of the geographical feat is the beginning of the missionary enterprise." So said Livingstone in reference to his own plans, and so it has proved in connection with the discoveries of Mr. Stanley. His first expedition resulted in the opening of Uganda to the Church Missionary Society, and of Lake Tanganyika to the London Society, and subsequently his passage of the Congo prepared the way for not less than half a dozen missionary societies to enter into that formerly unknown region. Shall not his last crossing of the continent start some new missionary expedition for the redemption of Africa?

THE fanatical revival of Hinduism to which we have had occasion to allude in several recent issues is far from being a discouraging sign to many missionaries in India. Rev. Dr. Jacob Chamberlain takes up a parable from his experience with two cobras which he discovered in a hole near his house. When his pistol-shots did not hit the vipers they were very quiet, but "when the bullets began to pierce their coils, how those cobras squirmed!" The contortions of the reptiles were the clearest evidence that they were seriously, if not mortally, wounded. And so Dr. Chamberlain says of the present antagonistic Hinduism: "Sneering indifference is past. The contest waxes hot. The wild, unreasoning *striking back* tells of mortal wounds inflicted; presages victory for our Immanuel Captain, if we wisely, ceaselessly, zealously press the conflict."

MONEY for benevolent purposes can ordinarily be secured if there is a heart to give it. A story comes from one of the Society Islands, Porapora, that the native converts, having absolutely no money to give, while they were intensely desirous of making an offering, their native pastor advised them to pray about it. This they did, and very soon certain traders came, offering to buy *beche-de-mer*, a sea slug found in large quantities on the reefs, and regarded as a great delicacy by the Chinese. Every able-bodied person turned out to collect these slugs, and those who could not go to the reef remained on shore to attend to the drying process, and in a short time several tons of the article were ready. The result was a contribution of \$840, making an average of three quarters of a dollar for every man, woman, and child in Porapora. This money was sent to the London Missionary Society.

THE testimony of plain, common-sense deacons, in reply to inquiries from the Missionary Rooms as to the qualifications of young men as missionary candidates, is oftentimes exceedingly discriminating. Here is one which may be useful to more than one missionary candidate, possibly also to ministers, and occasionally even to deacons. "We consider him an earnest-working Christian and much devoted to his work. His greatest fault, or at least the one that troubles me most, is that he don't seem to know when to stop when he gets to talking. That is not my idea of a successful worker, but I hope he will outgrow that. If he don't, I am afraid it will be a drawback to his success." The impossibility of speaking in the language of the people, when the young missionary arrives at his destination, may relieve the natives in this direction, at least for a few months; but it is a timely hint given by the good deacon, and worthy of consideration both at home and abroad.

## TWO NATIVE LABORERS IN NORTH CHINA.

BY MISS LIZZIE B. PIERSON, OF PAO-TING-FU.

THE Chinese photographer enables the readers of the *Missionary Herald* to look upon the faces of two earnest Christian workers at the mission station of Pao-ting-fu, North China. At your right sits Meng Ch'ang Ch'un, now Pastor Meng; and at the left is Chang Hs'un T'ung, now principal assistant in the medical work there. A brief sketch of these two young men, much younger than you may judge from the photo-engraving, may be acceptable to those friends in America who have helped to fit them for work among their own people.



CHANG HS'UN T'UNG AND MENG CH'ANG CH'UN, OF NORTH CHINA.

On mission ground the term *pastor* is restored to its original meaning of *shepherd*. Meng Ch'ang Ch'un has the honor of being the first native in the North China Mission to be set apart to this office. In July last, just before his own faithful Pastor Pierson withdrew for needed rest, messages were sent to each of the other six stations of the mission, inviting missionaries and natives to convene in a council for his ordination. The traveling expenses of these delegates and other expenses of the council were all borne by the native church. A peculiar dignity attended this evidence of churchly strength, and reacted in blessing.

The day of the ordination, August 19, 1889, marked an important era at Pao-ting-fu. The chapel, formerly three rooms of an old inn, with its brick floor,

paper and lattice windows, and its gray walls hung with scrolls inscribed with the Lord's Prayer, was packed to its utmost, and the audience overflowed into the yard. Nineteen missionaries and native Christians from other stations assembled with the native church and its own missionaries, while God's blessing was invoked and the solemn charges given to pastor and people, hands laid on, and, for the first time, one of their own number became their acknowledged "shepherd." In the words of the missionary who had been Mr. Mêng's pastor, "The Lord was with us, and all felt that the service was prompted from and recorded on high. The young pastor is unusually well fitted for his high office. A hopeful, courageous, strong nature, deeply permeated by a thorough consecration of all that he has and is; a good education and much practice in the duties of the pastor, and withal a peculiar level-headedness and breadth of grasp,—all fit him for the post. But may the dear friends in America be mindful 'to speak to the Holy Spirit' in his behalf. They may thus bring upon him a blessing of increased strength which shall perhaps equal the sending of another man into the field."

Last year Mêng was twenty-six years old, having graduated from the excellent mission school at Tung-cho two years before. He commenced the course of studies at Tung-cho at the age of fifteen, where he invariably acquitted himself handsomely in scholarship and deportment. His summer vacations were spent in teaching and singing the "old, old story" in Pao-ting-fu and among the villages. Though born into a heathen home, the sunlight of God's truth opened the hearts of his parents while he was still a lad. The gospel they received dissipated the darkness, remodeled the family, and controlled the thought and purpose of the household. The parents have both died in the faith, after valued service for the Master. My pen utterly fails to describe the father, good Brother Mêng! in his beautiful, pure, unselfish life—as it was known among the increasing band of Christians, to the few missionaries, and among those, old and young, whom he constantly sought to win to the Saviour. His mantle rests on the son Ch'ang Ch'un, and on a younger son, who expects to take his place among the workers at Pao-ting-fu this year.

Chang Hs'un T'ung, the other person in the picture, aged twenty-three, is also one of the privileged boys of China, and has had many advantages of Christian instruction at Tung-cho and at Pao-ting-fu. Tendency to consumption prevented his close application to books at first, but now, with health restored, he has entered an important sphere of usefulness, as the faithful assistant in the medical work of the station. Much with the sick, he has many opportunities for telling of the Great Physician, and thus his own Christian life has deepened and strengthened. He is one of the band of Christians who are always ready to walk off on Saturday afternoons to neighboring villages, there to hold services on the Sabbath with the dozen or more Christians who may assemble.

Do not fail to pray that the Holy Spirit may guide these young men in earnest, devoted labor for the souls and bodies of their countrymen. And will not you, Christian workers of America, gird on your sandals and go over to the fields where the harvest is ripening, to aid in preparing for service more of these able and willing Chinese, like Pastor Mêng and Doctor Chang? It is labor of love for a blest eternity.

### A CHURCH BUILDING FOR PERA, CONSTANTINOPLE.

WE desire to call special attention to a strong appeal which comes from Constantinople. The evangelical communities of this city, the centre of some of the most interesting missionary work of the Board in the Turkish Empire, after more than forty years of waiting, have resolved to arise and build a church edifice in Pera suited to the needs of that important district of Constantinople. The Armenian and Greek congregations of Pera for years have worshiped in rented rooms or chapels of the foreign embassies, courteously loaned to them for this service, having the use of these chapels simply for the hour of service, and being often literally without a place for Sunday-school or prayer-meeting. And now they are obliged to seek shelter elsewhere. The call to build is urgent, for the housing and growth of these churches, and for the proper influence of this work upon the city and the empire at large. Robert College on the Bosphorus, the College for Girls in Scutari, and the Bible-house in Stamboul visibly and impressively represent the educational and publishing work at the capital; but its church work has as yet no such noble memorial to greet the eye.

These communities comprise but few men of wealth, and the cost of a modest church edifice, including the purchase of a site, is quite beyond their means. A joint committee of native brethren and missionaries have made a canvass for funds in Constantinople and have secured reliable pledges for \$11,000, five twelfths of the whole sum required. The unwonted unity of feeling and hearty self-denial thus expressed are among the most cheering features of the movement. This committee, with the cordial endorsement of all the missionaries resident in Constantinople, appeal to the American Board and the friends of missions in this country for \$15,400, the remainder of the sum required to complete the building and set these churches in the heart of the Turkish capital fairly on their feet for Christian work.

The Prudential Committee, having carefully considered the whole matter, cordially approve the request, and make a special appeal in behalf of this important enterprise. It is the understanding that the gifts which pass through the Board for this purpose shall meet the last bills, and secure the completion of the building proposed. Is not here a rare opportunity to apply some of the ample means which God has put into so many hands to high and enduring ends? It is expected that the whole sum required, perhaps the greater part in a few large gifts, will be provided without drawing in the least upon the resources of the Board for its regular work.

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### MISS CATHERINE S. SCUDDER.

IN October last Miss Scudder, of the Northern Japan Mission, reached California, having been compelled to leave her loved work on account of serious illness. It is our painful duty to announce her death, which occurred February 14, at Pasadena, California, where she had found a resting-place for a few months. She was born in 1851, at Madras, India, where her father, Rev. Dr. Henry M. Scudder, was then a missionary. Her early years were spent on mis-

sionary ground. But on her father's return to the United States she found her home with him in California, where she received her education, largely in connection with Mills Seminary. Uniting with the church when but twelve years of age, she has ever since witnessed a good confession. In offering herself, in 1884, for missionary service in Japan, she said in respect to the evidences of her faith, "I want no more convincing proof of Christianity than what the Lord Jesus has been and is to me." Among the testimonials received at that time as to her fitness for missionary service was one from the head of the Woman's Union Missionary Society, who said of her, "I have never known a more exalted character. With deep piety and rare self-sacrifice, a bright, sunny disposition, and a readiness to accommodate herself to untoward circumstances, she presents a combination of powers for good rarely to be met." This testimony was confirmed by her life during the five years she was in Japan. Her labors were arduous and most helpful. When compelled to leave her work, with her parents and brother, the church at Niigata sent a letter to the American Board thanking it "for the invaluable gift of the Scudders to us, which we cannot forget, and we would keep it to the kingdom of heaven." Into that kingdom she has now entered.

The last weeks of her life were full of peace. Recognizing from the first the seriousness of her disease, and ready to go, she yet faithfully sought every means for recovery. Her brother, Dr. Doremus Scudder, writes from Pasadena since her death: "Few have striven for life with such conscientious determination as she did during all the months of her stay here. Indeed, the exercise of her will in the direction of recovery was at times almost painful to witness, and when at last a sudden exacerbation of her malady brought her face to face with death, and I told her that she might be called at any moment, I shall never forget the expressions of relief and joy that were mirrored on her countenance and escaped from her lips at the thought that the battle was over and she need struggle no more. She had fought a good fight in the physical realm; it was a part of that completeness of life that characterized her whole spiritual nature, and as such belonged not only to the physical but also to the spiritual." There are many to feel this death as a personal loss, none more so than some for whom she labored in Japan. And there are multitudes in widely separated portions of the earth, in India, in Japan, and in the United States, both east and west, who will sympathize deeply with the sorrowing parents and other kindred upon whom the blow falls most heavily.

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## ROMANISM IN PAPAL AND PROTESTANT LANDS.

BY SECRETARY N. G. CLARK, D.D.

A FEW months since, the attention of the American public was turned to the high-sounding professions concerning religious liberty on the part of the Roman Catholic Congress at Baltimore. If we were to accept the eloquent words of some of the orators on that occasion, and the courteous acknowledgments of eminent Roman ecclesiastics in their expressions of thanks to representatives

of the government, we should suppose that entire religious freedom was not only enjoyed by the Roman Catholics in this country, but that it was one of the standing doctrines held by the Catholic Church the world over. These high-sounding phrases could not altogether prevent thoughtful men from recalling the days of the Inquisition in Spain, the revocation of the Edict of Nantes, the *dragonnades* that swept Protestantism so largely from the south of France, and drove thousands and tens of thousands of Huguenots into adjacent countries, and some also to these United States. Nor can the readers of Motley's Dutch Republic forget the atrocities of Alva and his associates, nor the atrocities perpetrated in the name of religion under Bloody Mary in England.

It may not be quite generous, however, to go back so far, and the offences against civil and religious freedom of former centuries may be left among the things of the past, and we be asked to believe in the entire absence of any such thought or purpose on the part of the Roman hierarchy of the present day. Yet there are some quite stubborn facts that meet us in our missionary experiences in Spain, Austria, and in Mexico. In Austria, for example, the law forbids the attendance at Protestant meetings of all children between the years of seven and fourteen who have been baptized into the Roman Catholic faith. The Catholic Church claims them as hers, and the laws of the country give the religious instruction of all baptized children into the hands of the accredited ministers of the religion in which the child was baptized, especially if it happens to be the Roman Catholic faith. As nearly all of those who are connected with the mission churches known in Bohemia as "Free Reformed Churches" have had most of their children baptized in the Roman Catholic Church, this law is especially burdensome to Protestant believers, and a strict interpretation of Austrian law forbids even the presence of these children at the daily devotions of their parents.

Again, public meetings are not allowed except by tickets. There are no meetings allowed except as the persons attending have cards of invitation. In the eyes of the law, public meetings for evangelical worship are prohibited. The only liberty allowed to any of the unrecognized sects, among which are included our mission churches, is that of "house worship," and the privilege of inviting a few friends and neighbors. Those who have religious services in their own houses usually distribute cards of invitation certifying that on certain days of the week they will have house worship, and the receiver of the card is invited to attend. The following is a copy of one of these cards:—

Visitors bring invitations with them.

You and your household are respectfully invited (except children going to school) to private house worship, which will be held, God willing, the twentieth of June, and then every Sunday at 10 o'clock A.M. and at three o'clock P.M., also on Wednesday evening at 7 o'clock, in my house on Rust Street, No. 5. (Signature here.)

On the bottom and sides of this card are found the following texts:—

What shall I do to be saved?

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — Acts 16:31.

What is a man profited if he shall gain the whole world and lose his own soul? — Matt. 16:26.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. — John 6: 37.

These cards are used widely to present important religious truths, even should the persons receiving them not be disposed to attend service.

The last restriction on the freedom of worship has not been put in force generally as yet, but has been proclaimed at a few places, evidently with the intention of enforcing it generally, should it be found practicable to do so. It is this: To forbid the attendance on worship, even by ticket, of all who are not already professed believers in Christ. This will practically keep from attendance all who have not yet become interested in the gospel, and professed a hearty acceptance of evangelical views. Thus, little by little, under forms of law, religious freedom is restricted and wellnigh destroyed. In Austria no church edifice can be erected and consecrated for evangelical worship. It is only by the erection of a house large enough to include a hall which may be used for worship, besides its use for domestic purposes, that a building for religious services can be secured.

In Mexico, notwithstanding the fact that religious liberty is authorized by the constitution of the country, a bigoted and artful priesthood have many times excited mobs to violence, leading to the destruction of the property of Protestants, and attended in some instances with the loss of life. Quite a number of Protestant missionaries, and natives also, have been ruthlessly murdered during the last twenty years, and more or less of violence is reported every year. Within a few weeks the report has come of an outbreak of fanaticism in a village a few miles from Guadalajara. An interesting work had been developed in this village during the last two years, and fifteen persons or more had made confession of their faith in Christ, and though no church had been formally organized, in view of the interest awakened in the village it was thought well to observe a Christmas festival. This was done with marked effect, and the exercises passed off delightfully. The children had an exercise called "The Glory of the Christ," and there were songs and recitations in English and Spanish, accompanied by an earnest address from the missionary. A large company was present, about seventy being seated, with an orderly crowd about the doors. Some of the principal residents were present and professed great interest in the proceedings. Much was anticipated from the service as a means of awakening the people and acquainting them with the kind of work that was being done in the name of Christ among them.

Three days later the scene changed. The sweet Christian spirit and joy of the Christmas festival were changed to fear and sadness. The parish priest, alarmed at the progress evangelical sentiment was making, denounced the whole affair in most passionate terms, and called upon his people to extirpate the heretics, sparing neither money nor life to accomplish this object. Attempts were made to burn down the dwellings of the Protestants. Failing of this, doors were broken in and furniture destroyed, and thirty or more persons in sympathy with evangelical views fled at the peril of their lives. It is but just to the civil authorities to say that, after some delay, one man was arrested for having taken part in the outrages, and the priest has been admonished. This, however, did

not prevent an assault of the gravest character on the person of a native evangelist, a few days later, by a body of men armed and masked so as to conceal their identity.

Such is Romanism in this nineteenth century where it has power to manifest itself freely in opposition to evangelical truth.

## MR. NEESIMA'S WORK IN THE DOSHISHA AND IN THE CHURCHES OF JAPAN.

BY REV. DWIGHT W. LEARNED, PH.D., OF KYOTO.

[By vote of the Japan Mission, papers have been forwarded to us relating to the life of Dr. Neesima and his connection with educational and evangelical work in Japan, with an account of his death and the funeral services which followed. The story of his life varies in no point from that given in our last number, but adds one or two interesting particulars. It seems that when summoned by the Japanese Embassy, on its arrival in the United States in 1871, to act as its interpreter, Mr. Neesima replied that he was an outlaw from his country and was subject to no ruler save the King of kings, and that thereupon he received formal pardon for leaving his country. We also learn that, at the Annual Meeting of the Board at Rutland in 1874, Mr. Neesima had prepared a farewell speech, but after spending the night in wrestling prayer, like Jacob, he threw away his notes and made that impassioned appeal which drew out the gifts of those present for the foundation of the Doshisha.]

### MR. NEESIMA AS TEACHER.

IN the early years of the school Mr. Neesima did regular daily work in the classroom, and, like the rest of us, he had to turn his hand to a variety of subjects. For example, he was our first teacher of natural philosophy, for which he had made preparation while in Germany by procuring a good collection of charts. But his chief work as a teacher was in the theological classes, where he taught the Gospels for several years. He was especially interested in the harmony of the Gospels, and at one time had some thought of preparing a harmony in Japanese. It so happened that a Japanese version of the harmony of the Gospels was being used in the school for the first time at the time of his death. After a few years, Mr. Neesima was obliged to give up teaching, owing to his ill-health and the pressure of other cares.

### MR. NEESIMA AS PREACHER.

The Second Church of Kyoto, which was afterwards changed into the Doshisha church, was organized in the little Japanese house where Mr. Neesima was then living, in December, 1876, and continued to meet in his house until a church building was erected in 1881. For several years the preaching in this church was done by the teachers in rotation, and Mr. Neesima not only took his regular turn, but for some time took a double share, preaching every month while others preached only once in two months. Afterwards, at the request of the faculty, he took for a time the entire charge of the work of preaching in the school, but was not long able to carry this burden, and during the last two years his health did not allow him to preach at all. As a preacher he was always most acceptable to the school, but he felt keenly the responsibility of the work and made no light task of it.

## MR. NEESIMA AS HEAD OF THE SCHOOL.

It was in this position that his chief work was done. While it is an error to speak of the institution, as some have done, as "Mr. Neesima's school," it is certain that for more than fourteen years, from the time of its foundation until his death, Mr. Neesima was the head and representative of the whole institution, and until quite recently there was no real board of trustees to share the responsibility with him. As president of the school, Mr. Neesima had to act for it in all its relations with the government, and for many years he did all this work in person. At the beginning there were almost countless conferences to be held with the officials, in order to get permission to open the school, and then again to get permission to employ the first foreign teacher, and then yet again to get permission to employ two more foreign teachers. After this had been accomplished and the way seemed to be clear for the school to go on, there still arose continual occasions for Mr. Neesima to wait upon the officials in regard to the school, and such occasions truly called for him to "wait," and demanded a supply of patience not much inferior to Job's.

After the school had been in operation a little more than three years, it met one of its most perilous crises. There were then only two foreign teachers in the school, and permission to employ a third had just been refused after long delay, when the time came to apply for the renewal of the permission to employ one of these two. There was only too much reason to fear that this also would be refused, and that thus the school would be left with only one foreign teacher, who in turn would be driven out as soon as his term expired. So far as can be seen, nothing but Mr. Neesima's influence with the government prevented this. He went to Tōkyō, and through his friendship with Mr. Mori, who was then in the foreign office, he ascertained the exact position of affairs; by a bold movement he induced the local government to send on the application, which it had quietly shelved in Kyoto, and with the help of Mr. Mori he obtained the granting of the desired permission. The strength of his influence with the government was shown so decidedly on this occasion that afterwards there was no difficulty in getting permission to employ all the teachers needed.

In his relations with the teachers, Japanese and foreign, Mr. Neesima always showed the perfection of courtesy. He never had the slightest desire to interfere with any one's work, or to impose his own will on any one. At any time when there was any danger of a misunderstanding between the two nationalities, Mr. Neesima's position was always that of a mediator, taking neither the one side nor the other, but seeking to bring all to a common understanding and to a complete harmony. It was largely owing to him that a faculty composed in part of foreigners and in part of high-spirited Japanese has worked together with so very great concord and such complete coöperation.

Towards the students Mr. Neesima's attitude was that of a father or elder brother rather than that of a principal or master. No one could ever possibly doubt his warm, self-denying love for all the pupils. He could not bear to treat them with sternness or to govern them with rules. His attitude towards them was well illustrated by his treatment of a rebellious spirit which arose in the

school at one time many years ago. He declared with deep emotion that this spirit of rebellion was a proof that his government of the school was in some way defective and that he himself deserved punishment. Whether Mr. Neesima would have made a successful executive head of an ordinary school may perhaps be doubtful, but there can be no doubt that he was exactly fitted for the place which he had to fill here. His position was somewhat like that of a constitutional king, who entrusts most of the details of administration to his ministers, but who is the centre of the loyalty and patriotism of the whole nation, one who stands above all party or sectional strife and commands the unfaltering confidence and reverence of all. So Mr. Neesima, even in the last years of his life, when he had almost nothing at all to do with the actual work of the school, was a great power in the whole institution. Trustees, teachers, graduates, and pupils all had the most unbounded confidence in his unselfishness, and all worked for the school, or worked in it, with the more zeal because he was at the head of it. The influence of his character over the students can hardly be overestimated, and it is an influence that will continue and abide although he is no longer here in bodily presence.

As to the progress of the school under his lead, he lived to see it grow from seven pupils to seven hundred, from two dingy hired rooms to a score of buildings, and from being an object of contempt and ridicule to a position of national influence and reputation, not to speak of the Girls' School and Nurses' Training School established under the same management.

Mr. Neesima had an intense desire to enlarge the school into a university, by establishing graduate departments where young men might prepare for work in science, law, medicine, etc., as well as in theology. The last years of his life were devoted, so far as health permitted, and even beyond his strength, to the work of raising funds for these university courses. In this he secured the sympathy and substantial assistance of leading statesmen and men of business, and it was in the midst of this work that he ended his life. He fell, as he himself expressed it, on the field of battle. Though he did not live to see this work accomplished, it will be carried on by his fellow-workers. Already the generous gift of a citizen of New London, Connecticut, had provided the means for the early opening of the department of science, and with the Japanese funds now raised or pledged it is expected that the department of economics and law will be opened in the near future.

#### MR. NEESIMA AND THE CHURCHES.

Although Mr. Neesima felt that he was specially called by God to work for Christian education, he was far indeed from disparaging direct evangelistic work. He had an intense desire to see this carried on with all possible energy, and he himself preached the gospel wherever he went. While he was absent for a vacation in America his letters showed how strongly the care of the churches weighed upon him, how full his heart was of plans for the extension of the evangelistic work. It was just the same in the closing weeks of his life. Amid bodily weakness and pain he was busy with thoughts and plans for the extension of the direct Christian work, for the occupation of new centres of effort, and for the more efficient reorganization of the missionary operations of the churches.

Finally, I quote a few of Mr. Neesima's own words in regard to his hopes and purposes : "We seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellowmen. This we are convinced can only be accomplished by the living and powerful principles of Christianity, and therefore we adopt those principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

THE DEATH AND FUNERAL SERVICES OF DR. J. H. NEESIMA.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

IN October, 1889, Mr. Neesima went to Tōkyō that he might work among the leading men of the capital for the further endowment of the university. He planned to be gone only a few weeks, but just at that time the attempted assassination of Count Okuma, the Minister for Foreign Affairs, and the unsettled condition of political affairs which followed made extended effort for the university impossible. Hence he went for a week or two to Maebashi, seventy-five miles in the interior. Here he unfortunately took a severe cold and was compelled to return to Tōkyō in a very weak condition. Soon, however, he was at work again, and succeeded in greatly interesting Count Matsugata, Minister for the Treasury, in the school. This effort unfortunately brought a relapse in his disease, and having called Mr. Kanamori to Tōkyō to go on with the work he had begun, he went to Oiso, a small seaside resort two or three hours by rail from Tōkyō. This was near the end of December.

His wife was feeling anxious about him, and wrote asking permission to go to him, but with that self-forgetfulness which characterized his whole life, he urged her to remain at home with his aged mother, who was in quite feeble health, meeting her repeated requests with the reminder that "in the olden times the *samurai* never took his wife with him into battle." Professor Shimomura visited him on January 10, and seeing the discomforts of his life in the Japanese inn, urged him to return home. Mr. Neesima made the reply that "he had a debt of more than \$20,000 which must be paid before he could leave that inn." On the eleventh he had an attack of intestinal catarrh which before long developed into acute inflammation, and later into peritonitis. His secretary, now thoroughly alarmed, summoned his wife and other friends, including physicians, from Tōkyō and Kyōto; and from that time till his death the best medical skill and the most devoted love ministered to him.

As the telegraph carried abroad the news, "The teacher's disease is dangerous," in scores of places special meetings for prayer were held, and from east and west came pastors, evangelists, laymen, teachers, and students, all eager to render some slight service and to catch some farewell word. Two days before his death he nerved himself for his final messages to his friends and associates : to Mrs. Hardy, Secretary Clark, the trustees, teachers, students, and contributors to the Doshisha ; and especially to the Japanese Home Missionary Society. He had maps of several provinces brought to his bedside, with the places occupied

by evangelists already marked on them ; and then, almost with his dying breath, and with an enthusiasm that those who saw it will never forget, he pointed out to the devoted band around him place after place which ought at once to be occupied by the Christian preacher ! William Carey, with the village children around him, pointing out on his leathern globe the situation of the different nations of the earth, and saying, "These are Christians and these are pagans ; these are Christians and these are pagans," did not present a more impressive scene. It was the crowning act of a wonderful life, and the fact that he arranged to support preachers in two of these places from the time of his death till the next meeting of the missionary society adds to its impressiveness. He very peacefully passed away on the afternoon of the twenty-third of January, with the words "Peace," "Joy," "Tenkoku (Heaven)," upon his lips.

His remains were brought to Kyōto for burial, and although they arrived near midnight after a cold and stormy day the teachers and students of our school and many leading men of the city were at the station to meet them. The students bore the body on their shoulders through the darkness to his home ; at the funeral, too, it was carried by the pastors and students.

The day preceding the funeral was Sunday, and two memorial services — one in Japanese and another in English — were held. At the Japanese service an evangelist told how he had been encouraged to take up work in an interior town by a famous poem which Mr. Neesima had quoted in conversation with him. A rough translation from this poem is as follows : —

" However glad the city's spring may be,  
The thought of fading country flowers deep sadness brings to me."

This poem was written by the gifted wife of one of the old *shoguns*, who in the midst of the splendors of the court found her heart sad at the thought of the possible death of her mother far off in the country. Mr. Neesima took this old poem, dear to Japanese hearts because of its sentiment of filial love, to show his young brother how the Christian should feel toward the thousands of his countrymen living and dying in ignorance of the gospel. Does it not contain a message for the Christian young men of America as well?

The funeral was held in a large booth built for the occasion, in front of the school chapel, as we have no building nearly large enough for the assembly of three thousand or more. The governor, the chief justice for this district, and many other officials were present, and almost every pastor and evangelist from Sendai and Niigata to Fukuoka. Pastors of other denominations, too, came hundreds of miles to attend the funeral. I will not speak of the exercises in detail, save to say that Pastor Kozaki, of Tōkyō, preached a short but appropriate and powerful sermon from the text : " Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit."

The funeral procession was like "an army with banners," as a number of banners were sent by friends and admirers. One banner from Tōkyō was inscribed with one of Mr. Neesima's own sentences, the writing having been done by his friend, Count Katsu-Awa. It may be translated as follows : "Free education and self-governing churches ; if these go together the country will stand for

all generations." Another banner was inscribed, "From the Buddhists of Osaka." Indeed, it was touching to see how all classes and conditions lamented him. The students of one government school and of one private school occupied a place in the procession. Just before his death Count Inouye telegraphed, "You must keep him alive;" and a poor jinrikisha man said sorrowfully, "It is too bad that so good a man should die so soon."

The Day of Prayer for Colleges should have come on the following Thursday, but we decided to hold the meeting the day after the funeral. Many of the pastors and evangelists remained over, and a number of them spoke to the students with much feeling and earnestness. Pastor Miyagawa, of Osaka, read a long letter he had received from Mr. Neesima only a few days before his death. After speaking in strong terms of the need of a "new baptism" in 1890, he added in the letter: "Although I must give my strength to the university, the evangelistic work is ever in my mind." Pastor Osada, of Kōbe, dwelt on the thought, "The zeal of thine house hath eaten me up," and spoke of Mr. Neesima as "the Japanese Puritan, building the church and the school." Altogether it was a meeting long to be remembered.

We feel that it has been an inestimable privilege to have known him, and to have been permitted to work with him. His simplicity, his humility, his unfailing courtesy, his immovable faith, his never-failing love, his complete self-forgetfulness, his undaunted courage, are a precious possession. Once when told that the physicians thought a certain course might cost him his life, his quiet reply was, "I have thought it all over and am prepared for it." A hundred young Japanese with new devotion will grasp the banner of the cross that has just fallen from his hands; but they ask, and shall they not have, the support — prompt and strong — of their brethren, the Christian young men of America?

### *Letters from the Missions.*

#### *North China Mission.*

##### OBSTACLES. — NATIVE HELPERS.

LETTERS from this mission speak with deepest regret of the necessity Mr. and Mrs. Beach are under of returning to the United States on account of the sickness of Mrs. Beach. Mr. Smith, of Pang-Chuang, writes of the obstacles in the way of missionary work in China, saying,—

"They are all real, omnipresent, and all-pervasive. I do not think the Christian Church at home, or any part of it, has as yet come to anything like an adequate apprehension of what these obstacles are, and of the kind of grace, not to say the amount, that is required to overcome

them. But that they will be eventually overcome we have no more doubt than you have, for the gospel is the same that it always has been, and is as certain to win in the end as it is to continue the conflict. As to what is taking place in China, and the quality of the changes which occur, I do not know that I can speak with confidence. It is certain that the country is occupied year by year with a more and more vigorous and aggressive body of missionaries, who refuse to be put back, and many Chinese recognize that such persistence is sure to win at last, though they suppose that it is actuated by nothing more than a desire to get a foothold in the great and prosperous (!) Celestial Empire. In the neighboring capital of

this province, Chi-nan-fu, after a long and obstinate fight, the Presbyterian missionaries have succeeded in getting a deed stamped for a piece of property, outside the city, to be sure, but still the right to have and hold such a place is now clearly recognized, as well as the duty of the officials to protect them in holding it.

"We had a general meeting of such people as we could gather November 17, more than a hundred of our members being present. In the afternoon there was a discussion as to the ways of doing more to preach the gospel to the regions round about, by the members, and several volunteered to help, and have done so with more or less regularity ever since. Some of them go about to fairs in the neighborhood, talking to whomsoever will listen and selling books as they can. Four or five others have been to more distant regions, two to attend a large fair, and three others, besides a helper, visiting a new district to the east called Lin I, into which we gained entrance through a patient, or rather, a number of them, who have been treated in the hospital. It is always difficult to tell what, if anything, will come out of an opening like this, but there are circumstances about it which make the beginning one of special interest. At the request of some of the patients, we sent one helper and three other persons, one of whom is an assistant in the dispensary. This is the first time we have been able to carry out a plan, long talked about, to send out a party with a medical assistant, and the result shows that this is the true way to get at the largest number of the best listeners. Those who come to the dispensary here are more likely to listen well than if they were addressed at a fair, because they want something of us and because they feel a sense of obligation. It is the same in the villages. By a discreet system of limiting the time of seeing patients, half the day was reserved for preaching, etc., exclusively, and the number of visitors was very great, continuing late into the night, or rather, early into the morning hours, for Chinese talkers

and hearers have alike the 'gift of continuance.' About four hundred patients were seen in the ten days of their stay, and others were sent here, a distance of about forty miles. There was no bad talk, no opposition,—a rare circumstance in a place newly visited,—and many very interesting cases."

#### LIN-CHING.

Of the beginnings at this new station Mr. Perkins, writing December 4, says:—

"Our work at present is in its infantile stage, and as to its size it exhibits no alarming signs of unhealthy hypertrophy. But we have all we could expect in the matter of location and opportunity. Our two new houses are good enough for anybody, and our compound is of good size, healthful, and pleasant. We have a good number of calls from neighbors and residents. They come partly to see us, more to see the house or sewing-machine, and lately, more than all, to see the new member of our medical staff—the papier-maché man from Japan. It is not pleasant to the natural man in this central-flowery kingdom to confess that the uncultured outside races surpass him and his fellow-celestials in anything, but the sewing-machine and the manikin bring out this confession about as quickly and unpremeditatedly as does the pulling of a tooth the cry of pain. 'This is something we have n't, and something that no one here can make.'

"The bump of humility is not generally well developed in the heads of these friends of ours, and a few such illustrations of our civilization excite a very healthful stimulus in that faculty."

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#### *Japan Mission.*

##### THE SHRINES OF ISE.

MR. BUCKLEY, of Kyōto, sends an interesting report of a visit paid by himself and Mr. Bartlett to the shrines of Ise, during a brief Christmas vacation. They went partly for the purpose of preaching the gospel and partly to study,

on the spot, the national religion. Mr. Buckley writes:—

"Shintoism, the indigenous religion of Japan, is as yet an unwritten chapter of comparative religion and at the same time one of the oldest and best preserved of the ethnic religions of the whole world. Its Mecca is Yamada, a town in the province of Ise, a day's journey by rail and jinrikisha from Kyōtō, and containing some 40,000 people, as yet unevangelized. We left Kyōtō on Friday morning, and, traveling by rail, jinrikisha, or on foot, as was in turn convenient, reached the port of Tsu, where Miss A. M. Colby is gallantly holding the fort alone, on Saturday. There are some thirty-five Christians, and there in the evening Mr. Bartlett preached in the vernacular, and I, through Pastor Tsuji as interpreter, to an audience of about sixty. Monday evening found us at Yamada, and on Tuesday and Wednesday morning we made deeply interesting visits to the chief objects of the place. At Futa-miya (Twin-temple), a couple of grotesque rocks some one hundred feet from shore, we found pilgrims offering straw circles and porcelain frogs to the minor divinity associated with the rocks. The straw was destined for the construction of a symbolical rope hung over the rocks, and renewed at intervals; the frogs are servants of the god.

"Thence we proceeded to Naiku and Gekku, the temples of the sun-goddess, Dai Jin Gu. Here everything impresses the observer with its hoary antiquity, its complete uniqueness, and bare simplicity, the two latter qualities depending closely on the first. Compared with these Japanese shrines, mementos of the rise of a Turanian nature or ancestor worship long antedating all extinct records or reliable traditions, the Coliseum at Rome seemed to me modern, commonplace, and ornate. Here the wood employed in the temple construction is unstained; the plan, that of a simple house of primitive type; the offerings, rice and coins of a denomination about the tenth of a cent; the dishes, unglazed pottery; the decorations, chiefly

evergreen branches, straw ropes, and strips of white tissue paper; the environment, a forest with giants therein, two hundred feet high, and reputed over a thousand years old."

#### A RELIGION WITHOUT MORALITY.

"Apt symbols are all these of a religion so primitive that it could arise dissociated from morality, at least in any such exalted sense as that word is now used. Certainly a phallic worship only recently suppressed by the government, and seventy brothels to only seven hundred houses, are sufficient witnesses that morality as understood in Christian nations forms no part of the indigenous religion of Japan; and that, therefore, contrary to some things that have lately been said and done on the supposition that missionary labor in Japan is chiefly a matter of exchange of complementary truths, the churches of Christ in America have still a duty to fulfil and a benediction to bestow on the Japanese people. On inquiring the reason for the vast disproportion between homes and brothels, we were informed that the latter were patronized by visitors from the other provinces. Pilgrims to the temples of a religion divorced from, or never wedded to, morality have, of course, no valid reason why they should not also visit these places.

"I wrote above that the Yamada shrines were *mementos* of the Shinto religion, because of actual *remains* there are probably none. The perishable wood of which they are constructed requires a renewal on an adjoining site once in twenty-one years. One such cycle was completed and a new one begun during the two days we had the good fortune to be there on our visit, and we were the first foreigners to ever enter further than the outermost of four fences around the sacred shrine. We also had a sight of the famous treasure, the sword, mirror, and jewels, on exhibition until July 1, with a number of other highly interesting relics. But purely missionary interests hardly require details of such things here. On Tuesday evening we met in our hotel parlors the four Chris-

tians to be found in this dark city. The senior, a woman with six children baptized two years ago in Tsu, touched us much by her account of the troublesome and lonely pilgrimage she had led while alone among forty thousand unbelievers. But she had done something more than suffer, the substantial result of which appeared in the form of three young men, all teachers in the common school, who had become Christians under her influence. To these, together with about a dozen visitors, we preached the gospel, Mr. Bartlett interpreting for me, besides preaching himself. This was probably the first, or certainly the second, time that foreigners have proclaimed the truth so much needed in this city. While it and more like it remain, no one dare relax effort because Japan has achieved a revolution which, good as it is, cannot but be chiefly superficial and not deep, legal and not moral."

#### ONOMICHI. — PREVALENT CORRUPTION.

Mr. Pettee, of Okayama, under date of January 2, sends the following: —

"Three weeks ago I obtained a ten days' traveling passport and ran out into the western part of our field. My special mission was to help patch up a peace between the two factions among the Christians at Onomichi. I took with me, in place of my usual helper, Mr. Ishii, the man who is at the head of the Okayama Orphan Asylum. He is one of the most spiritually minded men I ever knew, and has the Bible at his tongue's end. Almost every spare moment was spent in poring over the Book of books. We were more successful in our mission than we dared hope for. A change of evangelists has been effected, the long-standing debt on the little chapel will probably all be lifted within a month, the spirit of the Christians is vastly improved, and the outlook is brighter than for many a month.

"Onomichi has a beautiful location on the shore of the Inland Sea. But the people are intensely conservative and unenterprising, except in wickedness and Buddhism. The mountains that over-

hang the city are filled with beautiful temples and the cult of the Indian sage is very flourishing. Stranger still is the moral depravity of the place. I can only hint at it. One great business of the place is the sale of girls for immoral purposes. Scores of families raise children for that one purpose. Men come there from all parts of Japan to secure these family treasures. When children are born only girls are desired, and many of the people are so depraved that they count the good fortune and prospective income of the family by the number of girl babies. One girl means, a few years hence, the bare support of the family, two girls mean payment of all debts and a few extras, three girls mean the support of the father and mother in luxury. Here is one of the most beautifully located towns in Japan sunken so low morally as to reckon the family exchequer in this abominable fashion. Buddhism flourishes there, but nothing else does. I do not mean to hint even that there is any connection between the cult of Buddha and such a state of morality. Buddhism doubtless mourns over it, but appears powerless to cleanse the foul stream. A blight seems to rest on the place. People are poor and unambitious. You notice the difference the moment you cross the line into the westernmost province of Okayama *ken*. And yet I firmly believe the Lord has much people in that city and I would go there to live and work to-morrow if I could get away from Okayama. Onomichi is also the natural centre of a wide region of country. I am anxious to spend two or three months of each year there, and shall do so as soon as some of those new recruits come to take up the work here.

"Misses McLennan and Talcott are in Tottori and have decided to spend the winter there. It is a heroic move — as they are in a Japanese house — such as few would care to undertake, and it is hardly surprising that they are being greatly blessed in their service. Skeptical students and thinking men say to them, 'We never believed in miracles

before, but your coming here on this errand is a miracle and we can doubt no longer.”

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### *Western Turkey Mission.*

FROM MARSOVAN.

MR. SMITH, under date of January 14, reports that in connection with the revival mentioned last month meetings had been held almost daily for two months. He says:—

“We trust that quite a large number have been truly converted, while the spiritual life of some of God’s people has been greatly quickened. Many are applying for admission to the church. During the Week of Prayer meetings were held also in the church every morning. These were of more than usual interest, but on account of the prevailing influenza the numbers have not been large. In many houses there is scarcely a well one to care for the sick. Fortunately for our schools the disease did not break out here till just before the beginning of our two weeks vacation. About half the pupils in both schools have had the disease, and our physician (who with his whole family has had it) thinks that none will escape.

“An interesting thing connected with our prayer for the heathen on Friday was the suggestion of Deacon Hagope that they accompany their prayers with a contribution. He immediately put down nearly a dollar, and smaller sums came in rapidly. It was a cheering sight to see the girls and boys bringing in their ten paras, and acting as messengers to bring in those and larger sums from all over the house. Others contributed on the two following days. In all, the collection amounts to three liras, a draft for which I here enclose. It is designed especially for Africa. It is not a large sum, but it was a freewill offering such as the Lord loveth.”

TOCAT.—ASHODI.

Mr. Hubbard, of Sivas, writes about the difficulties which had attended the work in Tocat. In some respects the

outlook is not encouraging; but Mr. Hubbard says:—

“On the other hand, the general work of enlightenment there, which does not appear in Protestant statistics, is encouraging. Nowhere in our field are our Protestant mission books, of all kinds, and the Scriptures bought so eagerly. Quite a large company of Armenian young men, tempered by a few of maturer years, hold frequent meetings of their own for prayer, explanation of Scripture, and organization of practical evangelical work. They have distributed gratis several hundred Testaments bought from us, and always the plainest version, nearest the language of the common people. A bishop of high rank in the old Armenian Church has been sent to Tocat lately from Constantinople. He has made a very severe attack on these agitators, accusing them in public of receiving secret salary from the Board, and ridiculing their Scripture readings and explainings. He is collecting money for building a great school in Tocat, and when the aforesaid men were asked to subscribe, they said: ‘Oh, yes, certainly; only just wait a bit till we receive our money secretly from those Protestant Boards.’ These men also circulated a petition, and obtained several hundred signatures to it, that the bishop would introduce Bible lessons into the Tocat schools; but he sent them word not to dare present him such a petition.”

Of another out-station Mr. Hubbard says:—

“We have cheering news from Ashodi, one of our remote out-stations. They border there on the southern field, and have felt the pulse somewhat of the Aintab awakening, and half a dozen new families in Ashodi village have recently openly professed themselves Protestant, and begun attending our chapel, though opposed by severe persecution. We have great hope that with some of them it is not merely an intellectual but also a spiritual change. But even if not, the liberty to remain in the old Armenian Church and still give vent to a good deal of Protestant and evangelical feeling is so great that we are more thankful than we once were

even to see them changing their name, especially as we know that the aforesaid liberty would be granted only in presence of a Protestant organization in the place."



### Eastern Turkey Mission.

#### REVIVAL AT ERZROOM.

MR. W. N. CHAMBERS, under date of January 17, writes with great rejoicing over a spiritual blessing which had come to that city. For some time past the affairs in the church had not been in a satisfactory condition, and all efforts to remove difficulties had seemed unavailing. The meetings in the earlier part of the Week of Prayer brought no relief to the strained relations between some of the prominent brethren. At the morning meeting of Saturday of that week there was a painful incident which left little hope for a spiritual blessing. But later in that very day a movement was evident among a few young men. Mr. Chambers writes : —

" In the evening about eight young men rose, confessing their sins, asking prayer, and pledging themselves to the Saviour. That evening the meeting continued four hours, and everybody declared it *short*. Sunday was a great field day, during which other young men, to the number of about twenty, went in a body to the pastor's house, and pledged themselves to the Saviour, which vow most of them renewed, with tears and confession and reconciliation with offended companions, at the evening service in the chapel. That meeting was also about four hours long, and seemed only about half as long as the four-hour meeting of the previous evening. Monday evening there were more confessions by young men. One instance was impressive. The pastor called on one man for remarks. This man had been an irregular attendant at chapel, but one whose spiritual feelings seemed absolutely dead. When asked for a few words, he answered that he was dumb and had nothing to say. This was construed by some into a confession that his

feelings were dead, and by others as a bodily infirmity. But the startling news the next day was that his feelings were so deep that he could not speak, and that evening he had gone to his brother, a bitter Gregorian, with whom he had been at variance for three years, and who had really done him great injury, and sought reconciliation, and with tears and mutual confessions, found it. On Tuesday the women had a large meeting in the pastor's house, and there the feeling was very deep and reconciliations, requests for prayers, and vows to serve the Lord were numerous, with tears and confession of offences and sins. So the influence spread among the older members of the church, confessions and reconciliations began, until the difficulty that has been threatening the church's life came to the front."

We need not go into the details of this matter. It is enough to say that, after much thought and prayer, the two principals who were at variance were brought to perfect reconciliation, and in the presence of others begged each other's pardon, and gave the kiss of reconciliation, walking home together hand in hand. Mr. Chambers says : —

" In the evening meeting a clean confession and entreaty for prayer on the part of those concerned made a great impression on the audience. This brings the church into harmony again, and what we have been working for with all our energy for three months has been brought about with comparative ease in three days. If this were the only point gained, it would be a blessing fully repaying the efforts of the past.

" But this is not the only blessing. Between thirty-five and forty have made public confession of sins and shortcomings and asked for prayers. Of these, twenty-three are young men who had never made public profession of the Saviour before. Not merely did they ask for prayer, but with confessions of sin, some of which were very touching, they there and then pledged themselves to the Saviour. All this is apart from the movement among

the women. As they cannot make their confessions in public in the chapel, they had a stirring meeting in the pastor's house, as related above. One encouraging point in the movement is the seemingly vivid sense of the 'exceeding sinfulness of sin' among the young men who have made profession. I had long ago concluded that it was vain to expect Orientals to make public confession of sin and ask for prayers in public meeting. But I have seen and heard what I had previously deemed impossible. A week has passed since the movement took definite shape, and it seems to have lost nothing of its force. Whereunto it may grow, we know not. But our heart's yearning prayer is that we who are looked upon as leaders in the community may be willing instruments in the hands of the Spirit to do his will perfectly in the work of gaining souls for the Saviour.

"Brethren, earnestly pray for us all in Erzroom!"

A week later Mr. Chambers wrote of the strange providence by which the city was suddenly smitten by the "dengue fever," similar to the epidemic which has prevailed so widely in Europe and the United States. Though there were few fatal cases, the attacks were severe, and Mr. Chambers says: "One half the people are sick, and the other half are nurses." The result is that some of the meetings which were to have been held had to be omitted. But Mr. Chambers expresses the earnest hope and expectation that when the epidemic is past it will be found that the spiritual interest has not diminished.

#### AWAKENING AT ERZINGAN.

Mr. Richardson writes of his own absence from Erzroom for a large part of the time since November 1, visiting the Khanooos, the Alasgurd, and the Passin districts, in all of which he found some encouraging signs. Recently he has been at Erzingan, from which place he sends the following cheering tidings under date of January 9:—

"The people here have been having

difficulties and schisms, but now are thoroughly united and seem to have had a real outpouring of the Spirit during this Week of Prayer. Were it in America, I should call it a revival, but here we learn to look for results in deeds. Yet these are not wanting. One man, though one of the oldest Protestants here, has been a great stumbling-block by reason of his covetousness and slipperiness. Ten days ago he asked for prayers, and has since been showing the spirit of Zacchaeus. He paid one debt of over twenty years' standing, where he had cheated a partner, with the latter's knowledge. He has two more transactions which he says he must clear up in order to square things. Another business firm, both of the members being church members, has cut down its business one half to avoid doing work against conscience. People's consciences are very tender just now, and they are trying to clear their records.

"One result of the revival is an awakening of the people in regard to female education. It has been the custom here to treat women as slaves, or beasts of burden, and even the Protestants think a girl who can read the Testament knows quite enough. Needlework is the only other thing wanted. In a village near here during the last few months one hundred and forty dollars were paid for a bride, and in a month she was sent back in disgrace to her father's house and repayment demanded, because 'she had cost more than a mule, and could not do the work of one.' These people are not Mohammedans, but members of the old Armenian Church, in which we are accused of sowing schism, and whose representative occupies the pulpit of a church in enlightened Boston! Not a girl has gone to the High School in Erzroom from the Protestant community here. At least four will go now.

"The new building here is now about finished and is in constant use. The upper floor is an audience-room, seating three hundred, with rooms for the preacher and a lecture-room below. The cost has been met largely by the people. 150£ T. have

come from them, and they have only ten families able to give anything. The young preacher here is doing nobly. He has voluntarily taken charge of the school, on account of a shortage of helpers, and has won the hearts of the people. The Sunday-school has developed greatly in interest during the year. One scholar last Sunday recited the fifty-two golden texts for the year without a mistake."

#### STUDENTS AT MARDIN.

Mr. Gates wrote from Mardin, November 16:—

"Our school has opened very prosperously this year. We have fifty-eight students: four theological students, forty students in the High School, and fourteen in the preparatory department. Our theological class was five in number last year, but one was fitting to become a teacher, and this year he is taking special studies and teaching in the preparatory department. The other four are a special joy to us; they give many evidences of consecration and ability. Of the forty High School students, twenty-two are paying their way, and eighteen are giving notes; while in the preparatory department, ten are paying their way and four give notes. There are cheering indications of interest in spiritual things. We have a prayer-meeting every Friday which is interesting and helpful. I meet the students also Sunday noon, and they have a meeting Sabbath evenings by themselves.

"At the beginning of the year I placed a question box in the school. It has been filled with questions wholly on scriptural themes. I have answered these questions at our morning devotions, in our prayer-meetings, and sometimes on Sabbath evening or in private conversations.

✓ "A few of the questions are foolish; some pertain to the curiosities of the Bible, and others show a reverent spirit and an earnest quest for truth. Our Moslem student, who now declares himself a Christian, inquired for the evidences of the truth and integrity of the Bible.

I gave him a pamphlet on Christian evidences, and he came to a conviction that the Bible is a sure foundation for faith. One prayer-meeting was given to answering a question from the box: 'Are the repentance of the sinner, his return to God, and his faith wholly dependent on the grace of God, or in part also on the will of man?' I made use of this question to impress the students with their own responsibility and God's call to each one of them to come to him. It seemed to me a solemn and helpful opportunity.

"The same evening one of the theological students came to me burdened with a sense of sin. He questioned: 'Why is it that while the Holy Spirit is given to me and power which should overcome sin, I am often overcome of sin, and I see myself standing before God like a guilty traitor?'

"I have spoken of these things, because they are tokens which seem to me to indicate that the Holy Spirit is not far from us.

"The committee of coöperation has appointed a series of meetings to be held the last three days of this year, to pray for the blessing of the Holy Spirit upon our work; and it has appointed subjects for the Week of Prayer all bearing upon the work of the Holy Spirit. Will you not remember us in your prayers? We are longing for a blessing."

#### *Marathi Mission.*

##### A WELCOME ON RETURNING.

MR. AND MRS. BRUCE and their daughter, on reaching Satara in December, after their visit in the United States, received a royal welcome from the people. Writing January 8, Mr. Bruce says: —

"I wish you could have seen the greeting which we received on our arrival in Satara. The railway-station is ten miles away, but when the train stopped and we came upon the platform we met a delegation of Christian helpers who greeted us with clapping of hands, and after handshaking and a few personal words they

brought forth some fine large wreaths of flowers and placed them upon the neck and wrists of each one of our party. We made quite a procession as we moved on toward Satara; and when we reached the midway village of Wadut, we found the school-children and Christians standing in line by the roadside, with a banner on which they had drawn in colors the English word 'WELCOME.' But it was at our bungalow in Satara that the principal demonstration took place. Nearly all the Christians, men, women, and children, were assembled, and they lined the road on either side from the outer gate to the door of the house. At the gate an arch of green leaves was erected, upon the top of which was the word 'Welcome,' in large letters of blue and gold. Mrs. Sibley, who has 'held the fort' so bravely, all alone, for the last year and a half, was standing on the veranda to welcome us home, and the school-children sang their greetings in a song prepared for the occasion. After a few brief salutations, every voice was hushed and Pastor Vithalrao led in prayer, thanking the good Father that he had heard their many prayers, and had brought us in safety back to them again. We were indeed thankful to be back here, and when we saw these manifestations of love and gratitude, we felt that we would gladly spend our lives in doing what we can for the Christians, and trying to win many more for the Lord Jesus from the great multitudes around us.

"I am pleased to find things in so good and prosperous a condition. Mrs. Sibley has done nobly in the trying circumstances in which she has been placed. With one or two painful exceptions, good feeling seems to prevail among the members of the church. We have had some excellent meetings during the last ten days, and I think our preachers and teachers have returned to their homes with an earnest desire to do more, and pray more, and trust more, for the establishment of the kingdom in these districts."

### *Madura Mission.*

#### BIBLE STUDY AT PASUMALAI.

DR. WASHBURN writes in the midst of an examination of students of the college at Pasumalai, which he was conducting in the department of the Scriptures and Christian evidences:—

"This is a prize examination in the Bible and kindred themes, open to the competition of students of colleges and schools throughout the presidency. I am sitting on our long veranda, and the whole length of it is fringed with little examination tables, nineteen in all, three feet apart, at which nineteen college and matriculate students are writing their answers. They have four question papers, which will occupy them two days. And in the school two hundred students more are undergoing Bible examinations or papers set by the committee of the mission, or by examiners other than the teachers. The sight before me is a most pleasant one, and I wish you were here to witness it for yourself. For, so far as these nineteen young men are concerned, it shows that they have patiently and faithfully and systematically studied a fixed portion of the Bible for one or two years, according to their class, and have been thought worthy and selected to compete with the best students in all the best schools of southern India. It shows, too, one of the differences between an American high school and college and mission institutions of these grades — a difference which I have found it so hard to make some good people in America understand.

"But a missionary cannot help remembering that he is in a heathen land and that he is laying the foundation of a new order of things. He believes that nothing will have a more salutary effect in shaping the growth of the Christian community than the Bible taught constantly, carefully, and thoroughly to the rising Christian community, from the child in the infant class to the young man just leaving college. Very likely Americans have got quite beyond this, or have found

something much better. But we are still in the gloaming of ‘the light of Asia,’ and also Asiatic in our slowness.

“ Still a most astonishing change has taken place in the Hindu mind since I landed on these shores, and I cannot help thinking that a large part of the change that has occurred in the attitude of caste Hinduism toward morality and Christianity is the fruit of the constant teaching of the Bible in mission schools. So that, whether it be for building up on sound principles a Christian community or for revolutionizing heathenism, the teaching of the Bible is our best instrumentality. And further, I am fully persuaded that in this general teaching of the Bible we are preparing and putting in place that sword of the Spirit,—that chiefest of his weapons,—so that when he comes in his power he shall find it in readiness to smite through heathen superstition and quick to discern the thoughts and intents of all hearts.”

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#### Foochow Mission.

MR. HARTWELL reports that on November 24 he received eight of the pupils in his school to the church, so that now of the forty-two pupils thirty-two are church members.

Writing December 19, Mr. Hubbard says:—

“ Of the last six Sabbaths four have been passed in out-stations: two at Sharp Peak, where I had the pleasure of receiving six persons to full church membership; of these six, five were young men and the sixth a middle-aged woman; two other Sabbaths were passed in the Chang-loh field, one at Mui-hua, and one at Kang-tong-ka. At the latter place a youth of seventeen years, the son of a church member, was received; another, a middle-aged man, was expected to join, but was unable to be present. These days before the winter rainy season begins are the best of the year for our out-station work, especially for going from village to village to sell books and tracts and to preach to all by the way; the opportunities are end-

less, and one wishes he were a hundred. Spending the day in such work, with much talking in the open air and services at the chapels in the evening, gave my vocal organs too much work, so I was obliged, during the last few days of my tour, to let the native helper do a good part of the talking. We should have much more of this ‘two by two’ village evangelical work.”

#### SHAO-WU.

Mr. and Mrs. Gardner arrived at Shao-wu, November 16, sixteen days from Foochow, including two Sundays of rest, a very quick passage.

Writing November 30, Dr. Whitney says:—

“ The people about here have been quite unsettled this past summer and autumn. It began with a fight between fifty and sixty miles below here, amongst some boatmen from the next province (Kiangsi) and villagers originally from the seacoast region. There were about one thousand on either side, and over one hundred on each side were killed before the officers could get sufficient soldiers to stop it. Of course amongst the boatmen were many vagabonds who were scattered in all directions, without home or means or work.

“ Soon after, there were reports that a rebellion was being plotted by a secret society called the ‘Ku Loa Hwui,’ whose object is to destroy the Tartar rulers. This society is made up of vagabonds, disbanded soldiers, and others who *have nothing* and are ready for any scheme that promises food and clothing. This class are also largely opium-smokers and gamblers. There were three different scares of this kind, but the officials have been on the lookout and have caught several leaders and two have been beheaded. Soldiers have been stationed about at the various important places and the people feel easier.

“ We have one hundred or more in the tea-hong next door, and General Liu is in our native premises on the river-bank opposite. This will continue till Chinese New

Year, as from the present on to that time is the most difficult period for vagabonds to get a living, and their desperate condition would embolden them to rise then, if at all. We have no apprehension of any trouble, and go on with our work the same as usual.

"It is unsettling to be surrounded by so many tongues. We are liable to meet from four to six every time we step out into the street, so we never know which way our tongues may be twisted at a moment's notice. Is this not akin to Babel? Our work is advancing. New inquirers are springing up here and there. The Christians at Dr. Ting's village, Yang Chin Kien, are building a church, we helping one half. It is a great undertaking for them, but their spirit is good and they are sacrificing themselves and their goods to accomplish it."

Writing a few days later, Mr. Walker reports that the usual difficulty is being encountered at Yang Chin Kien in regard to the land for the chapel. He says:—

"In this case the opposition and trouble come from a family whose premises adjoin the chapel premises, and seem only

sufficient to annoy rather than hinder. The said family consists of an elderly woman, her two sons and a daughter-in-law. It is said that the woman once killed her own newborn babe, a boy, out of spite to her husband, who had quarreled and refused to live with her. When the chapel premises were bought, she went up to the city and tried to persuade influential parties there to interfere and prevent the building of the chapel. Failing in this, she has found a chance to quarrel and annoy. The premises originally belonged to her husband's ancestors, but about 130 years ago were sold to an ancestor of the man of whom the church was purchased. But the buildings and walls which then stood on the ground and marked the boundaries were destroyed long ago, thus leaving a chance for dispute as to just where the boundary line should run. The matter could be easily settled, if only the other parties were well disposed, but with them ready to take a dishonest advantage, and hostile besides, there is little chance for a right settlement."

## Notes from the Wide Field.

### JAPAN.

**EDUCATION.**—A valuable article appears in *The Cumberland Presbyterian Review* for January, by Rev. Dr. M. L. Gordon, of Kyōto, treating upon modern education in Japan. The following facts are gathered from this article: The school age is fixed by law from six to fourteen, and every child must attend school for at least four years. After the primary come the grammar schools, in which, among other branches, the English language is taught. Of these schools there are 28,283, with 99,510 teachers and 3,097,235 pupils. Above these grammar schools are ordinary middle schools, having a course of five years; of these there are 38, with probably more than 10,000 pupils. Next come seven higher middle schools, having a course of five years, giving instruction equal to that of the best colleges in the United States. Above all is the university, having departments of law, medicine, engineering, and literature, including several courses. There are also 57 normal schools, having 741 teachers and 7,707 pupils. In addition to these there are commercial, agricultural, naval and military schools and a school of telegraphy. Dr. Gordon says: "In a moral point of view the schools are not satisfactory, even to the Japanese. In recent interviews with gentlemen of high position in the department of education, I was surprised and deeply impressed at the spontaneous confession that the problem of moral education was the most difficult one they had to deal with. This is difficult in the United States, where we meet only the

Jewish and Christian religions and various shades of unbelief; how much graver here where the throne is founded on one religion, Shintoism; the faith of the people largely fixed upon another, Buddhism; the older scholars admirers of the morality of Confucianism; and Christianity, with its high claims, more and more coming into favor with the younger and more intelligent classes of the people! Under such circumstances religious instruction in the schools becomes difficult, if not impossible; and one can see why 'a basis of ethics' is such an important question in Japan."

## JAVA.

A MISSIONARY COLONY.—A recent number of the *Evangelisches Missions-Magazin* of Basle gives an account of an interesting form of effort by a Mennonite missionary in Java. The missionary, who is spoken of as Brother P. A. Jansz, was a few years since in charge of a mission station at Japara, on the northern coast of Java. He found serious hindrance to his work from the counteracting influence of unchristian Europeans at Japara, as well as from the Dutch officials, who cared more for the opium trade than for the moral and religious welfare of the natives. When the boys left the mission school they were soon drawn into the worldly life of the community around them, and wellnigh lost to the church. He therefore conceived the idea of founding a village where the influences surrounding the native converts and their children should be more favorable to a Christian life. He obtained from the government a lease for seventy-five years of a section of wild land not far from Japara, and planted there a missionary colony, transferring to it as many as possible of the native converts from Japara. He gave to the village the name of Mergaredja. Each colonist received a suitable portion of land for cultivation, binding himself to pay after the first four years a moderate annual rent. The colonists were, as far as practicable, the members of the mission church, but other approved and orderly persons were also received under pledge to conform to the rules of the colony. If this pledge is broken the colonist can be sent away, receiving a certain sum for the improvements he may have made. The rules require from all the colonists a moral and orderly life, the observance of the Lord's day and attendance at church. They must send their children to school and, if not too old, must themselves learn to read. The use, sale, and possession of opium are rigidly forbidden. No games of chance are allowed. Authority is kept largely in the hands of the missionary. The village chief or headman is to be chosen from candidates named by him. The colony was commenced in 1882. In 1884 it numbered 173 persons, including children. In 1887 the whole number was about 360, ninety of whom are not counted as Christians. Besides these more than 400 persons in the surrounding villages ally themselves with the missionary and are attendants at Christian worship. The earlier expenses of the enterprise, which were not small, were met by contributions in Holland and in Java. The article from which these facts are drawn says that a second missionary has just been sent out to assist the energetic and devoted founder of the Mergaredja colony.

## INDIA.

THE LEPER ASYLUM AT ALMORA.—This asylum, which was founded by Sir H. Ramsey in 1840, but was subsequently transferred to the London Missionary Society, has had 117 as the average number of inmates during the past year. Twenty-seven of them have been fresh admissions. These patients are taught during the week time, and to the number of eighty attend service twice on each Sabbath. For many years little spiritual fruit seemed to be gathered, but suddenly, in 1864, a wonderful awakening took place, and in two years ninety-six persons received baptism. The first among these converts was Musuwa, who still lives, giving bright testimony to his faith, though

he is blind as well as a leper. He has a cheerful spirit, and when ill a few weeks since, he said, "I think the Saviour is coming to open the gates of heaven for me now, and give me a purified body as well as soul." But Musuwa has since recovered, and a writer in the *Chronicle* of the London Society speaks of it as a "pleasure to see him sitting amidst a knot of his fellow-sufferers, and counseling them to get ready for the purity of heaven."

**THE SYRIAN CHRISTIANS.**—Several months since we gave some information regarding the Syrian Christians in the Travancore region of southern India, and of the reformed party, headed by Bishop Mar Athanasius, which sought evangelical reformation within the old church. We referred then to a prolonged lawsuit to determine whether Bishop Athanasius was in the rightful possession of his office. This case, which has now been in the courts fifteen years, has been decided against the reformed party, it being held that Mar Dionysius, who had been consecrated by the patriarch of Antioch, was the legal head of the Syrian church of Malabar. It seems that the Court of Final Appeal, consisting of two Brahmans and a European barrister, presented two opinions in open court, the Hindus favoring the authority of the patriarch of Antioch, while the English judge gave his opinion that the Syrian church in Malabar was of right entirely independent. This decision was not unexpected, and the reformed party have been for some time preparing to act independently. *The Harvest Field*, in reporting this decision, well says: "A sad sight, truly, it is to see a Church which has stood through a long course of centuries as a conservator and witness of Christian truth, notwithstanding much deadness, in a very dark region of India, when once it begins to show signs of spiritual life and evangelical reform, crushed down again by the heel of a foreign ecclesiastic and his interested abettors in Travancore."

#### CHINA.

**MISSION TO THE BLIND.**—More than two years ago we called attention to a mission undertaken in behalf of the blind in China by the Rev. W. H. Murray, who was a colporter of the Scotch National Bible Society, at Peking. This efficient missionary sold upwards of 100,000 copies and portions of the Holy Scriptures, in the Chinese and Tartar languages, before this work for the blind specially engaged his attention. He has now devised a system for teaching the blind, and has reduced the language to 408 syllables. By this system the blind have been enabled to learn to read with marvelous facility. The blind themselves have been employed in the stereotyping and printing of the Scriptures and other books. The Gospels are already in circulation in one concise volume. Several books of the Old Testament are in course of preparation. The books are produced at an amazingly low rate, compared with books embossed for the blind in this country. Among the Chinese the blind are regarded with great consideration, and they are watched with intense interest when they read with their fingers from the books which they carry in their hands. In this way the gospel is being read to multitudes of the Chinese who otherwise would not hear it. Miss C. F. Gordon-Cumming, the well-known traveler, is specially interested in this mission to the Chinese blind, and she reports that Mr Murray's school at Peking has now an average number of about fourteen lads, who are manifesting great proficiency. She makes a special appeal for contributions both for this school for boys and a separate school for blind girls. A missionary in Moukden says of one man, "Blind Chang," that in a few months "he had done more work and better work for the kingdom of heaven than half a dozen foreign missionaries could have done in as many years." Chang said of himself: "Three months ago I came, though believing it to be impossible for a blind man to read and write. Now, praise God for his wonders to me, I can read and write anything." Donations for this mission to the blind may be sent to Messrs. Honeyman and Drummond, 58 Bath Street, Glasgow, Scotland.

## AFRICA.

MISSIONS IN THE CONGO FREE STATE.—*Regions Beyond* for February contains an interesting account of the eleven missionary agencies at work in the Free State. Three of these are Roman Catholic: (1) the French mission at the mouth of the river; (2) the Belgian mission on the Upper Congo; and (3) the *Pères d'Algérie* (or Algerian Priests) on Lake Tanganyika. The eight Protestant missions are: (1) the American Baptist Missionary Union, with seven stations on the upper and lower river, and about thirty missionaries; (2) the English Baptist mission, with six stations on both the upper and lower Congo; (3) the Swedish Missionary Society, with a station at Mukinbungu; (4) the London Society's mission, on Lake Tanganyika; (5) Mr Arnot's mission, in the Garenganze country; (6) the Balolo mission, south of the Upper Congo; (7) the Missionary Evangelical Alliance, having one small station near Vivi; (8) Bishop Taylor's mission. We mention this last that we may give in full the statement made in the article in *Regions Beyond*. Inquiries are often made in regard to the progress of Bishop Taylor's work, and inasmuch as the plans he had formed are often contrasted with those of other missionary Boards, we deem it only proper for the information of our readers to give this testimony, which does not come from an unfriendly source, but from those who have full knowledge of what is done on the Congo. The article in *Regions Beyond* says: "Though commenced three years ago (in 1886), with an unusually large first party, consisting of twenty-four missionaries, under the bishop's own leading, it has not yet reached its field of labor, or commenced any missionary work proper. The peculiar plans which were adopted have proved totally unsuited to the country. Very large sums of money were expended on a raft and traction-engine, brought from America, and subsequently on a steamer, so constructed that its heavier portions could not be landed at Vivi. None of this machinery has been of any use as yet. The principle of self-support was attempted, and as a result the agents of the mission have suffered great privations, many having died, and others having left the Congo. The rest are mostly around Banana, Vivi, and Isangila, and are making a brave struggle to sustain life by shooting hippopotami and selling the dried flesh to the natives, in exchange for the produce of the country. Four of the party are occupying an old station at Kimpoko, on Stanley Pool, and attempting a little agriculture and trade; but none of the would-be missionaries have been able to devote any time to learning the language or teaching the people; and no permanent stations—exerting a spiritual influence over the neighboring districts—have yet been formed; no schools established, or converts made."

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## Miscellany.

## BIBLIOGRAPHICAL.

*The Old Missionary: A narrative in four chapters.*  
By Sir William Wilson Hunter, K.C.S.I., LL.D.  
16mo. Pp. 116. New York: A. D. F. Randolph & Co. Price, 50 cents.

This little volume is of great interest. The author is a man of the highest reputation, thoroughly familiar with India and with the character, the habits, and customs, social and religious life of its differ-

ent races, civilized and uncivilized. He has shown a lively interest in every effort, political, educational, or religious, through different missionary organizations, that has for its aim the social and moral elevation of the people. Probably no other man has had better opportunities for studying the missionary problem in its relation to the civilization of 250,000,000 of the human race. Articles from his pen find ready admission into literary

monthly magazines, and are thus widely read by many who probably never heard a missionary sermon or read a missionary paper before in their lives. The influence of such men as Lord Lawrence, Sir Bartle Frere, Robert N. Cust, and others who have returned to England after years of honorable service in India, has quite changed popular feeling in Great Britain, and has given character and respectability to the missionary enterprise quite unknown as yet in this country.

This little volume of 116 pages has been reprinted from *The Contemporary Review*. It purports to be a narrative of what fell under the eye of an English civilian, secretary of the lieutenant-governor of Bengal. The old missionary is a man who in his younger days served as a midshipman under Nelson at Trafalgar, and a few years later, after the varied experiences of a worldly life, went out to India as a missionary, and settled down among the wild, uncivilized hillmen of the jungle. Here, living in the humblest style and erecting a church and a school-house all at his own charges, he at length gained an immense influence over the surrounding native population, to whom he was at once pastor, teacher, physician, counselor, and helper on all occasions, till he was looked up to by all as father and friend. The influence thus gained by more than forty years of unselfish devotion was almost without limit.

Another character introduced into the narrative is a Jesuit priest, Father Jerome, equally unselfish and devoted to the material and spiritual welfare of his people. Different as these two men were in creed and form of service, they had no jealousies or rivalries, but loved each other as brethren. The incidents of the narrative are grouped around these two characters with singular skill, and at times with touching pathos, though Sir William never loses sight of the suggestions as to missionary methods for which the story was doubtless told.

Like results have followed like love and devotion among other rude tribes, as in the story of John Williams, Bishop Pat-

teson, John G. Paton, Augustus Walker, David Livingstone, and the Baptist missionaries among the Karens, but no one work in the range of our reading presents so many striking incidents and so many valuable suggestions in so brief a space and with such consummate ability. It may not be possible to carry out these suggestions under other and less favorable conditions, but they are not the less valuable because of the sentiment of human brotherhood and love rising above all distinctions of race and the differences of creed, so like the spirit of the Master.

*The Puritan Spirit.* By Richard Salter Storrs, D.D., LL.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, 75 cents.

No more discriminating or worthier eulogy of the Puritan spirit was ever given than in the masterly oration of Dr. Storrs before the Congregational Club of Boston, in December last. Those who heard Dr. Storrs on that occasion will be glad to recall the scene and the thoughts then presented, and those who did not have that privilege will welcome this book, in which the printer's art has given a brilliant oration a worthy setting.

*Notes on Difficult Passages of the New Testament.* By Elias Riggs, D.D., LL.D., Missionary of the A. B. C. F. M. 12mo. Pp. 259. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This is a valuable book by one of the most accomplished biblical scholars of the time. To a familiarity with the Scriptures consequent on more than thirty years spent in translating them into the Armenian, Turkish, and Bulgarian languages, is added an acquaintance with oriental life and customs acquired by more than fifty years of residence in the Turkish Empire. More than all other qualifications is a profound and ever-growing reverence for the Word as a revelation of the mind and heart of God. The following passage gives the object of this volume in the words of its author:—

“ My aim has been to select those passages, and those only, which present special difficulty to ordinary readers. In this

way I have endeavored to elucidate over a hundred and twenty passages. A considerable number of the difficulties here discussed arise from apparent discrepancies between the narratives of the four Evangelists. I have a firm persuasion that the inspiration afforded to the writers of these precious memoirs of our Saviour was such as to prevent any real discrepancy, and that, if all the circumstances were known to us, the difficulties would entirely disappear."

It is in this spirit that Dr. Riggs takes each passage in order, going through the New Testament. In his comments on those texts which bear upon current discussions in theology, such as 1 Peter 3: 18-20, Dr. Riggs takes strongly the conservative view. A wide circulation of this volume will be helpful to a just and reverent appreciation of the sacred Scriptures.

*The Lily Among Thorns.* A study of the Biblical Drama entitled *The Song of Solomon*. By William Elliot Griffis, D.D. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This volume accepts the theory that the Canticles is a Hebrew love-song, giving honor to chaste wedded love, and was written not by Solomon but by some author of a later day who introduces Solomon into the drama. It rejects all interpretations of the book which spiritualize the language and apply it to the relations of Christ and the Church. It is a well-written literary production.

*Footprints of Christ.* By Rev. William M. Campbell. New York: Funk & Wagnalls, 18 and 20 Astor Place.

This book, in brief chapters, crisp sentences, and fresh methods, sets forth the Life of our Lord as an example for ours. Beginning with his boyhood as an instruction and inspiration for boys of all ages, the author makes a practical and helpful study of the sayings and doings of Christ. The work is well done and is full of useful suggestion as to the conduct of life.

*Beneath Two Flags.* By Maud B. Booth. New York: Funk & Wagnalls, 18 and 20 Astor Place.

The dedication of this volume is "To

Mrs. General Booth, Mother of the Salvation Army," and the introduction states that it is intended for those who would sympathize with the Army if they really understood its work. The author aims to give a full explanation of the objects and methods of this movement.

*La Mission au Zambèze. Par Théophile Jousse, Ancien Missionnaire.* Paris: Librairie Fischbacher, 33 Rue de Seine. 1890.

This volume of 176 pages contains the history of the origin and first efforts of the most recent mission of the Société des Missions Evangéliques de Paris. Its Congo Mission has indeed made a beginning, but has not yet a history. The Zambesi Mission is the outgrowth of that to the Basuto tribe, which has had such great success. The Basuto missionaries sought in the Zambesi country a field for the Christian activity of their native churches, rightly judging that only as they should obey their Master's last command, handing on to the regions beyond them the light they had received, could they expect his presence and blessing for themselves.

M. Jousse's graphic and interesting narrative goes back to the days of Dr. Livingstone's explorations in the Zambesi country, and relates the decline of the Makololo tribe and the rise of the Barotse, with the adventures of the recent pioneer missionaries. First among these were M. Coillard and his courageous wife. A station was established at Sesheke and another at Sefula, near the king Lewanika, and the story of the first difficulties and successes follows. At these two stations are the French missionaries, Messrs. Coillard, Jeanmairet, Jalla, and Goy, with their wives, and they are carrying on the work aided by Basuto evangelists.

Since the above notice was written, tidings have been received of the death of its author, M. Jousse. He was long a faithful and successful missionary in Basutoland, and after his return to France prepared a complete history of the Basuto Mission, in which he had taken so noble a part.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the Continent of Africa, for its native kings and rulers, and for European nations now contending for power within its borders; for the International Congresses called to consult for the suppression of the traffic in slaves and strong drink; and that the missions already established may be prospered, so that the whole continent may speedily hear the message of the gospel.

### DEPARTURES.

February 22. From Boston, Rev. Lucien H. Adams and wife, to rejoin the Central Turkey Mission.

### ARRIVALS AT STATIONS.

October 19. At Tai-ku, Shansi Mission, Dr. and Mrs. James Goldsbury.

November 16. At Shao-wu, Foochow Mission, Rev. Geo. M. Gardner and wife.

November 22. At Fen-chow-fu, Shansi Mission, Rev. and Mrs. Charles W. Price and Rev. and Mrs. F. W. Davis.

### ARRIVALS IN THE UNITED STATES.

February 17. At Boston, Miss Helen L. Wells, from the Western Turkey Mission.

February 21. At San Francisco, Rev. Harlan P. Beach and wife, of the North China Mission.

February 22. At San Francisco, Miss Lucy M. Ingersoll, M.D., of the Micronesian Mission.

March 2. At New York, Dr. Edward Chester and wife, of the Madura Mission.

### DEATHS.

January 23. At Oisa, Japan, Rev. Joseph H. Neesima, LL.D. (See page 147.)

February 14. At Pasadena, Cal., Miss Catherine S. Scudder, of the Northern Japan Mission. (See page 140.)

February 25. At Rockford, Ill., Mrs. Anne T. Caswell, widow of Rev. Jesse Caswell, formerly of the American Board's Mission to Siam, in the 78th year of her age.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Romanism in Papal and Protestant lands. (Page 141.)
2. Death and funeral of Dr. Neesima. (Page 147.)
3. Welcoming a returning missionary. (Page 156.)
4. Religion and corruption in Japan. (Page 151.)
5. Items from the Western Turkey Mission. (Page 153.)
6. Revivals at Erzroom and Erzingan. (Page 154.)
7. French mission in South Africa. (Page 171.)

## Donations Received in February.

### MAINE.

#### Cumberland county.

Falmouth, Friends in 1st ch., for 6 months, 13 00

Freeport, Rev. Daniel Lane, 5 00—18 00

#### Hancock county.

Castine, Margaret and Mary Cushman, 3 00

Orland, Friends, 5 00—8 00

#### Kennebec county.

Vassalboro', Cong. ch. and so, 2 17

#### Lincoln and Sagadahoc counties.

Bath, Central ch. and so, 20 50

#### Oxford county.

Bethel, 2d Cong. ch. and so, 12 00

#### Penobscot county.

Bangor, 1st Cong. ch. and so, 35 00

#### Union Conf. of Ch's.

Waterford, 1st Cong. ch. and so, 3 50

Waldo county,			
Belfast, 1st Cong. ch. and so,			66 09
Washington county,			
Machias, Centre-st. ch.	7 44		
Perry, Cong. ch., for China,	5 00	—	12 44
York county,			
Biddeford, 2d Cong. ch. and so,	21 00		
Centre Lebanon, Cong. ch. and so.	13 75		
Limerick, Cong. ch. and so,	7 00		
Wells, 1st Cong. ch. and so,	17 25	—	59 00
			236 70

### NEW HAMPSHIRE.

Cheshire co., Conf. of Ch's. W. H.			
Spalter, Tr.			
Gilsum, Cong. ch. and so,	6 96		
Keene, 1st Cong. ch. and so, 6s;			
2d Cong. ch. and so., 10.86; A			
friend in do., 5,	75 86		
Rindge, Cong. ch. and so,	4 00		

Swanze	Cong. ch. and so.	11 00	— 97 82
Coos county.		6 46	
Berlin, 1st Cong. ch. and so.			
Grafton county.			
Plymouth, Cong. ch. and so.		35 00	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Amherst, Rev. A. J. McGown,	10 00		
Bennington, Cong. ch. and so.	9 25		
Francetown, Cong. ch. and so.	18 19		
Greenville, Cong. ch. and so.	10 00		
Goffstown, Cong. ch. and so.	74 16		
Hollis, Cong. ch. and so.	17 50		
Milford, 1st Cong. ch. and so.	2 00	— 141 10	
Merrimac county.			
Concord, 1st Cong. ch. and so.	75 00		
New London, Seth Littlefield,	12 00		
Penacook, Cong. ch. and so.	24 06	— 111 06	
Rockingham county.			
Canida, Cong. ch. and so.	15 00		
Derry, 1st Cong. ch. and so.	75 28		
Exeter, 2d Cong. ch. and so., to const. J. J. BELL and G. N. CROSS, H. M.	200 00		
Newmarket, Cong. ch. and so.	9 00		
No. Hampton, Mrs. Abbie Gove,	5 00	— 304 28	
Sullivan county.			
Langdon, Cong. ch. and so.	5 00		
Newport, Cong. ch. and so.	74 88	— 79 88	
	775 60		
VERMONT.			
Caledonia county.			
Barnet, Alex. Holmes,	20 00		
Chittenden county.			
Colchester, Cong. ch. and so.	19 30		
Essex Junction, Cong. ch. bal.	2 00	— 21 30	
Lamoille county.			
Morrisville, Cong. ch. and so.	20 23		
Orange county.			
Williamstown, Cong. ch. and so.	12 00		
Orleans county.			
Coventry Cong. ch. and so.	23 00		
Rutland county.			
Benson, Cong. ch. and so.	11 00		
Wallingford, Cong. ch. and so.	25 00		
West Rutland, Cong. ch. and so.	18 00	— 54 00	
Windham county.			
Brattleboro, Central ch. m. c.	21 47		
Putney, Cong. ch. and so.	15 00	— 36 47	
Windsor county.			
Bethel, 1st Cong. ch. and so.	11 65		
Woodstock, Cong. ch. and so.	35 09	— 46 74	
	233 74		
MASSACHUSETTS.			
Berkshire county.			
Hinsdale, Cong. ch. and so.	18 64		
Lenox, Cong. ch. and so.	10 00		
Sheffield, Cong. ch. and so.	12 33	— 40 97	
Bristol county.			
Norton, Trin. Cong. ch. (of which from Mrs. E. B. Wheaton, 50),	52 62		
Taunton, Trin. Cong. ch., to const. Mrs. ANNIE T. COLE, H. M., 170; West Cong. ch. and so., 27,	197 05	— 249 67	
Brookfield Association.			
Brimfield, 1st Cong. ch. and so.	6 25		
Hardwick, Calv. Cong. ch.	3 07	— 9 32	
Essex county.			
No. Andover, Cong. ch. and so.		75 00	
Essex county, North.			
Amesbury and Salisbury, Union ch. and so.	6 37		
Newburyport, Belleville Cong. ch., to const. Mrs. E. S. HADLEY, H. M., 185; North Cong. ch. (of which I for Madura), 28, II,	213 23	— 219 60	
Essex county, South.			
Beverly, Dane-st. ch. and so.	95 64		
Lynn, 1st Cong. ch. and so.	10 00		
Salem, A deceased friend,	45 00	— 150 64	
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
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Coleraine, Rev. E. M. Frary,	5 00		
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Hampden co. Aux. Society. Charles Marsh, Tr.			
Westfield, A friend,			
Hampshire county.			
Amherst, No. Cong. ch., with other dona., to const. Mrs. HENRY STEARNS, H. M.	75 00		
Chesterfield, Cong. ch. and so.	30 00		
Florence, Cong. ch. and so.	28 60		
Northampton, Edwards ch. Benev. Soc., 143; Mrs. C. L. Williston, to const. HARRIET S. BILLINGS, H. M., too,	243 30	— 376 90	
Middlesex county.			
Auburndale, Cong. ch. and so.	75 81		
Everett, Cong. ch. and so.	43 32		
Holliston, Miss E. G. Clark,	1 00		
Linden, Mrs. Blank,	10 00		
Lowell, John-st. ch., 16; James W. Gage, 12, 50,	28 76		
Newton Highlands, Cong. ch. and so.	108 01		
No. Chelmsford, A friend,	76		
Reading, Cong. ch. and so.	10 00		
So. Natick, John Eliot ch.	34 44		
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00	— 512 10	
Middlesex Union.			
Groton, Cong. ch. and so.			
Norfolk county.			
Cohasset, 2d Cong. ch. and so.	16 57		
Foxboro, Cong. ch. and so.	18 66		
Hyde Park, 1st Cong. ch. and so.	33 12		
No. Weymouth, A friend,	10 00		
Sharon, Cong. ch. and so., add'l,	2 00		
Stoughton, 1st Cong. ch. and so.	3 14		
South Walpole, —,	2 00		
Wrentham, Jemima Hawes,	50 00	— 135 49	
Plymouth county.			
Campello, Cong. ch. and so., to const. Rev. W. B. THOMPSON, H. M.	100 00		
Hanover, 2d Cong. ch. and so.	1 50		
Marion, Cong. ch. and so.	9 58		
Plymouth, Pilgrimage ch.	77 32	— 188 40	
Suffolk county.			
Boston, Central ch., 1730-38; Mt. Vernon ch., 130; Highland ch. (Roxbury), 64, 34; Harvard ch. (Dorchester), 6; Eliot ch. (Roxbury), 6, 09; Park-st. ch., 5; A friend, 10,			
Worcester county, North.			
Gardner, 1st Cong. ch., to const. G. A. WATKINS, H. M.			
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Clinton, 1st Cong. ch. and so.	49 39		
Douglas, Cong. ch. and so.	18 43		
Princeton, Cong. ch. and so.	67 00		
Shrewsbury, Cong. ch. and so.	25 50		
Worcester, A friend,	25 00	— 203 32	
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.			
Milford, Cong. ch. and so.	80 28		
Saunderville, Cong. ch. and so.	20 00	— 100 28	
Wilkinsonville, Mrs. W. R. Hill, to const. Rev. E. S. RALSTON, H. M. —, W. L.			
	5,420 75		
Legacies.—Marion, Mrs. Elizabeth Taber, by F. A. Washburn, Ex'r, 2,045, less legal expenses, 113,30, 1,931 70			
Woburn, Daniel Richardson, by William Beggs, Ex'r,	2,000 00	3,931 70	
	9,352 45		
RHODE ISLAND.			
Kingston, Cong. ch. and so.	39 50		
Little Compton, United Cong. ch.	14 50		
Providence, Union Cong. ch., 318.01;			
Plymouth Cong. ch., 62, 75;	380 76	— 434 76	
	CONNECTICUT.		
Fairfield county.			
Bethel, Thank-offering,	5 00		
Bridgeport, West End Cong. ch.	12 87		
Monroe, Cong. ch. and so.	28 00		

No. Greenwich, Cong. ch. and so.	16 25
Stamford, 1st Cong. ch. and so.	1 44
Wilton, Cong. ch. and so.	50 00—113 56
Hartford county. W. W. Jacobs, Tr.	
Hartford, Asylum Hill ch., 5; do., Rev. W. H. Moore, to const. Rev. W. M. CLEAVELAND, H.M., 50;	
Windisor-ave. ch., 872,	68 72
Newington, Cong. ch. and so.	35 79
So. Glastonbury, Cong. ch. and Sab. sch.	4 41
Thompsonville, Miss A. M. Kingsbury,	9 00—112 92
Litchfield co. G. M. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	25 41
Norfolk, Cong. ch. and so.	32 44
Northfield, Cong. ch. and so.	10 05
Thomaston, Cong. ch. and so.	14 30
Torrington, 3d Cong. ch. and so.	24 60
Winsted, 1st Cong. ch. and so.	77 82—184 62
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, 1st Cong. ch. and so.	37 70
Winthrop, Miss C. Rice,	3 00—40 70
New Haven co. F. T. Jarman, Agent.	
Milford, Plymouth ch. and so.	41 00
New Haven, Ferry-st. ch., 260;	
Yale Theol. Sem., senior class, by Edward T. Ford, Pres., 50,	52 60
Waterbury, 1st Cong. ch. and so.	150 00
West Haven, Cong. ch. and so.	40 47
Westville, Cong. ch. and so.	16 63—300 70
New London co. L. A. Hyde and H. C. Learned, Trs.	
Colchester, Cong. ch. and so., with other dona., to const. Rev. C. F. WEEDEN, H. MARVIN, and E. L. STRONG, H. M.	137 17
Hanover, Cong. ch. and so.	23 50
Ledyard, A friend,	5 00
Lyme, 1st Cong. ch. and so.	36 03
New London, 1st ch. of Christ, m. c.	14 22
Salem, Cong. ch. and so.	33 00—248 92
Tolland county. E. C. Chapman, Tr.	
Hebron, A friend,	3 00
W. Stafford, Cong. ch. and so.	7 00—10 00
Windham county.	
Brooklyn, 1st Cong. ch. and so.	30 00
	1,041 42
<i>Legacies.</i> — Hampton, Harriet Colman, by Henry D. Colman, Ex'r.	50 00
Thompson, Charles Brown, by J. W. Dike, Adm'r,	83 11—133 11
	1,174 53
NEW YORK.	
Brooklyn, Central ch., J. D. Cutter, 250; Ch. of Pilgrims, add'l, 75; Lewis-ave. ch., Misses Day, for boy at Bardezag, 18,	343 00
Catskill, John Doane, 15; J. C. Doane, 5,	20 00
Durham, William Crawford, 10 00	
Fairport, Cong. ch. and so.	78 95
Honeoye, Miss L. Day,	5 00
Jamesport, Cong. ch. and so.	6 00
Jamestown, 1st Cong. ch. and so.	71 00
Jefferson, Rev. Alvin Cooper,	10 00
New York, Broadway Tabernacle, add'l (of wh. 100 from J. T. Leavitt, to const. J. T. STODDARD, H. M.), 195; S. T. Gordon, 150; W. C. Conant, "a windfall," 20,	365 00
Northville, Cong. ch. and so.	40 65
North Walton, Cong. ch. and so.	10 00
Syracuse, Plymouth ch.	18 48
Troy, D. L. Boardman,	50 00
Union Centre, J. T. Brown,	2 00
Union Falls, F. E. Duncan,	10 00
—, A friend,	20 00—1,060 08
<i>Legacies.</i> — Bronxville, Mrs. Anna B. Cox, by Francis Bacon, Ex'r.	950 00
New York, William E. Dodge, seventh instalment, by William Jay Hunt, for the Executors,	5,000 00—5,950 00
	7,010 08

PENNSYLVANIA.	
Bryn Mawr, A friend,	50 00
Philadelphia, Central Cong. ch., to const. Rev. T. M. EDMANDS, W. S. POND, and Mrs. ELLEN E. DEXTER, H. M., 390-36; Rev. M. H. Williams, thank-offering, 10,	400 36
Pittsburgh, Welsh Cong. ch.	15 01
Plymouth, Welsh Cong. ch.	18 43
Scranton, W. R. Storrs,	50 00
Wilkes Barre, Puritan Cong. ch.	5 18—538 98

## NEW JERSEY.

Bound Brook, Cong. ch.	39 84
E. Orange, Miss A. Beuerman,	5 00
Montclair, Trinity Presb. ch., add'l,	22 61
Paterson, Auburn-st. ch.	20 50
Trenton, Mrs. Dr. Wilkinson,	5 00
Westfield, Cong. ch., to const. Rev. C. H. PATTON and W. W. BAKER, H. M.	185 15—278 10

## DISTRICT OF COLUMBIA.

<i>Legacies.</i> — Washington, Peter Parker, M.D., by Mrs. Harriet W. Parker, Ex'x,	5,000 00
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## MARYLAND.

Baltimore, A friend,	9 00
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## GEORGIA.

Atlanta, Two friends,	5 00
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## TEXAS.

Uvalde, Hensley and Beaumont,	40 00
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## MISSISSIPPI.

Winona, Chester H. Pond,	5 00
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## OHIO.

Akron, Cong. ch.	100 03
Ashtabula, 1st Cong. ch.	20 75
Berea, A friend,	65
Canfield, Cong. ch.	4 70
Chagrin Falls, A friend,	1 00
Charlestown, Cong. ch.	2 50
Cincinnati, Storrs Cong. ch.	7 50
Cleveland, Euclid-ave. Cong. ch., 200; Jennings-ave. Cong. ch., 25; Union Cong. ch., 3-25; A friend, 3,	231 25
Columbus, High-st. Cong. ch.	14 54
Elyria, Herman Ely,	250 00
Lenox, Cong. ch.	4 25
Newark, Plymouth Cong. ch.	1 00
Oberlin, Oberlin students, towards Rev. C. A. Clark's salary, 115.14;	118 14
2d ch., C. E. Soc., 3,	10 75
Springfield, 1st Cong. ch.	25—767 31
Toledo, Cen. Cong. ch.	

## ILLINOIS.

Alto Pass, Cong. ch.	5 26
Bartlett, Cong. ch.	11 00
Chicago, South Cong. ch., m. c., 10.27; Union Park ch., m. c., 7.70;	
Rev. H. M. Penniman, 7.50,	25 47
Farmington, Cong. ch.	38 38
Genesco, Cong. ch.	95 79
Glencoe, Cong. ch.	88 41
Hinsdale, Cong. ch.	85 00
Homewood, Mrs. A. R. Taft,	2 00
Morgan Park, Cong. ch.	1 00
Paxton, Cong. ch.	52 20
Paysontown, Cong. ch.	24 00
Ravenswood, Cong. ch.	19 97
Sterling, 1st Cong. ch.	39 60
Summer Hill, Mrs. Mary Schwartz,	10 00
Sycamore, Cong. ch.	38 24
Wauponsie Grove, Cong. ch.	17 90
Woodburn, Cong. ch.	2 40
—, Friends,	200 00—756 62

## MISSOURI.

Springfield, Central Cong. ch.	13 35
St. Louis, 1st Cong. ch.	71 98—25 33

## MICHIGAN.

Carmel, Cong. ch.	3 35
Chester, Cong. ch.	1 77
Frankfort, —,	25 00
Grand Rapids, 1st Cong. ch.	57 00
Hillsdale, Mary Smith,	10 00
Kalamazoo, Cong. ch.	2 31
Manistee, 1st Cong. ch.	25 00
No. Adams, 1st Cong. ch.	5 50
Somerset, Cong. ch.	10 00
Stockbridge, Mrs. R. W. Reynolds,	12 00—51 93

## WISCONSIN.

Brodhead, 1st Cong. ch.	5 00
Delavan, C. T. Smith,	100 00
Genesee, Cong. ch.	11 65
Grand Rapids, Cong. ch.	16 50
La Crosse, 1st Cong. ch.	60 00
Madison, 1st Cong. ch.	50 00
Milton, Cong. ch.	15 42
Ripon, 1st Cong. ch.	25 90
Wild Rose, Ann J. Humphrey,	5 00—289 54

## IOWA.

Cass, Cong. ch.	22 10
Corning, Cong. ch.	15 65
Des Moines, Mrs. E. S. Whitman and daughter, for Pasumalai, 10 00	4 86
Gilbert Station, Cong. ch.	7 50
Lakeside, Cong. ch.	19 50
Marion, Cong. ch.	9 42
Rockford, 1st Cong. ch.	1 00
Sheldon, A friend.	17 75
Toledo, Cong. ch.	22 27
Waterloo, Cong. ch.	2 50—132 55
Waverly, Cong. ch.	

## MINNESOTA.

Glyndon, Cong. ch.	4 25
Lake City, 1st Cong. ch.	21 90
Minneapolis, Plymouth Cong. ch., 214.25; Union Cong. ch., 22; Vine Cong. ch., 18.60,	254 85
Zumbrota, Cong. ch.	28 63—309 63

## KANSAS.

Elmsdale, Cong. ch.	5 10
Partridge, Cong. ch.	12 95
Strong City, Cong. ch.	1 00—17 05

## NEBRASKA.

Aten, Cong. ch.	3 90
Blair, 1st Cong. ch.	0 00
Blyville, Cong. ch.	5 17
Campbell, Cong. ch.	7 25
Cortland, Cong. ch.	3 83
Edgar, S. F. Pomeroy,	17 00
Norfolk, Cong. ch.	9 00
Pickrell, Cong. ch.	7 12
Stanton, N. E. Cong. ch.	1 63
Sutton, Cong. ch.	17 00—13 60

## CALIFORNIA.

Oakland, 1st Cong. ch.	111 35
Ontario, Cong. ch.	25 00
Pasadena, Mrs. E. M. Orton,	2 00
Redlands, 1st Cong. ch.	17 55
Rio Vista, Cong. ch.	12 75
San Francisco, Plymouth ch., 24; Olivet ch., 3.25; Miss. Society of Cong. Ass'n of Christian Chinese, 7.60,	34 85
Woodbridge, Mrs. Margaret Skey, 5; Mr. and Mrs. G. W. Skey, 5,	10 00—213 45

## COLORADO.

Colorado Springs, A friend,	75 00
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## NORTH DAKOTA.

Fargo, Cong. ch.	30 00
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## SOUTH DAKOTA.

Rapid City, Cong. ch.	51 00
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## WASHINGTON.

Sheltons, Miss C. Ansorge,	2 00
Tacoma, J. Arntson,	75 00—77 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, In memory of joyful service, £5.1.7 add'l for printing the Gospels in Umbundu, W. C. Africa,	25 00
Sandwich Islands, Honolulu, From Evangelization Committee for support of Mr. Westervelt, in part,	250 00
Turkey, Constantinople, Rev. and Mrs. E. E. Bliss, 88; Marsvan, m. c., collection "for Africa," 13.20, 101 20—376 20	

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part, 8,492 40	
For rebuilding Female Seminary, Ains- tab, add'l, 3,000 00—11,492 40	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	2,500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Green's Landing, Union Y. P. S. C. E., 4; Machias, Y. P. S. C. E., 2.70,	6 70
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch., 16; Manchester, South Main-st. Sab. sch., 6; Rindge, Y. P. S. C. E., 9; Stratham, Cong. Sab. sch., 10,	
VERMONT.—Benson, Y. P. S. C. E., 10; West Rutland, Y. P. S. C. E., 7; Winooski, Y. P. S. C. E., 2,	41 00
MASSACHUSETTS.—Ballardvale, Y. P. S. C. E., 5; Boston, Sab. sch. of 2d ch., Dorchester, 20.43; Stone Mission Circle, Trinity ch., Neponset, 10.92; Y. P. S. C. E., Pilgrim ch., Dorchester, 2.33; Easton, Y. P. S. C. E., for student in Japan, 6.25; Irving, Cong. Sab. sch., 3.66; Holliston, Y. P. S. C. E., for student in Japan, 25; Lawrence, Precinct Sab. sch., 10.71; Lawrence, Trinity Sab. sch., 10; Lynn, Y. P. S. C. E., North ch., 13; Medford, Y. P. S. C. E., 5; Newton Highlands, Y. P. S. C. E., 9.05; Sheffield, Y. P. S. C. E., for student in Japan, 12.50; Springfield, Y. P. S. C. E., Memo. ch., 25; Waverly, Y. P. S. C. E., 4.52; Webster, Y. P. S. C. E., for Madura, 40; Worcester, Y. P. S. C. E., Summer-st. ch., 3;	19 00

CONNECTICUT.—Branford, Y. P. S. C. E., 5; Colchester, Cong. Sab. sch., 9.16; Hanover, Y. P. S. C. E., 1.50; Middletown, 1st Cong. Sab. sch., for three pupils in Erzroom High School, 30; Norwich, ad. Cong. Sab. sch., 16.59; Somerville, Y. P. S. C. E., for pupils in Peking and Foochow, 12.50; Stratford, Y. P. S. C. E., for Mr. Ransom's work in Africa, 5,	206 20
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NEW YORK.—Brooklyn, Will-ave. Chapel Sab. sch., 50; Y. P. S. C. E. of Clin.-ave. ch., for student at Pasumalai, 15; Y. P. S. C. E. of Tomp.-ave. ch., for pupil in Erzroom High School, 8.50; Candor, Y. P. S. C. E., 4.52; Fairport, Y. P. S. C. E., 11; Portland, Cong. Sab. sch., 5.50;	166 75
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PENNSYLVANIA.—Allegheny, Welsh Cong. Sab. sch., 2.76; Harford, Y. P. S. C. E., 2.15; Spring Creek, Cong. Sab. sch., 5;	9 41
NEW JERSEY.—Newark, Y. P. S. C. E.	2 00

OHIO.—Conneaut, Cong. Sab. sch., 10; Saybrook, Mission Hand, 3.95;	13 95
INDIANA.—Michigan City, Y. P. S. C. E.	1 61

ILLINOIS.—South Chicago, Y. P. S. C. E., for "our boy in India,"	25 00
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WISCONSIN.—Washburn, Y. P. S. C. E., 6; West Superior, Y. P. S. C. E., Thank-offering, 10;	16 00
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IOWA.—Corning, 1st Cong. Sab. sch., 2.35; Y. P. S. C. E., 3.75; Dubuque, 1st Cong. Sab. sch., 7.15;	13 25
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MINNESOTA.—Glyndon, Cong. Sab. sch.	71
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KANSAS.—White City, Cong. Sab. sch.	4 20
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UTAH.—Salt Lake City, Burl. Y. P. S. C. E.	2 00
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622 .42

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Castine, Margaret and Mary Cushman,  
NEW HAMPSHIRE.—Orfordville, Two friends,  
MASSACHUSETTS.—Cohasset, 2d Cong. Sab.  
sch., 540; Manchester, Y. P. S. C. E., for  
pupil in Ponape Training School, 10;  
CONNECTICUT.—Bethel, Cong. ch., 5; Tor-  
ington, 3d Cong. Sab. sch., 17.39;  
NEW YORK.—Brooklyn, Cong. Sab. sch., 20;  
Cortland, Primary School, add'l, 20c.  
PENNSYLVANIA.—Philipsburg, J. W. Scott,  
1; Pittston, Cong. Sab. sch., 10.52,

	New JERSEY.—Upper Montclair, Chr. Union Sab. sch.	80	13 93
	OHIO.—Castalia, Cong. Sab. sch.	20	5 01
	ILLINOIS.—Greenville, Carrie S. Peach, 10c.; Morton, Cong. Sab. sch., 6; Roseville, Cong. Sab. sch., 5.34;	15 40	11 44
	MISSOURI.—Green Ridge, Cong. Sab. sch., Birthday box,	22 39	8 00
	WISCONSIN.—Grand Rapids, Mission Band,	20 20	50
		11 52	109 39

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Augusta, J. W. Bradbury, for  
Japan, 100; for self-help department, Anatolia  
college, 20; Biddeford, Harriet F.  
Haines, for Japan, 180; Gorham, Mem. of  
Cong. Sab. sch., towards support of a Mex-  
ican child, 20; Orland, A friend, for Japan,  
10; Yarmouthville, Rev. A. Loring, for  
Japan, 2,  
VERMONT.—Hartland, Cong. ch., 14.50, and  
Y. P. S. C. E., 2.75 for schools under care  
Rev. L. S. Gates; St. Johnsbury and vicinity,  
Friends, for schools under care Rev. L.  
S. Gates, 140; St. Johnsbury, A friend, for  
Japan, 25,

MASSACHUSETTS.—Auburndale, Mrs. J. O.  
Means, for self-help department, Anatolia  
College, 100; Boston, A. S. Morss, for  
Okayama Orphan Asylum, 5; Cambridge,  
Margaret Shepard Society, towards bell for  
Ponape ch., 5; Cambridgeport, Hattie and  
Annie Glover, for Harpoot scholarship, 25;  
Enfield, Cong. Sab. sch., for new churches,  
Madura, 50; Fall River, 3d Cong. Sab.  
sch., for Casparian, 11; Haydenville, Mem.  
of Cong. ch., for Japan, 25; Newton, Eliot  
ch., add'l, for Japan, 537; Miss Mary W.  
Calkins' class in Nonantum Sab. sch., for  
Okayama Orphan Asylum, 4.99; Newton  
Centre, "C," for Japan, 5; So. Hadley,  
Sarah H. Melvin, for Mrs. Hubbard's work,  
Foothow, 7; Spencer, Y. P. S. C. E., for  
scholarship, Anatolia College, 14; Springfield,  
"Watchful Ten," for girl, Japan, 10;  
Webster, Miss Goddard's class, for church  
in Madura, 5,

CONNECTICUT.—Bridgeport, M. B. Beard-  
ley, for communion service for Madura, 20;  
Cornwall, Y. P. S. C. E., 2d ch., for Japan,  
4; Danielsonville, Emily Danielson, for  
chapel at Guadalajara, 100; Guilford, Miss  
Dudley, for Harpoot girls, 2; Hampton, A  
friend, for Japan, 2; Stratford, Y. La. Mis.  
Circle, for Miss Judson's library enterprise,  
5.51; Winsted, 1st Cong. ch., for Mrs. B.'s  
school, Smyrna, 3.88; Woodstock, Y. P. S.  
C. E., of 1st ch., for chapel at Guadalajara,  
13; —, A friend, for Japan, 100,

NEW YORK.—Brooklyn, A friend, for prayer  
home, Madura, 15; No. Walton, Cong.  
Sab. sch., for College Student, 9.61; New  
York, S. T. Gordon, for Japan, 100; do.  
Mrs. Lyon's Sab. sch. class, for Mrs. How-  
land, 5; for Mrs. Bond, 10; Newburgh,  
Bethel Mis. school, for pupil, care of Rev.  
Edward Riggs, 25; Saratoga Springs, A  
friend, towards furnishing girls' school  
building, Aintab, 5,

NEW JERSEY.—Bernardsville, Penny Aid  
Society, for Mrs. Cary, 26; Haddonfield,  
J. D. Lynde, for Okayama Orphan Asylum,  
25,

DISTRICT OF COLUMBIA.—Washington, Mem-  
ber of 1st Cong. ch., for Japan,  
TENNESSEE.—Pleasant Hill, Y. P. S. C. E.,  
for Japan,

	New JERSEY.—Upper Montclair, Chr. Union Sab. sch.	80	13 93
	OHIO.—Castalia, Cong. Sab. sch.	20	5 01
	ILLINOIS.—Greenville, Carrie S. Peach, 10c.; Morton, Cong. Sab. sch., 6; Roseville, Cong. Sab. sch., 5.34;	15 40	11 44
	MISSOURI.—Green Ridge, Cong. Sab. sch., Birthday box,	22 39	8 00
	WISCONSIN.—Grand Rapids, Mission Band,	20 20	50
		11 52	109 39
	OHIO.—Medina, Cong. Sab. sch., 22.18; do., A. I. Root, 22.18; do., J. T. Calvert, 10; do., E. R. Root, 5; (= 59.36), for Indus. school, Tientsin; Seville, Friends, for same, 5; Oberlin, Mrs. L. G. B. Hills, for Mrs. Coffing's summer school, 50; Toledo, 1st Cong. Sab. sch., for Rev. W. N. Chambers, 3.50; Troy, Friends, for use of Rev. W. M. Stover, 20,	33 20	137 86
	MISSOURI.—St. Louis, collections in Pilgrim ch., for church roof Battalagundu, India, IOWA.—Danville, L. W. Mix, for Japan, 5; Muscatine, A friend, for scholarship, Har- poot, 2,	20 50	7 00
	MINNESOTA.—Stillwater, Mis. Circle, for pupil, Mardin,	182 25	1 35
	KANSAS.—Wakefield, Madura Sab. sch., for Ruth Todd,		14 00
	CALIFORNIA.—Cloverdale, Cong. Sab. sch., for Euphrates college, 18; Nevada City, Mrs. S. R. Dimock, for Okayama Orphan Asylum, 10; Ontario, Mrs. J. Waddingham, for girl, Madura, 15; San Francisco, Miss Cummings, for Euphrates college, 5;	80 00	2,909 27
	MEXICO.—Hermosillo, Collected by Rev. M. A. Crawford, for chapel at that place, 2,934.77, less acknowledged elsewhere, 25.50,	26 00	
	CANADA.—Toronto, Western Cong. Sab. sch., for Africa,		
	SANDWICH ISLANDS.—Honolulu, Miss. Gleaners' Soc., for Mrs. Crawford, Mexico,		5 50

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For Miss Wheeler, Harpoot,	45 81
„ Miss Seymour, Harpoot, for two day scholars,	4 00
For Industrial School, Samokov, care Dr. F. D. Kingsbury,	81 00
For pupil, Kōbe, care Miss Searle,	50 00
„ Mrs. R. A. Hume, India,	5 00
„ four mud-houses, Mandapasalai,	100 00—285 81

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer.

For a pupil, care Miss Shattuck,	5 00
	5,299 93

Donations received in February,	33,500 51
Legacies received in February,	15,014 81

48,515 32

Total from September 1, 1889, to Febru-  
ary 28, 1890: Donations, \$213,272.08;  
Legacies, \$90,065.01=\$303,337.09.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Woodstock, Vt., Frederick Billings,	500 00
Berlin, Conn., Rev. W. W. Woodworth,	5 00
Hartford, Conn., Asylum Hill ch., 5;	
Roland Mather, 150; Charles Jewell,	
25,	
West Hartford, Conn., Mrs. C. R. Swift,	180 00
Brooklyn, N. Y., Lee-ave. ch., A friend,	5 00
New York, N. Y., Horace Russell,	2 00
Germantown, Penn., Mrs. Mary C. Pardee,	100 00
	25 00

Germantown, Penn., Rev. Charles Wood,	10 00
Philadelphia, Penn., Wistar Morris,	200 00
Atlantic City, N. J., Edwin Frost,	
for scholarship,	50 00
Montclair, N. J., Trinity Presb. ch.	54 00
Cleveland, Ohio, Jennings-ave. Cong. ch.	20 00
Chicago, Ill., F. P. Noble,	4 00
Previously acknowledged,	1,155 00
	5,754 42
	6,909 42

## COLLECTED BY REV. M. A. CRAWFORD, FOR CHAPEL AT HERMOSILLO, MEXICO.

Norfolk county, Mass., B. C.	20 00
Wellesley, Mass., Mrs. E. S. Hathaway, a hand printing-press, value,	
55,	
Camp Grove, Ill., Mrs. E. Atchison,	5 00
Chillicothe, Ill., Mrs. M. Gray,	20 00
Greenville, Ill., Cong. ch., 36.38;	
Union ch., 5.23,	41 61
Lawn Ridge, Ill., Adam Crawford, 800; Henry Lyon and wife, 10; Mrs. C. S. Wetmore, 10; Miss Lillie Wetmore, 10; Friends and D. Lyon, 5; D. Shearer, 5; C. E. Soc., 36.15;	
La. Mis. Soc., 17.39,	893 45
Lacon, Ill., Mrs. Hurd, 1; Mrs. Thompson, soc.	1 50
La Prairie, Ill., M. E. ch., 8.20; John Crawford, 50.	508 20
Princetown, Ill., Pres. ch., by C. M. Taylor,	16 00
Woodburn, Ill., A. L. Sturges, 10; Cong. ch., 5.30; M. A. C., for preaching in Illinois, 17.55,	32 85
Kansas, Miss Flora Larrabee,	4 00
Seward, Neb., A. Crawford, Jr.	150 00
Franklin, Iowa, Cong. ch.	5 00
Gilmanton, Iowa, A. L. Houston,	20 00
Oakland, Cal., S. T. Alexander, 250;	

Mrs. S. M. Sturges, 111; Miss Julia Sturges, 74.90; Miss Jewett, 2,	437 90
San Jose, Cal., Mrs. Pogue,	15 00
Santa Cruz, Cal., Busy Workers,	2 00
Nogales, Ariz., R. T. Liston,	25 00
Honolulu, S. I., A. Cooke, 90; Mis. Gleaners' Soc., 5.50,	95 50
Hermosillo, Mexico, church collec. to Feb. 15, 2.50; Mrs. Nye, 1; A friend, 4.85,	8 35--2,301 36

## THE FOLLOWING RECEIVED IN MEXICAN MONEY:

M. A. C. and H. J., 561.91; R. Richards, raised among R. R. boys, 100; C. D. Jones, raised among R. R. boys, 50; R. T. Liston, Nogales, Ariz., 27.85; Mrs. Henderson, Minas Prietas, 27; E. L. Sprecher, Nogales, Ariz., 20; Martin Holtz, R. R. conductor, 20; Sunday contributions, 13.45; Old Vigas, sold, 5.87; Ramon Durazo, 5; Dr. J. C. Love, 5; Carlos Clamberg, Minas Prietas, 5; Pedro Linn, Orlin station, 5; Mr. Cauckins, Mina Grande, 5; D. Basques and J. Bustamante, 2; Mr. Garretson, 2; =855.08 Mexican, which reduced to Federal money is	
	633 4x

2,934 77

## DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

## MAINE.

Alfred, Cong. ch. Sab. sch.

5 61

## NEW YORK.

Ithaca, Harvey D. Williams,	5 00
Brooklyn, Rochester Cong. ch. Sab. sch.	24 92

Mrs. John B. Smith,	10 00
	39 92

## OHIO.

Cleveland, Justus L. Cozad,	50 00
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## CALIFORNIA.

Ontario, A. E. Tracy,	10 00
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300 53

Previously acknowledged,	68,927 19
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69,227 72

ARTHUR W. TUFTS,  
Treasurer.

## CONNECTICUT.

Stamford, Warren Morse,

5 00

BOSTON, February 17, 1890.

# FOR YOUNG PEOPLE.

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## THE STORY OF BASUTOLAND.

ON the second of May, 1829, the first three missionaries of the modern Protestant Church of France were ordained in Paris. Soon after, they set sail for South Africa, and, arriving at the Cape of Good Hope, they were warmly welcomed by descendants of those Huguenot exiles who escaped from France to Holland and were allowed to emigrate to South Africa in 1698. At the earnest entreaty of the Huguenots, one of the three missionaries remained with them, in their lovely valley of Wellington, to build up their churches. The other two, Lemue and Rolland, set out northward, visiting various missions in Kaffirland, but resolving to seek new regions where the gospel had never been known. Robert Moffat was then already stationed among the Bechuanas at Kuruman, and there the Frenchmen halted awhile, to prepare for a journey of one hundred miles further inland, to the Barotse.

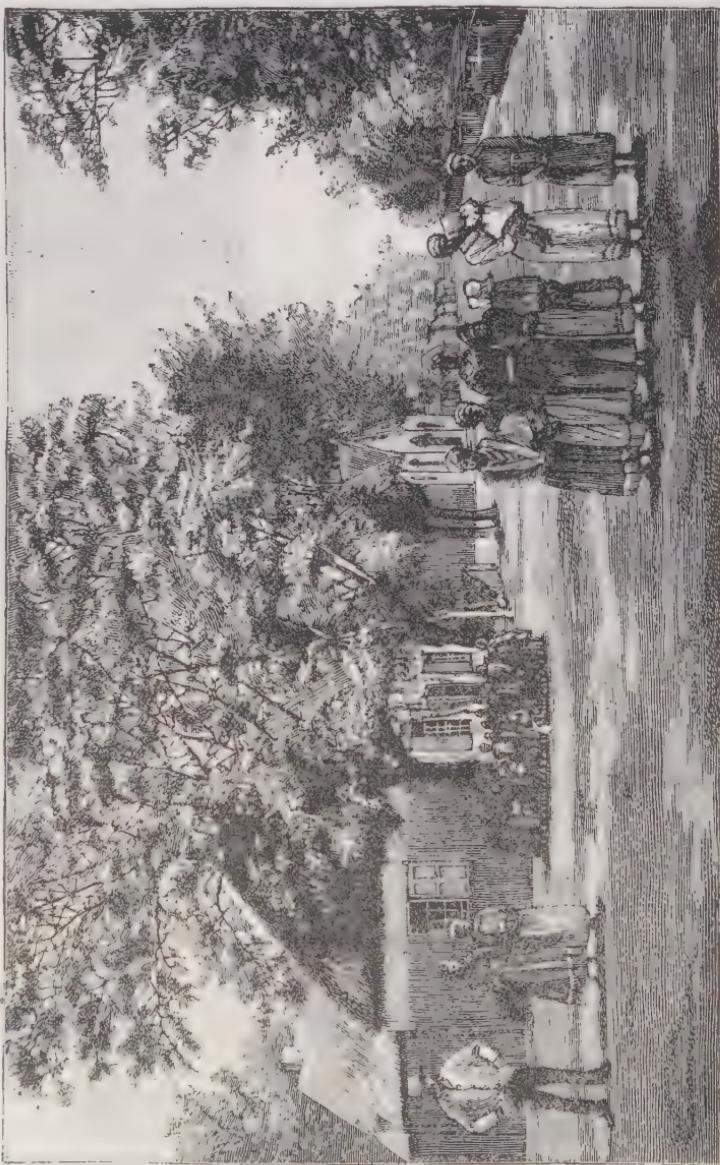
At length reaching that tribe, they received a joyous welcome. "Here come our people!" was the cry of the natives. The chief gave them a pleasant valley in his beautiful country, and everything promised well. But hardly had they begun to build a house when Moselakatsi, the Matabele tyrant, resolved on the destruction of the Barotse. The missionaries were forced to return to the neighborhood of Kuruman, while their native friends fled eastward before the wolf. They wandered many weeks and were dying of hunger when Rolland and Lemue, taking cattle to supply their need, went in search of them, guided only by a compass across the trackless waste. When they came upon the starving fugitives they were at once recognized and were surrounded by a crowd who cried out for food. As soon as they had rallied a little, the two white men led that great black company safely back to Motito, eighteen miles from Kuruman, and there they established their first station in South Africa.

Meanwhile another missionary trio arrived from France. They heard at the coast of the disasters attending the first mission, but not of its reëstablishment, so they looked about for another opening. This was in 1833. Moshesh, the



DR. MOFFAT'S ATTENDANTS.

warrior chief of the Basuto tribe, had recently settled on the northwestern slopes of the Drachensberg Mountains, which divide Natal and Kaffirland from the Orange Free State. Just then a Hottentot, who had lived with English mission-



DR. MOFFAT'S HOUSE AND CHURCH AT KURUMAN,

aries, came to hunt in Moshesh's land and told him that the Christian religion alone could give peace and prosperity. Moshesh was tired of war and he made the Hottentot promise to try and find a Christian teacher for his tribe. He also sent a deputation to "the great chief of the whites" with a present of two hun-

dred oxen, praying him to send back teachers in exchange. The Hottentot met the three French missionaries and guided them to Basutoland, where Moshesh received them kindly and appointed two of his sons to take care of them.

Hither came Rolland and Pelissier, a recruit from France, to join them, leaving Lemue in charge of the smaller field at Motito. They taught the people for five years before there was a single convert. They translated the Bible, printed spelling-books and catechism, and taught old and young to read. At first the natives protested "that it was ridiculous to hope that a black could ever be clever enough to make the paper speak." But in spite of these doubts, some of them began to make progress, until, one morning, ten of the scholars found that they could make out the meaning of some sentences they had never before tried to read! There was great excitement.



AN AFRICAN VILLAGE.

Moshesh's old father said, "I will never believe that a word can become visible." "You do not yet believe?" said Moshesh; "we will prove it to you." He told one of the best readers to go to some distance. "Now," said he to his father, "think of something and say it to the white man; he will make some marks on this robe." The words were written, the reader was recalled and read to his chief all that he had just said. The old man was stupefied with wonder.

From the arrival of the missionaries in 1833 to 1848 there was peace throughout Basutoland, and there came a time of blessing when many churches were planted. The baptism of converts was attended by crowds, and the native Christians witnessed a good confession.

At length in 1845 the British occupation of what is now the Free State led to great disorders among the surrounding tribes, in which the people of Moshesh suffered. Each tribe hoped for British aid and made war on the others. Ten years later the British withdrew, leaving many tribes at the mercy of the Boers, who then established themselves in the Free State and declared war with the

Basutos. The Basutos beat them and a broken peace followed, until a serious war of three years broke out in 1865 ; after which the Basutos placed themselves under British protection, and they remain under it to this day.

During those three years of war, famine, and misery, the French missionaries were driven out, but the native church grew and thrived. Native evangelists fed the scattered flocks, and one of them was able to present to the missionaries at their return one hundred souls brought to the faith of Christ by his labors in the mountain hiding-places. It was in 1870 that Moshesh, the king, became a Christian, and he died the same year, leaving his kingdom to his son Lêtsie, who still rules, though nearly ninety years old.

In 1874 there were 4,000 church members and catechumens ; 80 native preachers ; and 50 out-stations, with 2,500 pupils in schools. The contributions of native Christians amounted in that year to \$3,554.25.

One may gain some idea of the rate of progress by comparing these figures with the latest statistics, brought down to 1890. There are now connected with the mission 17 stations ; 111 out-stations ; 20 French missionaries ; 190 native assistants ; 6,543 communicants, and 3,332 catechumens, or persons preparing for church membership ; 504 were received to the churches, and 1,167 to the number of catechumens, in the year 1888.

From these figures it will be rightly inferred that a great religious awakening occurred at this time. There appeared a mysterious preparation for it in individual souls all over that region. Many external circumstances concurred with a special earnestness in labors and special perseverance in prayers to bring about a wonderful revival. "It was," says the Report of the *Journal des Missions*, "as if there passed over all Basutoland a breath of resurrection and of life." And may we not observe a connection between this prospering wind from heaven and the going forth of the Basuto churches upon their Master's errand to the regions beyond? "Go, teach all nations," said our ascending Lord, "and lo ! I am with *you* alway." Native evangelists, under the lead of noble French missionaries who desired to find a field for the Christian activity of their converts, have entered upon a mission to the Barotse tribe in the valley of the Zambesi River. This Zambesi mission has passed through its first stages of exploration and of difficulty, is tolerated by the Barotse king Lewanika, has established schools and seen its first converts. All hail to our French brethren and their native helpers in South Africa !

T H E

# MISSIONARY HERALD.

VOL. LXXXVI. — MAY, 1890. — No. V.

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THE receipts for the month of March were favorable, an increase as compared with those of March, 1889, from donations, of a little over \$7,000, and from legacies, of a little over \$33,000, a total gain for the month of \$40,435. For the first seven months of the financial year, the advance from donations is about \$30,500, and from legacies about \$92,500, a total advance as compared with last year at this time of over \$123,000. Let us all labor and pray that the good hand of the Lord may be upon us in the same way for the remaining five months of the year.

THE same divine blessing rests upon us as related to the appointment of missionary candidates, which now number, during the past five months, thirty-nine, sixteen men and twenty-three women. Nine of this number have been designated to Japan. The papers of several more are nearly ready for presentation to the Committee. Somebody surely is praying for this great and good work. Let such prayers be multiplied a hundredfold.

WITH greatest pleasure we learn from Rev. Dr. George F. Pentecost that he has made his plans for visiting India and Japan, after completing the series of evangelistic services in which he is now engaged in Scotland. He will return to the United States in May, and some time during the summer will go to Japan, where he hopes to spend two months. He will then go to India, and if the Lord should open the way he will spend at least two years there in evangelistic work. He will be most heartily welcomed in these countries which he proposes to visit, both by the missionaries and the native Christians, who have known of the good work he has done elsewhere. In both countries there are large numbers of educated people who understand the English language, and who, though not Christians, are ready, and even eager, to hear any prominent speaker on Christian themes. There is also a great work to be done among the churches in bringing them to a higher plane of spiritual life. Dr. Pentecost is eminently fitted for this form of service, and under the blessing of God we look for large results from his visit to India.

MR. WALKER, of Shao-wu, expresses his opinion that it is hardly more accurate to speak of Cantonese, Foochow, and Mandarin as *dialects* of the Chinese language than it would be to call French, Spanish, and Italian dialects of the Romanic language. The word dialects falls far short of indicating the differences of speech that actually exist.

TIDINGS have just reached us, which we record with great sorrow, of the death of Rev. John J. Forbes, at Kusiae, Micronesia, on October 29. Mr. Forbes went with his young wife to this mission only last year. They were to have been stationed at Ponape, but on account of the ill-health of Mrs. Forbes they were abiding temporarily at Kusiae, at which port the *Morning Star* left them on October 14. Shortly after the vessel sailed Mr. Forbes was attacked with dysentery, which proved fatal after three weeks' sickness, notwithstanding all that could be done by Dr. Pease and his associates. Mr. Forbes was born December 10, 1859, in Aberdeenshire, Scotland, his father being a clergyman. He has a brother who is a British resident in India, and another brother, Henry O. Forbes, who is a prominent naturalist in New Zealand. Mr. Forbes studied medicine while in Scotland, but going to Canada entered the Presbyterian Theological College at Montreal, graduating there in 1889, and was married to Miss Rachel Crawford May 24 of the same year. Mrs. Forbes is now at Kusiae, and in her deep affliction she should be remembered tenderly by the friends of missions. It is a mysterious providence which thus takes from earth a young and promising man, just upon the threshold of life, who had given himself so devotedly to a form of service which few are found ready to undertake. The loss to the work upon Ponape is specially heavy.

THE chance vessel from Micronesia which brings the sad news given above, brought also Rev. A. C. Walkup, who went down to the Gilbert Islands last August for a special tour through that group, expecting to find some opportunity to return this spring. We learn that the *Morning Star* is fully up to time on her voyage, and that she may be expected at Honolulu early in May. Mr. Doane is said to be feeble, but the other missionaries are in usual health. Mr. Walkup's report of the work in the Gilbert Islands and other letters from the mission have arrived too late for insertion in this number of the *Herald*.

PROBABLY no mission station in the Turkish Empire can give a better account of the work attempted and the results accomplished in evangelistic labor and touring among the out-stations than Cesarea, in the Western Turkey Mission. Dr. Farnsworth and his associates there have a noble memorial of their enterprise and fidelity in the numerous churches and vigorous schools established under their care, over a territory nearly as large as the State of Massachusetts. But there is one large part of this interesting field, in and around Konia, the Iconium of Paul's epistles, where schools and church work are almost at a standstill because the station cannot provide for the slight additional expenditure which is needed. With \$675 more at command each year for the purpose, this part of their field, as open and promising as any other part, could be well manned and a noble evangelical work inaugurated. Who will come forward with special gifts to aid in reestablishing the Christian Church on these apostolic foundations.

DR. PECK, on returning from China after nine years of service, finds that he has a record of 70,000 cases which he has treated, including those who have come more than once, and that fully 45,000 persons have thus been brought under his influence.

SOME current statements in regard to the quantity of ardent spirits exported from Boston to Africa need correction. Two years ago we published a table giving the amount and value of rum and other spirits exported from Boston during each year from June 30, 1883, to June 30, 1887. It has since been stated that a contract had been entered into to supply 3,000 gallons a day for seven years to be exported to Africa, making over a million gallons a year. If any such contract was made, it certainly has not been carried out. As the result of inquiries made at the Boston Custom House we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportations of rum and other spirits since July 1, 1882, down to the first of April of this year. In each case the year ends with July first.

Year.	Gallons Exported.	Year.	Gallons Exported.
1883 . . . . .	737,236	1887 . . . . .	646,205
1884 . . . . .	576,268	1888 . . . . .	694,716
1885 . . . . .	803,437	1889 . . . . .	297,008
1886 . . . . .	737,650	To April 1, 1890 (9 months)	167,302

If the exportations for the remaining three months of 1890 should be at the rate of the previous nine months, the amount exported would be 209,127 gallons. Now this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one third, and in some cases one fourth, the amount of several preceding years. It seems that in the two years and nine months since July 1, 1888, 1,159,026 gallons have been exported to Africa. Of this amount over 1,000,000 gallons were sent to the British possessions at Sierra Leone and on the Gold Coast; 4,529 gallons to French possessions; and 84,904 gallons to Liberia. None was sent to the Congo. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.

BAD habits and vices ingrained in a race are difficult of eradication, but the gospel can change the lives of men in wonderful ways. The people of the island of Futuna, in the New Hebrides group, used to be called "the greatest thieves in the Pacific." This was saying much, for all the islanders of the Pacific are notorious for their thieving propensities. But the gospel has been preached there and recently a carpenter went to Futuna, on the mission vessel, to attend to some building operations. He was warned to be specially careful of his tools, but during the five weeks that the work was going on, his tools were exposed both night and day in a building open to the natives, through which they continually passed, and yet at the end of the time not an article was missing.

THE prevalent notion among the Hindus, and one most difficult of eradication, is that the gods are malign beings, and that the most that can be expected of them is that they will do no harm. A missionary in India writes of a servant of his who was proposing to sacrifice to a god, "Because," said he, "the idol has done us no harm now for a whole year." One needs to live face to face with the men who hold this theory in regard to divine beings, to understand how contrary to human conceptions and how far above the teachings of all other religions is the teaching of the Bible that God is love.

WE call special attention to the article on another page concerning the "Student Volunteer Movement," prepared for the *Missionary Herald* by the recording secretary of the organization. The statistics here given in regard to the movement are later than any that have been published, and are brought down to April first. There is something almost startling in the statement that within the last four years 5,000 young persons in our schools, colleges, and seminaries have deliberately signed a declaration that they are "willing and desirous, God permitting, to be foreign missionaries." The movement is in entire harmony with existing missionary boards, and there are few of these boards that have not felt the benefit of this awakening among the young people. It is stated that already 250 have gone abroad on their sacred errand. It is more than probable that many of those who have pledged will be prevented, by reason of health or other just cause, from entering upon this service, but it may be expected that a large proportion of those on the list will, in the providence of God, find their way into foreign missionary work, and those who are hindered from going will be the better servants of Christ at home because of the purpose which they have thus entertained. Let there be much prayer for this band of Student Volunteers, that they may be kept true to their purpose. The executive officers of all the missionary boards may well speak of those who are leaders in this movement as their fellow-workers unto the kingdom of God. Some two years since, when the number of these volunteers was but one third of what it now is, President McCosh spoke of the movement as laying "an awful responsibility" upon the Church of Christ. The responsibility is yet more serious, as this army, ever increasing in number, comes to the front and asks to be sent across the seas with the message of life to dying men. Will the responsibility be fully met by the churches of Christ?

CALLED to read, as we are, letters from missionaries passing to and fro across the oceans, we are greatly impressed with the amount of suffering caused by seasickness, and are moved to give here a prescription which is approved by the medical faculty, and by following which many of our missionaries have found some relief, if not entire exemption, from the distressing malady. The prescription furnished us by a competent authority is as follows: Bromide of potassium, one ounce, with sufficient water to make six ounces; mix. The dose is a tea-spoonful in a wineglass of water three times a day; this is to be taken for four or five days prior to sailing, and as long after sailing as may be needful.

A CONFERENCE of missionaries in China will be held in Shanghai, commencing May 7. It is thirteen years since the Shanghai Conference of 1877, at which representatives were present from all, or nearly all, missionary societies working in China. For a year or two preparations have been making for the coming Conference, and it will doubtless be one of the most important Christian assemblies ever held within the empire. The whole range of missionary work in China will come under discussion, such as the translation of the Scriptures, the native church, education, Christian literature, woman's work, medical work, etc. Delegates will be present from several of the missionary boards of Great Britain and America which have work in China. It was at one time hoped that Secre-

tary Smith, who has charge of the China missions of the American Board, would be able to be present at this Conference, but circumstances have prevented his visiting China at this time. Christians in this and in all lands may well unite in prayer for this assembly on the other side of the globe, beseeching God for his blessing upon its deliberations, and that they may result in the wide and rapid diffusion of the gospel among the millions of the great empire.

THE venerable Dr. Cyrus Hamlin, who has labored so long in Constantinople and who knows so well what is needed there, writes us as follows with reference to the appeal made in the last *Missionary Herald* for the church building at Pera : " Among the many items of very interesting intelligence from the mission fields in Turkey, the movement to build a church at the capital, and the subscription towards it of 2,500 Turkish liras = \$11,100 in our currency, is most gratifying and hopeful. Forty-four years ago the missionaries obtained money for the purpose, and purchased a site. They felt strongly that organized Protestantism should have at the capital a visible as well as an invisible church. They have never changed their views. Marvelous have been the difficulties and the changes that have upset all plans and movements hitherto. Now the set time 'to arise and build' seems to have come. If anybody would furnish the funds I should feel like offering to go out and superintend the building, were it not that Dr. Pettibone is there, a much abler and more efficient superintendent than myself. May I live to know that the heights of Pera are crowned by a noble Protestant church, and I will then say, ' Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' "

THE *Dnyanadaya* of Bombay reports that the Moslem authorities have issued a stern edict against the drama generally, declaring that no Mohammedan is at liberty to attend a dramatic performance. Disobedience is visited with heavy fines, and the transgressor is debarred from Mohammedan burial. The reason given for this edict at this special time is that at a recent dramatical entertainment Mohammed was represented as one of the characters in the play, and Islamism forbids the representation of Mohammed in any form whatever.

THE Chinese are thoroughly persuaded that filial piety is altogether lacking among people of the Western nations. It is said that in illustrated books, and especially in magic-lantern exhibitions giving scenes from the Western world, nothing surprises the Chinese more than the pictures of our cemeteries, showing carefully kept graves and beautiful tombstones. They express great astonishment, but are obliged to admit that those who thus decorate the graves of their ancestors and kindred must have *some* filial piety.

MR. BEACH, of North China, in speaking of the fidelity of the students in their station class, tells of one man who, before he came to his class, was taught to read by his Christian wife. She found it tedious work to teach her husband in his slow studies after his day's work, but she was eager to help him. While he was studying at night, his wife, much to her sorrow, would often fall asleep, so she planned to have a book by his side, and she directed him whenever she dozed to slap her face with the book. " And so," says Mr. Beach, " the gospel spreads through the help of the women of China."

ON the opposite page will be found a helpful key to the principal Protestant missionary societies now laboring in Africa. A few months since, a comic English paper gave a full-page map of Africa, all black, without a name upon it, but representing Mr. Stanley and Emin Pasha just stepping out of the blackness. *The Church Missionary Gleaner* improved upon the suggestion and presented the same map with stars to indicate the sections where there was the shining of some gospel light. Taking this same idea, we have indicated by numbers the location of the principal missionary societies. The figures occupy more space upon the drawing than the stations there represented occupy in Africa. It is a dark continent indeed, especially that great expanse of the Soudan, without a mark upon it, from the eastern to the western coast. This dark map is a plea for more prayer and more missionaries.

IN the March number of *The Contemporary Review* Mr. Joseph Thomson, the well-known African explorer, presents a fearful indictment against Europe in view of the results of her intercourse with Africa. After having gone over the whole of East Central Africa from the Indian Ocean to the Congo, and along the west coast from the Gambia to the Cameroons, he declares that the intercourse of Europeans with African races, instead of being a blessing, has been little better than an unmitigated curse. Recognizing that there are many bright spots, among which he particularizes the intercourse of the Christian missionary with the natives, he declares that "to the slave-trade, the gin-trade, and that in powder and guns may be ascribed the frightful evils we have brought upon the negro races, beside which the good we have tried to achieve is hardly discernible." As for the slave-trade, Mr. Thomson thinks that twenty millions is an underestimate of the number of Africans killed and captured for European gain in connection with this trade, and he believes that the traffic in ardent spirits is producing greater and more lasting evils than that in slaves. Mr. Thomson makes some plain but kindly criticisms upon the methods of prosecuting Christian missions. He thinks that too much is demanded of the Africans, and that so high an ideal is set before them that there is little attempt on their part to reach it. Mohammedanism has succeeded where Christianity has not. Mr. Thomson frankly admits that this is because of its inferiority as a religion, but it presents something which the African can comprehend and assimilate. If the Christian had attempted less he would have accomplished more. This is plausible reasoning, and it may be good reasoning so far as matters of form and outward customs are concerned. But with the example and teaching of Christ before us it would not seem possible for one of his followers to present anything less than the highest ideal, however patient he might be with men who failed to reach that standard. The Jews of Christ's day were narrow and corrupt and had little apprehension of or appetite for the highest ideals, yet it was to them that the Master said: "Be ye therefore perfect, even as your Father in heaven is perfect." No lowering of the moral law presented by Christ should be thought of, though much may be said as to the inexpediency of attempting to force upon uncivilized tribes the manners and customs of refined races. We trust that Mr. Thomson's remonstrance with the nations for their treatment of Africa will be heard and heeded.



## KEY TO THE PRINCIPAL PROTESTANT MISSIONS IN AFRICA.

## AMERICAN.

1. American Board.
2. Baptist Missionary Union.
3. Presbyterian Board.
4. United Presbyterian Board.
5. Protestant Episcopal Church.
6. Evangelical Lutherans.
7. Bishop Taylor's Mission.

## BRITISH.

8. Church Missionary Society.
9. Universities' Mission.

10. London Missionary Society.
11. Wesleyan Methodist Society.
12. Baptist Missionary Society.
13. North African Mission.
14. Balolo Mission (Guinness).
15. Scotch Free Church.
16. Established Church of Scotland.
17. Mr. Arnot's Mission.

## CONTINENTAL.

18. French Evangelical Society.
19. German Missions.
20. Moravian Missions.

ON the opposite page will be found a statistical view of the missionary work in Japan for the past year, condensed from a table issued by Rev. H. Loomis, the agent of the American Bible Society in Japan. The statistics here given of the work of the American Board are, as stated in a note, approximate only. The year of our mission closes March 31, and the exact figures cannot be given at present. In the column of "Church Members," we have given only the communicants, deducting the children where they are included in Mr. Loomis's table. The progress indicated by this report, while not so great as that of the previous year, is yet remarkable. No one can examine this table without being impressed with the magnitude of the work accomplished in Japan and with the possibilities for the future.

CONNECTED with the School for Nurses, one of the departments of the Doshisha at Kyōto, Japan, under the care of Dr. J. C. Berry, there is a hospital which has now been in operation for three or four years, and is proving in many ways a valuable institution. It is pleasant to learn that already the hospital is entirely self-supporting. Though doing a charitable work, the fees have covered all the cost.

THE new cathedral of the Greek Church at Tōkyō, Japan, is spoken of as imposing in its proportions and overtopping everything in the city. It has just been completed, and is called by the people by the name of Nicolai, the bishop at the head of the Greek Church in the empire.

A CONCORDANCE of the New Testament in Japanese has been prepared and published by the Japanese themselves. This fact marks a new and interesting advance, illustrating the eagerness with which the Japanese are welcoming the Christian religion. In a brief letter from Osaka of March 5, Mr. Cary alludes to the organization of two new churches in the province of Ise, one of them with fifty members, at Tsu, the capital of the prefecture, the other, with forty-nine members, at Haze, a prominent village among the mountains. This province of Ise, it will be remembered, is the centre of Shintoism, the region described by Mr. Buckley in the last number of the *Missionary Herald*. On the first Sunday of March fifteen persons were received into one of the churches of Kyōto.

REV. DR. J. H. BALLAUGH, of the American Reformed (Dutch) Mission in Japan, in writing to *The Christian Intelligencer* concerning the death of Dr. Neesima, speaks in warmest terms of his character and work and says that his "special mission in the educational system of the American Board Mission was his acting the part of the keystone to the arch, one side of which was the body of foreign teachers, and the other that of native teachers and pupils. Both sides leaned upon him, and were saved from falling to the ground by the part he sustained to each. He was humble, sincere, faithful, and fully conversant with the views of each party; was admirably fitted for his important position."

AN English missionary in India, in speaking of the conversion of a young Brahman, says: "At his own earnest solicitation I consented to let him change his name. His reason was, 'My name is that of the idol in Tripurty, and that is a house of vice. I detest the name, and I wish to give all to Jesus, even my name.'"

## MISSIONARY WORK IN JAPAN FOR THE YEAR 1889.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES				Outstations,	Churches,	Baptized Adult Converts, 1889.	Total Adult Members.	Scholars in Boarding and Day Schools.	Native Ministers.	Unordained Preachers and Helpers.	Native contributions for all Purposes in Yen. 1 Yen = 76 cents (gold).
		Male.	Unmarried Women.	Total Including Wives.	Stations.								
Presbyterians, U. S. (North) . . .	1859	23	24	68	6								
Reformed Church in America . . .	1859	11	6	27	4								
Union Presb. Church of Scotland .	1874	3	1	6	1								
United Church of Christ in Japan . . . . .						94	68	1,348	8,954	85,000	39	47	18,071.04
Reformed Ch. in the United States .	1879	3	2	8	1								
Presbyterians, U. S. (South) . . .	1885	8	3	15	3								
Women's Union Missionary Society .	1871	•	5	5	1								
Cumberland Presbyterian Church .	1877	4	6	14	4								
American Prot. Episcopal Church .	1859	13	9	33	3	41		248	• • •	597	1	62	2,372.43
Church Missionary Society . . . .	1869	16	7	35	9	20		242	• • •	411	3	22	2,274.18
Nippon Sei Kokwai . . . . .							49	• • •	3,060	• • •	9	60	
Society for the Prop. of Gospel a .	1873	15	10	31	5	13		90	• • •	8400	5	15	800.00a
Wyckliffe Col. Mission (Canada) .	1888	2	•	3	1	•	•	•	•	•	•	1	4.02
American Baptist Miss. Union . . .	1860	14	13	39	7	39	11	163	953	676	4	28	819.23
English Baptist Church <sup>b</sup> . . . .	1879	1	•	2	1	19	2	40	200	67	1	4	153.53
Disciples of Christ . . . . .	1883	4	2	9	3	4	1	49	151	500	•	2	15.00
Christian Church of America . . . .	1887	2	•	4	1	3	3	35	93	135	•	6	78.80
Baptist Southern Convention . . . .	1889	2	•	4	1	•	•	•	•	•	•	•	
Am. Board of Com. for For. Miss. <sup>c</sup>	1869	26	31	82	10	160	52	1,617	9,315	7,000	30	66	16,999.00
Independent Native Churches . . . .			2	2	1	•	2	41	204	266	1	1	142.16
Berkeley Temple Mission, Boston .	1888	1	•	2	1	•	•	•	•	•	•	•	
American Methodist Episcopal Ch. <sup>d</sup> .	1873	19	23	60	9	36	53	590	3,821	4,113	26	40	6,372.45
Canada Methodist Church <sup>e</sup> . . . .	1873	8	9	24	4	6	18	309	1,254	1,001	7	24	4,100.00
Evang. Assoc. of North America .	1876	5	•	10	1	3	5	93	371	465	8	13	550.00
Methodist Protestant Church . . .	1880	5	4	14	2	1	2	29	192	280	•	3	188.60
Am. Meth. Epis. Church (South) .	1886	10	3	19	4	7	5	109	241	417	1	12	352.69
General Ev. Prot. (German Swiss) .	1885	2	•	3	1	1	2	•	•	135	54	•	200.00
Society of Friends, America . . . .	1885	2	1	5	1	1	1	4	33	100	•	3	10.00
Christian Alliance . . . . .		1	1	3	1	•	•	•	•	•	•	•	
Total, 1889 . . . . .		200	171	527	84	448	274	5,007	28,977	21,597	135	409	53,503.13
Total, 1888 . . . . .		177	124	443	72	324	249	6,959	23,544	16,634	142	257	64,454.70 <sup>b</sup>
Increase, 1889 . . . . .		23	47	84	12	124	25	•	5,433	4,963	•	152	•

NOTE.—It is impossible to get exact reports from all the churches up to December 31. It is probable that complete statistics would have increased the total membership about ten per cent.—H. L.

<sup>a</sup> Statistics to July 31, 1889.

<sup>b</sup> This mission makes up complete statistics to March 31. A part of those given above are approximate only.

<sup>c</sup> Statistics made up to April 1, 1889. <sup>d</sup> No report for 1889. The figures given are mostly the same as 1888.

<sup>e</sup> Approximate.

<sup>b</sup> In the report of contributions for 1888 was included a donation of 20,000 yen towards the Doshisha at Kyōto. The ordinary contributions of 1889 exceed those of the previous year to the amount of 9,048.43 yen.

## THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

BY WALTER J. CLARK, RECORDING SECRETARY OF THE ORGANIZATION.

THERE are signs of growing interest in Christ's world-wide work to cheer all faithful hearts whose constant prayer is, "Thy kingdom come." Not the least hopeful among these signs is the widespread enthusiasm of the young people of the church. In organized form it has spread with great rapidity, until the Young Men's Christian associations, the Young Women's Christian associations, and the Young People's societies of Christian Endeavor cease to be local, national, or even international, but are welcomed in every land. With a single aim, which does not encroach upon the work of her older sister societies, the Student Volunteer Movement for Foreign Missions, not yet four years old, has come to aid them in the Master's work. Originating in the Northfield Conference of 1886, presented during the following winter in 167 institutions in the United States and Canada by Messrs. Forman and Wilder, before a year had passed, 2,200 young people had signified their intention to seek the foreign field, by signing the volunteer pledge: "We are willing and desirous, God permitting, to be foreign missionaries." Though allowed to drift without special oversight through the following year, the movement, by its own momentum, gained 600 members. In the Northfield Conference of 1888 it was decided to organize, conserve, and extend the movement. As the students of the country are for the most part connected with three existing organizations, the Young Men's Christian Association, the Young Women's Christian Association, and the Inter-Seminary Missionary Alliance, the movement was organized with special relation to these bodies, its executive committee being composed of one member from each of them. In its organized form the movement is only fifteen months old, yet besides the central department connected with the work of the executive committee, the movement has been organized in ten States under corresponding members, having state supervision. The movement is extended largely through the work of the traveling secretary, Mr. Robert E. Speer, who is now making a tour among the colleges and seminaries of nearly all the States east of the Rocky Mountains and through Canada. The correspondence, recording, and editorial departments are in the hands of other secretaries.

*Five thousand persons* have signed the volunteer pledge. It is estimated that 1,750 of these are at present college students, 450 theological students, and 125 medical. About 650 are in academies and 200 in grammar schools, while 500 are not now in the schools by reason of the failure of health or lack of means, and 500 are not students. Of those who have completed their course of study, 275 are still in this country, 125 of whom are not likely to reach the foreign field, while nearly 250 have gone to their work in the foreign field. About 250 have renounced their decision, and 50 have been rejected on account of ill-health or for other reasons. Considered with reference to the time required to complete proposed courses of study, the 5,000 volunteers are in the following stages of readiness: study completed and gone abroad, about 250; study com-

pleted and still in this country, 150 ; to be completed in 1890, 400. In each of the four years following, about 550 will complete their courses of study, while 1,200 have more than a four years' course before them. About 500 are uncertain as to the length of time required. To complete the 5,000, the 250 who have renounced and the 50 who have been rejected must be added.

From these estimates various deductions can be drawn. It is evident that an immediate and overwhelming emigration of missionaries from the volunteer ranks is not to be expected ; nor is it just to measure the success of the movement by contrasting the 250 who have already entered upon service in foreign lands with the 5,000 volunteers. Rather should the number who have completed their studies be taken as the basis of comparison. Though many of the volunteers who have sailed had been looking to the foreign work before they signed the pledge, an increasing proportion of those who apply hereafter will be those who have been influenced in their decision by the movement. The main object of the movement is to lead young men and women to respond to the needs of the foreign field, to encourage them in making thorough preparation, and in using every proper effort to reach the field, as well as to urge them to enlist others in the same work. It does not establish or encourage any independent agency, but works in entire harmony with the church boards. It seeks to be the medium of communication between students and these boards. Those who have decided to be foreign missionaries are not besought to join the volunteer ranks, but students are influenced to make the decision of their lifework in view of the needs of a thousand millions of perishing souls.

Volunteers are encouraged to improve the time before they sail in active work, and nearly a hundred volunteer bands for study and work exist in the three hundred institutions containing volunteers. About fifty of these institutions contribute each from \$300 to \$1,200 annually towards the support of a missionary, while many volunteers spend much of their time among the churches, securing increased contributions to the boards. They have thus secured in the two years, 1888 and 1889, an increase of at least \$75,000 for the work abroad. While no less than forty denominations are represented among the volunteers, and twenty-five organizations have aided in sending them out, many individual church boards have witnessed an increase of applicants as the result of the movement. The American Board sent out last year the largest number (52) for any year in over half a century. It has already sent out over thirty volunteers, and several more are under appointment or will apply soon. We trust the Church will fully appreciate the self-denying efforts of these thousands of its best young people, and quickly remove the greatest obstacle to their entering upon their chosen work by liberal offerings to the Lord through the church boards.

#### AN "AMERICAN BOARD" IN THE ORIENT.

BY REV. JAMES L. BARTON, HARPOOT, TURKEY.

EVEN at the present little is known of the early history of the Koords. It is thought that they are the descendants of the Carduchi of Xenophon. They are certainly warlike enough to be, and they occupy the ancestral hills of their

forefathers, through which Xenophon and his Ten Thousand fought their way. The famous Saladin, who met the Crusaders, was said to be a Koordish chief. This people first came under Ottoman rule in A.D. 1514, when Sultan Selim made a successful campaign against Ismail I of Persia. He subdued the country in passing through it and put the government into the hands of one of their own powerful leaders. This subjugation was not permanent. Little is known of their history from that time to comparatively modern days.

In 1834 the country from Angora to Persia and from Bagdad to the Black Sea was, for a great part, in the hands of the Koords. In many places they had burned and plundered vast tracts of country and had made themselves masters of the land. In that year the Porte sent out an expedition to subdue the country. This army proceeded from Sivas to Harpoot, and thence to Diarbekir, conquering and receiving the homage of local beys. Many of these were left in possession of their authority, but as subject to the Sultan, to whom they were to pay tribute. Although at that time, as a whole, the country was subdued, yet even to the present day there are large tracts of territory into which an official of the Sultan would not be willing to go alone, except in disguise, and where the tax-collector is seldom found — alive. In some of these regions the ruling beys pay an annual tribute to the Porte; others are employed by the government and draw a salary which might be regarded a bribe to keep the peace.

The Koordish-speaking people are widely scattered through Armenia and down into northern Mesopotamia and eastward. By language they may be divided into two classes, the Koormanji and the Zaza. Both of these languages have a strong affinity to Persian but are quite distinct in themselves. Those speaking Koormanji are estimated at about 800,000, five times the number of the others. By religion they may be classified as Mohammedans and Christians. These differ much among themselves: some have only a form of Mohammedanism mixed with paganism and a sprinkling of Christian rites, others are distinctly Moslem, while still others are called wholly Christian. The origin of Christianity among this people is shrouded in mystery. Probably it came about by the immigration of Armenians, Nestorians, and Syrians, who ultimately lost their language but retained many of their forms of worship, or by the excursions into Christian territory of Koordish bands. This Christianity consists only of the baldest forms, and in some places even these are nearly forgotten.

There is a section of country bounded, roughly speaking, by lines drawn through Harpoot, Diarbekir, Bitlis, Erzroom, Arabkir, and back to Harpoot, in which dwell large numbers of Koords. In fact, a large part of this section is occupied exclusively by them. They are a source of much annoyance to the government, as they are the robbers and marauders of this interior country. The grossest ignorance prevails among them. Brute force rules.

Some twenty years ago, at a meeting of the Harpoot Evangelical Union, which that year met at Diarbekir, the question of making some attempt for the evangelization of these people was raised. As if by a special providence, at the time of the meeting a young man from the Koordish country, upon foot and with no money, had found his way to Diarbekir. In some way he had heard of

the gospel of Christ and had set out from the wilds of his mountains to try to learn more of its truth, with the idea of returning to teach his people the way of life. He had heard that there were Christians at Diarbekir, and so applied there as the nearest point. Before the meeting of the Union closed, this young man was discovered and money was secured to send him to Harpoot to study. Through the information which he gave, others were brought to study with him. These were compelled to learn the Armenian language at the very outset, as there were no books or teachers for the Koordish. The eyes of the Protestants of the Harpoot field, and, through them, the attention of the Protestants of Turkey, were turned upon this strange country. Tours of investigation were made. Centres of operation were selected. The young men who were studying spent long vacations in preaching the simple gospel to their people. They found much to encourage. Congregations were formed. Schools were opened in which the Armenian language was taught, as the Koordish language has no literature, not even an alphabet. Later a church was formed in one of the important centres, which soon paid the entire salary of its pastor.

It is not my purpose to go into the details of this work. There are now church members in five centres outside of the home church. Another church will probably soon be organized. At present eight men are devoting themselves entirely to evangelization and education. Two other young men, who will go back to their people, are about completing their course of study at Harpoot. Last summer a chapel, preacher's house, and schoolhouse were built in a place in which the work was recently opened. Land was purchased this fall at the growing commercial and political centre of this whole country, upon which a new chapel and a building for a high and training school will be erected as soon as possible. The people of these places pay a good proportion of the cost of these buildings. Many other places have called, and are calling, for preachers, but there are now none to send them. It takes time and money to make a minister from these mountain boys.

But what has all this cost the American Board? The answer is: "This is not the work of the American Board at all." The expenses of this work do not enter into the mission estimates. It is the work of the evangelical churches in Asiatic Turkey and Constantinople.

It is true that occasionally American friends have contributed for the support of students in the schools here, and in one memorable instance, when the society was in debt, a kind-hearted, philanthropic Boston gentleman came to its timely relief. The work, nevertheless, is independent of the aid given by the Board. A committee appointed by the Harpoot Evangelical Union takes charge of raising funds, cares for the field, selects and appoints the helpers, fixes salaries, and looks after the interests of the work. Contributions come in from all over Asiatic Turkey. These represent the copper mite of the widow, the silver of the middle class, and the gold of the more well-to-do. The same means that the American Board uses to awaken an interest in its work and call out contributions are employed here. Information in regard to the field, the people, the work, is sent in circular letters and printed in the church paper at Constantinople. The contributions received are not insignificant. In 1889 they amounted

to nearly thirty-five per cent. of the sum from the Board used in the entire Harpoot field for the same purpose.

I want the American churches to know that when they give their money to establish churches and schools in foreign lands the good does not stop with that work accomplished ; but those churches become mission churches, and those schools prepare missionaries, whom the native churches send out into a more advanced frontier. You are sowing seed whose fruit produces seed for yet another and another harvest.

This American Board in Turkey sends greeting to its parent Board in America, and so to all who love this great and common work.

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#### AN "EXTRA-CENT-A-DAY BAND."

[We are glad to give below a letter from a gentleman well known as a cashier of a prominent Boston bank, explanatory of a scheme adopted in the church with which he is connected for securing *special* aid for missionary objects at home and abroad. The band here described will, during the present year and with little effort, secure nearly \$400 over and above the usual donations of the church for missionary purposes. The scheme is worthy of trial elsewhere. Think of the millions of dollars it would add to the benevolent contributions of our land if the plan here presented could be generally carried out. — Ev.]

TO THE EDITOR OF THE MISSIONARY HERALD,— I hand you herewith a check for twenty-five dollars, to be used, if you approve, in the work of the Board in Austria, conducted by Rev. A. W. Clark. This amount, as well as the twenty-five dollars which I had the pleasure of sending you a few weeks ago for Rev. Charles Harding's work in India, is from the "Extra-Cent-a-Day Band" of the Congregational Church of Newton Centre.

Our band, in which I am sure you will be interested, grew out of the thought that a large number of people, each giving an extremely small sum, would together give a large amount, and easily. At our missionary concert in November last, it was proposed that all who were willing should agree to give one cent a day for missionary work, and some very simple ways were suggested by which the few cents a week required could be easily saved ; for it was not intended that this plan should draw from any other ways of giving. It was hoped that we might have ultimately as many as fifty who would adopt the proposition. The immediate response was very gratifying. About forty gave in their names, faster, indeed, than they could be recorded. Since that time, without any urging, the band has grown to 107 members. With us it is very popular, many having joined from time to time as soon as they have heard of it, not waiting even to be invited. And when the members pay, once a week, or once a month, or at irregular times, their seven or thirty cents or other sums, they do it with real pleasure.

Our band will produce in a year, even if it does not grow any more, \$390.55, and this amount will practically all be *extra*. We divide our funds equally between home and foreign work, and we shall hope to provide for considerable work that would not be done without extra donations — such work as, through your suggestion, we have undertaken in the Sholapur district of India.

There must be many who do not realize how much additional money could be raised by extra gifts of a cent a day. If a general movement on this line could only be started, it seems to me that it would sweep through all our churches and

take in perhaps half, possibly three quarters, of our entire membership. If three hundred thousand of our five hundred thousand Congregational church members should each give an extra cent a day, their combined gifts would add to the missionary treasuries the magnificent sum of \$1,095,000 per year. And most of them could do this so easily! One of our members, a young business man, told me that he saved his cent a day by omitting from his luncheon once a week a piece of pie, the cost of which was ten cents. In how many ways, just as simple as this, could cents be saved, if saving were necessary.

There are in our country to-day probably fifteen million Protestant evangelical church members. Suppose only one in five should give one cent a day beyond his present giving. That would mean almost eleven million dollars a year—enough to more than double our entire present missionary work. With 1891 begin the last ten years of the nineteenth century. Oh, that this present year of our Lord might be a year of systematic preparation for making the closing decade the grandest epoch of this world's history since the Christian Era! Shall we obey Christ's great command to preach the gospel to every creature? or shall we keep our money? For is it not now largely a question of money how soon the "old, old story" shall be told throughout the world? Almost nineteen hundred years have gone since the great commission fell from the Master's lips, and yet even now vast realms are still the homes of benighted nations.

To carry the good tidings to the whole creation — that is the great and proper enterprise of the Church of Christ. If we will, we can do it in our day, before the close of this century. We can help on the work by Extra-Cent-a-Day Bands. Almost unnoticed, minutest particles of moisture rise from the oceans, to descend again on the needy earth in copious and refreshing rains. If many bands should draw together the extra cent a day of many givers, then over the home land and beyond the seas the myriads of little gifts transmuted would fall continually in gracious showers of gospel truth.

I would be very glad to correspond with any who wish to form bands, and state our very simple methods.

Sincerely yours,

NEWTON CENTRE, Mass.

S. F. WILKINS.

#### A GROSS BREACH OF MISSIONARY COMITY.

IT is with unfeigned regret that we feel called upon to publish the following letter, since it reflects seriously upon a body of Christians in this country who cannot, we are persuaded, be fully aware of the evil which their agents are doing. For some years the native agents in Turkey of the "Church of the Disciples" of America have totally disregarded all principles of missionary comity, entering upon work in immediate proximity to churches established by the American Board, and in most cases their only efforts seem to have been to bring into their fold those who have already embraced the Protestant faith. Turning from those regions and communities where no evangelical work has been begun, they have appealed to those who for some reason were disaffected with the methods employed by our missionaries, and they have welcomed persons who were under discipline, if not actually excommunicated. The confusions and divisions which

have been caused by this procedure have been distressing to all right-minded people. They have tended only to bring the Christian name into disrepute. This recent instance of interference is so gross, and likely to produce so much evil, that we do not hesitate to print the account of it in full, in the hope that Christian sentiment in this country may be brought to bear upon those who are offending against Christ in this matter. The letter is written by Rev. Henry Marden, for more than twenty years a missionary in Turkey, and who writes in the midst of an interesting revival in the city of Hadjin. The letter is dated December 23, 1889:—

" You are aware that the 'Disciples' have a missionary in Marash in the person of a man who was dropped from our employ a few years ago but was taken up and educated by them in America. He considers that the Protestant church members have repentance and faith, and that his mission is to baptize them that they may be saved. In the course of three or four years in Marash he has persuaded some fifty persons to be baptized by him, nearly all of whom were Protestants. Many of them, however, have returned, one by one, to the old fold. The past summer, in very peculiar circumstances, he induced one of the assistant teachers in the Girls' College, Marash, to be baptized, and then ordained him and put him in charge of his handful of adherents, with a salary nearly twice the amount he was receiving in the college.

" In the absence of the pastor at Albustan, eighty miles north of Marash, in the Taurus, this missionary visited the place, and finding two parties in the community, he induced one party, to the number of thirty men and women, to accept his doctrines, took them to the river and 'washed away their sins.' Some of them were church members, some had been expelled from the church, and others were merely members of the Protestant community. He then ordained the leader of the party, who was an expelled church member, and placed him in charge of his 'converts.' He achieved this remarkable success in a single week and then returned to Marash.

" During the past four weeks an interesting revival has been in progress in the church in Hadjin; more than one hundred men and women profess to have entered upon the new life. A few days ago this missionary came here, where he has no following whatever, rented a room near the church door, and devotes himself to the dissemination of his peculiar views among the young Christians. He first assures them that he agrees with the church in all essential doctrines and wishes to work in the fold with them. He attends the revival meetings, hears their confessions of sin and prayers for pardon, then privately calls them to him and tells them their repentance and submission to Christ will never save them. They must go down to the river and be baptized, or their sins can never be forgiven. No one has yet consented to his baptism, but the controversies over this new doctrine are diverting attention from Christian work, and here and there some weak brother's faith is already being confused.

" The question is often asked whether such interference with the evangelical work in different parts of our field cannot be prevented. Would that the Christians at home who support this missionary could be made to understand that he does no work among the thousands of unevangelized on every side of

us, but he seeks out the weak and restless brethren in the Protestant churches, confuses their simple faith in Christ, and brings division and discord everywhere. Can anybody be so deluded as to suppose that the Lord's work is promoted by this sort of missionary effort?

"We have often wished that the Disciples in America, if they cannot accept the testimony of missionaries and native preachers, would send out a special man to investigate the character of the work done by their native missionary."

At the great Missionary Conference at London, at which nearly one hundred and fifty missionary societies, from all sections of Christendom, were represented, the subject of missionary comity was fully and ably discussed. With absolute unanimity principles were stated and approved which utterly forbid such interference as is described above. Is it too much to expect that those who have offended in this matter will give heed to the judgments of Christians of every name in reference to the obligations they are under to Christ and his people?

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### *Letters from the Missions.*

#### *European Turkey Mission.*

THE COLLEGIATE AND THEOLOGICAL  
INSTITUTE.

DR. HOUSE reports that the new law for military service, passed by the Bulgarian National Assembly, will greatly affect the Institute at Samokov. This law ordains that no one can enter the service of the church, that is, become priest or pastor, before he has served in the army. This, of course, bears upon the national church as well as upon mission churches, but it may prevent some in our mission who are ready for service as preachers from entering upon work for some years to come. Of the Institute, Dr. House says: —

"We cannot report quite as large a number of students this year as last. The whole number enrolled is sixty-six. At the present date only about fifty-seven are in actual attendance. Several were drafted into the army. Some have left from sickness, and two or three for other reasons. The spirit of the students this year seems, on the whole, to be much better than last year. We have had no trouble, some cases of discipline, and the religious spirit has been more predominant; and while we are longing for the more manifest presence of the Holy Spirit among us, we feel hope-

ful with reference to the future of the school."

#### OUT-STATIONS OF PHILIPPOPOLIS. — THE GOSPEL IN THE NATIONAL CHURCH.

Mr. Marsh reports that in a recent visit at Haskeuy and Merichleri he saw evident tokens of prosperity. Of other places, he writes: —

"In Eski Zaghra, the little chapel is a very substantial and neat building. The earthen floor and the lot, still without a fence, indicate the financial weakness out of which this house of prayer has arisen. One thing at a time has been the rule. The friends hope to lay a plank floor soon, and to complete all — sometime. It is now more than a year since they began holding their services in this unfinished building.

"In Yamboul I found the new school-house which our friends have built this season almost finished. It will be a great help and encouragement to them in their work there. Their town is one of the most thriving in South Bulgaria. It has been for some years the terminus of a branch line of railroad. Now the line will soon be completed to Bourgas, which is to be the seaport of South Bulgaria. This evangelical church realizes, in some measure, that God's message to them is to shine.

"I may properly refer to a subject which,

while it is not strictly a part of our work, is yet a direct result of our evangelistic efforts in Bulgaria. The preaching of the gospel in the national churches in the past has been comparatively unknown. It was not the custom; it was not demanded; and few of the clergy were qualified to preach. To-day there is a demand for it by many who wish to cling to their national church. Few of the clergy are, as yet, prepared to perform this service. Our Protestant preachers supply to all the nation telling proofs of the need and the benefit of a preaching and teaching pulpit. The demand for food instead of forms is increasing. The demand will gradually be supplied.

"The highest ecclesiastic in Eski Zaghra has been preaching constantly the last two or three years, in that town and neighboring places. He was in Yamboul during my visit there. He had preached two Sabbaths and his sermons were cordially approved as gospel preaching by some of our Protestant brethren who heard him. As long as he preaches the gospel, he will find good audiences there; if he turns to preaching rites and ceremonies as fundamental and as the way of salvation, he will lose his audience. I will venture to affirm that any clergyman in the National Church who wishes to preach the gospel to his people will find the communities where a Protestant pastor has ministered—it may be to only a handful of hearers—the most ready, ripe, and hungry for his ministrations and efforts. And further, whenever the day comes—God grant that it may come, and may He hasten it in his time—that this Bulgarian National Church gets ready to go to work to strengthen faith and morals, to save the people, she will find herself adopting the same means and measures that we are using."

"In Sileen I met a young clergyman who had recently finished his theological studies in Russia. He is the instructor in biblical studies in the gymnasium, the national High School for young men in Sileen. I was told that he also preaches in the church there, and that his sermons are thoroughly evangelical. I greatly rejoice in every such instance. These men

shall have our sympathy and prayers. A chief duty before us in Bulgaria to-day is to use all means to create and cultivate a public sentiment in favor of God—his self, his Word, his law, his day."

#### CHANGES IN SOFIA.

Mr. Locke, in reporting a sudden call to preach at Sofia, says he was able to reach the capital from Philippopolis in about six hours, which he contrasts with the three days and two nights they were compelled to spend upon the journey only two years ago. Of the great changes made in the new capital of Bulgaria by the opening of streets and the destruction of a large number of buildings, Mr. Locke says:—

"One street, 195 feet wide, has been cut right through the heart of the city. It is to have two sidewalks and two rows of trees on each side of the roadway. The plain around the city is one that can be built on advantageously, and so there may be a great city here some day."

"I looked in upon the National Assembly, where one can see in native costume the villager and the dweller in the city sitting side by side. He will see also Turks dressed as of yore, all apparently interested in the work of making laws for their native land. All the work seemed to be arranged and attended to in as orderly a way as in the home land."

"New buildings, huge warehouses, and lofty-storied shops are the order of the day. An English company is arranging to light the city by electricity. An abundance of soft water has been brought from Mt. Vitosha, some six to eight miles distant, so that every citizen can have in his own yard, if he will, water in abundance at a low cost. It is plain to see that some one has planned far ahead for the future growth of this city. So great is the change as to make it seem like some other city than the Sofia I saw in the fall of 1868."

was capsized, and he was for half an hour in the water, but was rescued, no serious results following. He spent nearly two weeks, preaching every day, with good results. In writing from Smyrna of this visit, Dr. Constantine says:—

"The people were awakened and the place of worship became very full. Some were converted and others brought under conviction. After leaving, the pastor carried on the work, and now I hear that several young people have been converted and some entire families. Fifteen persons have united with the church, and many are waiting for the next communion; back-sliders have been reclaimed, and the indifferent awakened. 'We look forward for great things,' writes the pastor. There are some cases of deep interest. A married son became interested, but his parents felt bound to take him away. But when he went back to his old habits, then the mother came and begged that the brethren should save her son, and the Lord was pleased to accept him. A woman who was watched by her husband lest she should go to church was found climbing the wall that she might jump out by the roof of the house. A woman became almost out of her mind in her attempts to stop her husband, but she failed. The dear brethren meet in a structure that was used for cattle, and the smell is terrible, and yet three hundred or more crowd in and around to hear the gospel. Although the brethren have promised 90 liras, besides other expenses they have for the work, they yet are willing to pay 120 more, provided we help them to a decent structure. We plan to build a place where we could have the services, also the Boys' and the Girls' School and a home for the pastor. It may cost 600 liras."

#### LATER FROM ORDOO.

Since the foregoing letter was prepared for the press, communications have been received from Mr. Tracy, of Marsovan, and from Dr. Parmelee, of Trebizonde, giving further reports of the good work at Ordo. Dr. Parmelee speaks also of an

encouraging visit at Kerasoon, where he found the young theological student, sent there for service, living in a house one room of which was large enough to accommodate from twenty-five to thirty people. There are some constant attendants and a few have taken an open stand as evangelical Christians. Of Ordo, Dr. Parmelee writes:—

"I found everything moving on with a full, strong tide, to which Mr. Tracy's late visit had given an additional impulse. Both Greek and Armenian congregations were burning with zeal in the good cause. Their respective meeting-places were full or thronged, not only on the Sabbath, but almost equally evenings, when neither darkness nor slippery walks nor storm could keep them away from the place they love so well. Their prayers were most earnest, their knowledge of Scripture and interest in it most striking. So many questions are raised in the prayer-meetings on Scripture points that the meetings 'run themselves,' and there is a constant expectancy as to what point will be raised next and from what quarter. The schools are full of gospel influence, and the boys are beginning to raise their voices in prayer. To me it was very interesting to see whole families coming to the chapel, where a year ago a part went one way and a part the other."

"One father whose children were already following in the gospel path was brought in in a singular way. One night he had a Turkish (Mohammedan) guest. While in conversation with him the Turk said: 'I see all your children go to the Protestant chapel; where do you go?' 'Well,' he said in reply, 'I sometimes go one way and sometimes the other.' 'Oh,' said the Turk, 'that never will do. You should stick to one church or the other with all your heart.' This advice, the same he had often received before, struck him with new force coming from one standing entirely outside. He resolved to join his children, whatever obloquy it might call down on his head. He is now fully at ease, enjoying the light of the gospel which beams on his unbroken family."

"Another case interested me greatly. A member of the old church sent his son to Marsovan to school. As he saw how the young man was developing spiritually as well as mentally under the influence of the college, he began to think more and more favorably of gospel doctrine. Little by little he came to be a regular attendant at the chapel, and while Mr. Tracy was there he rose to offer himself wholly to the Lord. In this step he stands alone in his family, his wife being violently opposed. But by God's grace the whole family will, not long hence, be won over to Christ."

"The work among the Armenian women has made rapid strides. Pampish Kohar now has twenty-three women and large girls learning to read, several of whom are already grandmothers. Such full women's meetings, such interest, such a crowd on the women's side at the Sunday service, I never saw before. In the houses too, where formerly the women shrank off into remote corners out of which it was difficult to drag them, I found them giving me a warm welcome and gathering near to hear what word of help and exhortation I had for them. It was cheering indeed to work in such a place."

"At the Greek services it moved me to tears to see how utterly unfit was the place in which they are obliged to worship. An old house with some partitions knocked out, the ceiling low, imperfectly lighted, insufficient space, and in danger of tumbling down around the throngs that push their way in,—this is the place where the Greeks are compelled to meet. Every inch of space is utilized, and one cannot move without jostling or treading on some one else, even after a lot of the children have overflowed into a dark passage back of the pulpit. The question is, How long must this state of things continue?"

#### OUT-STATIONS OF SIVAS.

Mr. English wrote from Sivas, February 7:—

"Reports from Gurun and Ashodi are very encouraging. Their Week of Prayer services were largely attended. In Gurun

the attendance on the regular prayer-meetings is steadily increasing. Many new faces are seen at the preaching services, there is a growing and significant demand for religious books, and there have been additions to the church at each recent communion season. Indeed, there is every indication of encouraging progress where one year ago the integrity of the church itself was threatened by dissension among its members.

"At Ashodi, too, the interest noted in a recent visit is deepening and extending under the ministrations of our traveling preacher, who is, with our advice, taking advantage of this favorable opportunity to prosecute his work there. The three Protestant houses have already become ten, while a large number of those who are not ready to take upon themselves the Protestant name are constant and thoughtful attendants upon the preaching of the Word. There was recently an attempt at persecution on the part of those opposed to this movement, but it failed and the present outlook is very hopeful for that pleasant village."

#### OUT-STATIONS OF CESAREA.

Mr. Fowle reports a tour made among some of the out-stations of Cesarea, in which, notwithstanding deep snow and the cold weather and the prevailing influenza, which interrupted some of the meetings, he found much to encourage. At Yozgat he found the pastor doing most excellent work and winning the hearts of the people. A special sign of hope is in connection with the societies of Christian Endeavor, which are doing the same work as in America in the training of the young men and the boys. At Ingirli two persons were received at the last communion. The young men of the place are showing much earnestness in Christian work. Mr. Fowle speaks of traveling on a certain Monday morning fifteen miles to Kedilir, and despite the cold and snow felt amply repaid by the joy manifested throughout the whole village at seeing him. Of this place he says:—

"For months the people have been

begging for a teacher, yet all in vain. In the whole village of two hundred souls there was neither priest nor teacher, and only one or two that could read. While I was in Yozgat the principal man of the village, a good Protestant brother, began to upbraid me for our indifference in regard to their souls. In vain I told him of the shortness of funds and the great amount of work to be done. He would not be silenced. To make the matter of replying to him still harder, one of Pastor Krikorian's most earnest and devoted young men was eager to go and work for them. It needed but \$11 to send him there for three months. I could not send the brother away with a stone, and so I promised to furnish the \$11 from my own pocket, or from personal friends. The teacher had arrived and begun his labors before I reached there, and there is every prospect that this three months will be fruitful of great good. But if it is, then the help must be continued. Where shall we find help for them?"

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### Eastern Turkey Mission.

#### THE RELIGIOUS INTEREST.

MR. RICHARDSON, writing from Erzroom, February 10, reports that he returned from Erzingan early in the month, and that the religious interest, the beginning of which was reported in the last *Missionary Herald*, is still progressing. The meetings at Erzroom were much interrupted by the prevailing influenza, which had attacked the missionaries and native helpers and many of the congregation. But Mr. Richardson says:—

"The revival spirit, however, still continues, and is especially strong at present among the women. There are two weekly prayer-meetings, one for the older women, and one for the younger ones, which seem to be centres of interest. The attendance is large, and many are hopefully converted."

"The news from Russia is also very encouraging. Two men have just come to us from the Kars district and report great activity among the Protestants. One

of the graduates of the Girls' School went over there, and her singing so won the people that she was invited to the houses of the Molokans, who have held entirely aloof heretofore, and many of them now attend the services. One of their leading men took part in a prayer-meeting in Karakalla lately, a thing without precedent. One man, not a Protestant, came thirteen hours (about forty miles) in a blizzard to attend a school exhibition in Karakalla, and made a donation of money to the school, saying he hoped they could have a school like that in his village. One subject of prayer among our churches at home might well be that the Russian government be led to grant more religious liberty in the Trans-Caucasus."

#### FROM MOSUL.

Mr. Ainslie, under date of January 20, speaks of the good spirit shown by the church and congregation at Mosul:—

"The old divisions and jealousies among them have almost entirely disappeared, and I find this year a delightful spirit of unity and love. They are eager listeners and learners at the preaching services and at the Sabbath-school. I have been preaching this winter a series of sermons on the Ten Commandments, and have been especially cheered by the close attention they have all given to these discourses. Especially has my attention been drawn to the young men of the congregation, surrounded as they are by all the temptations of this wicked city. Immediately following the Week of Prayer I asked the young men to meet me four evenings every week for the study of the First Epistle of John. They assented with joy, and we have already spent some delightful hours in this study. If we can get a firm hold of the young men we may expect a steady growth in the congregation."

"I am much troubled lately on seeing the great spiritual needs of the women of the congregation. In this country it is impossible for me to visit and talk with them. And when they come to church they pay very little attention to the sermon. The only possible way in which they can be reached is by the coming of

an American lady who shall devote her time to personal efforts with those of her own sex."

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### *Marathi Mission.*

#### NATIVE PREACHERS.—A JOYFUL RECEPTION.

DR. FAIRBANK, of Ahmednagar, sends an account of missionary work which he has been doing in the Sholapur district, accompanied part of the time by Mr. and Mrs. Harding, and by native pastors and a theological student. The general method has been to preach in the villages during the morning, wherever people could be found at leisure, and during the rest of the day to converse with those who were continually coming to the camping-place. Interesting incidents occurred, and many seemed much affected by the truth presented. Dr. Fairbank speaks with special gratification of the character and ability of the native preachers. One of them, he says, "is naturally gifted for a speaker; is full of matter and very earnest. He abounds in illustrations, and does not repeat them from day to day. Some were so good that I thought I should hear them frequently in different villages. Instead of that, he was ever giving new ones." Of another pastor Dr. Fairbank says: "I was greatly pleased with his eloquence, for it was eloquence. He has unusual magnetic power." Of another he says: "He is an instructive preacher, not so full as A—nor magnetic as B—, but earnest and impressive. He is a hard student and improves year by year."

Dr. Fairbank also sends an account of a visit paid to Wadale, which place he had not visited since his return from America a year ago. The demonstrations of joy at the reception of their old missionary are indicative not only of the personal hold which he has upon the people, but of the influence the gospel has gained in the community. Of this reception Dr. Fairbank says:—

"All the people of the village joined in giving me the warm welcome. The headmen of the village, belonging to the cul-

tivator caste, and the women were especially demonstrative. They had borrowed three American flags from Ahmednagar. One of these was raised above the gate by which we would come from the village into the yard of the mission house. The other two were tied to bamboo poles and carried before the crowd. They were tied upside down, but so pleased them just as well and pleased me much more than if they had been tied with the stars toward these skies, for this is the other side of the world. They had also secured a native band, and the most active of the young men had practised a gymnastic dance till they could shake the chain rattles which they carried and jump up and in and out, and turn and change places, and go through all the evolutions in perfect time and symmetry.

"The crowd met me on the high road with acclamation. One who had long been very friendly fell on my neck and embraced me. We progressed toward our new schoolhouse very slowly, for after moving on a little, we must stop while the band played its bagpipe-like music, and the young men threaded the mazes of their dance. Entering the schoolhouse they must have an address. Then betel-leaves with their accompaniments were distributed. And then the procession went to and through the village. At each door there was a bevy of women and children who welcomed me by their gestures and their voices. Going on from the village to the mission house, we passed under the flowery flag, spread wide by an opportune wind, and found the ground west of the house covered with carpets and the coarse shawls which the people wear, and with a small table and chair, set to show the newly arrived that another address was expected. The whole was shaded, as it was then late in the afternoon, by the margosa-trees which I had planted and cared for in previous years, and which now helped the crowd to welcome me. They had the desired address, and the band played, and the dancers jumped and whirled, and shook their rattles till they were tired, and the light of

day faded. Then the villagers reluctantly dispersed.

"The next day deputations came from other villages. It was Sunday, and at both services the part of the audience-room reserved for the women was crammed, as well as that part occupied by the men. A deputation of women came from a neighboring village. It was headed by a master spirit, who said that she used always to oppose when my wife came to their village to tell them of the gospel. Now she had learned better, and she hoped that I would stop and give them a talk when passing by their village, instead of going by without calling, as I had been in the habit of doing. For they would gather to hear me although all the men were off at work in their fields."

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#### *Madura Mission.*

##### EXACTING LABORS.

MR. JOHN S. CHANDLER, aside from the care of his own station at Periakulam, has the supervision of both Palani and Battalagundu, the absence of other missionaries making it necessary that these stations should be put in his charge. Writing February 2, he says:—

"The work in the hill country could be pushed with gratifying results if I could be relieved, but instead of that, here I am with Palani added to Periakulam and Battalagundu. This takes me fifty-nine miles around the mountain range of the Pulneys, and fifty-nine miles to the southwest, without going up the Travancore Mountains. I rush from one station to another, meet the agents in a most hurried manner and drive business to the best of my ability, and then rush home to gather up accounts and prepare for mission examinations, meetings, lessons, etc. Three churches are considering the subject of having pastors, and if I could be in the three places at once, everything could be promptly arranged; but two of them are fifty-one miles apart.

"The distances themselves could be passed over, but the whole territory contains considerable work for one man. I

have to oversee the work of 123 agents, 12 churches, 1,052 communicants, 1,549 pupils in the schools, and a Christian community of 4,292. All this has its compensation in being brought into contact with much interesting work. But there are burdens which seem unnecessary, and those are the financial ones. Every station is ready to overrun its appropriations almost at every point. By the aid of friends at home a missionary can tide over the needs of one station, but what can he do with three?"

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#### *Foochow Mission.*

##### SHAO-WU.

MR. WALKER gives some further account of the secret society mentioned in Dr. Whitney's letter in the last *Missionary Herald*. This society is said to be strong in numbers, but composed of an undesirable class of people, whose object is to break down official rule and to burn and plunder the towns. The country is somewhat alarmed at the rumors which are prevailing, but one good result has been that our mission at Shao-wu has been able to obtain, at a low price, some land which was much desired as a place for a hospital and dispensary, the property being unsalable to other persons because of their fears of riot. Mr. Walker writes:—

"In the last nineteen weeks I have spent just three Sabbaths at home, and there are more than three places untouched in this time, where I would gladly have gone, had strength and other duties permitted. In all my roughing it I have kept quite well till just the last trip out. The break of Chinese New Year's comes just right for lying by for a week or so. But how different this state of things from that which prevailed ten years ago, when there was not one place in all the scores of villages around us where our coming would have been anything more than an amusement to a gaping crowd! A year ago the church membership in this field was 83, and it now is 99. During the year there have been 22 additions, four deaths, and two names stricken from the rolls.

This is a net gain of about 20 per cent. These numbers do not include seven names on the roll at an abandoned out-station 70 miles south of here, of whom very little is known. I hope we may some of us visit that place this coming spring."

Dr. Woodhull, of Foochow, writes of a recent visit to the country out-stations, of which she says:—

"I became greatly interested in our native Christians who are working in these country places. I shall know so much better how to pray for them now, and I have thought of some ways in which I can help and encourage some of those we have met. Mrs. Baldwin's careful inspection of the schools is taking effect. I was much pleased with our three Ponassang girls who are teaching. They seemed much in earnest and are doing good work among the children. A little stimulation, encouragement, and guidance for these native workers is more precious than gold.

"Pastor Ting's beautiful family is like an oasis in the desert. Mrs. Ting was very joyful over a case of conversion that has occurred recently. A little boy about six or seven years old, the son of a woman who had known about the doctrine for twenty years but had never embraced it, was taken very sick. Faith was given this mother to look to the true God for help. She stoutly refused to have idol-worship, as the family proposed, to rid the child of the evil spirit that was making him sick. She said, 'The people who believe in the Jesus doctrine are not afraid of evil spirits, and I want the child taken to them.' But her husband would not consent to carry the child, so she carried him herself on her back to the village where she lived when she was a child, and where there were some Christians. Pastor Ting's son, who is a doctor, gave the child medicine and it got well. The mother has since united with the church, and though she has been persecuted she remains firm. The boy too has felt the influence of the Holy Spirit. They want him to come to the Boys' School when he is old enough. He tries to help and en-

courage his mother. He said, 'If they persecute us, we will set them a good example.'"

### *North China Mission.*

#### ITEMS FROM TUNG-CHO.

MR. GOODRICH, writing from Tung-cho, January 8, says:—

"Last week we received ten to the church, all men and women of the city quite outside of our courts, and there are several more whom we expect to receive soon. Eight joined us on probation two days since. We do not seem to be in the midst of a revival, though a few are coming forward constantly, and there is a healthful, earnest spirit in our students. Work is beginning in several places outside, and we shall have plenty to do to catch up with it. My wife is just starting her third girls' day-school. Yesterday she had the mothers' meeting of the Week of Prayer, and had all the wee children in the centre. The mothers were deeply affected, many weeping so they could not take part."

Dr. Ingram speaks of the growth of the medical work at Tung-cho. There have been at the dispensary during the year 6,914 patients, while 1,153 patients have been seen on tours. At the dispensary, Mrs. Sheffield sees the women, and Dr. Ingram the men. The students in the theological school take turns in preaching to the patients who are in waiting at the gate-house, and of these students Dr. Ingram says: "I could not be better pleased with this phase of the work. These young men are eminently fitted for this service and I expect their work will be greatly blessed." These students find attentive audiences at the dispensary, better than those they have at the street chapel.

Writing during the midst of the Week of Prayer, Mr. Sheffield says:—

"Two weeks ago the young helper Chang Ch'un Jung was ordained in our chapel. Friends were present from Peking, Tientsin, and Pao-ting-fu. Mr. Ament preached the sermon, Dr. Blodget

delivered the charge, young helper Meng, from Pao-ting-fu, a classmate of Chang, gave the right hand of fellowship, and Mr. Stanley made the ordination prayer. The whole service was an impressive one, giving to the native church an idea of the dignity of the position of an ambassador of Christ. Last Sabbath was also one of special interest to our church. Ten persons were received to the church in baptism. I regretted being absent from home, but was deeply interested in what I saw in Peking. I was asked to preach at a union service of the Methodists, Congregationalists, and the London Mission. The Methodist chapel, I think, is the largest in the city, but it could not accommodate all that desired to attend. There was also another union service in the northern part of the city.

"We are now in the midst of the meetings of the Week of Prayer. Our chapel was never so full at these meetings before, and there are many men and women earnestly listening to the truth, with a purpose to hold fast to it. There are over fifty women in attendance upon these meetings who live in the city and in the villages near at hand. Thus the Lord's work is growing under our hands.

"An affair happened just across the streets opposite to our premises this morning that shows in the midst of what deep wickedness we are living. Two brothers have had some dispute about property. The elder brother secured a company of men and came to the house of the younger brother armed with clubs, and with quicklime. They entered the house, tied the brother with cords, beat him severely, and rubbed lime into his eyes to destroy them. The elder brother's wife treated the wife of the younger brother in the same way. They then proceeded to break up the furniture, carrying off many things of value. This was an elder brother administering discipline upon a younger brother according to Chinese custom, and the neighbors had to stand by and do nothing. I was not aware of the affair until it was over. A lawsuit will grow out of it, and there is no assurance

that justice will be administered to the offenders."

#### KALGAN.

Mr. Roberts, under date of January 22, writes:—

"My new school for boys also takes a share of my time each day. I feel that time spent there is well spent. There are now thirteen pupils in the school, all but one of whom have Christian parents. The school is the fruit of my anxiety for the education of the sons of our church members, and for the preparation of candidates for the Tung-cho High School and Theological Seminary, that is, for the gospel ministry. God has blessed us much during the past half-year. I can see that the boys are growing in knowledge, and trust they are growing also in Christian faith and virtue. Six of them rose for prayers in the meetings of the Week of Prayer. I have tried to teach them to love Jesus, and to trust in him alone for salvation. Some of them have learned to sing fairly well, and are a great help, as a choir, at the meetings. At their morning prayers I am reading with them about Paul's missionary journeys, illustrating with a wall-map, and trying to inculcate in the boys the noble, self-denying spirit of Paul.

"We are having a second Week of Prayer now, as it is the time of the Chinese New Year's, and as the heathen take time for worshiping idols and gambling, we encourage the Christians to take time for prayer and praise. We have still the needs of Yücho on our hearts."

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#### *Japan Mission.*

##### A CHURCH IN THE MOUNTAINS.

DR. GORDON writes from Kyōto:—

"It has just been my privilege to attend an ordination service in which you may be interested. It was the ordination of the first pastor over the church in the province of Tamba, whose nearest border is twelve or fifteen miles northwest of Kyōto. Let me briefly recall the history of this 'church in the mountains.'

"About ten years ago a young student in our Doshisha School (now a well-known pastor) became a Christian, and in his vacation he told to his friends in Tamba what he had found in Christianity. Of all who heard him only one man showed then more than a passing interest. This man, however, proved to be not only the good ground into which the first seed fell; he became also a fruit-bearing seed. At his invitation students and teachers from our school have gone there from time to time, and spoken here and there in private houses and *shibai-goya* (theatre-barns), and helped in various ways; but he is the one man who has been there through it all, and doing more than any one else. This Mr. Murakami has really stood for Christianity there in all these years, so that, as one of the Christians has said, to avow to a stranger that you are a Christian is to call forth the inquiry: 'Are you Murakami?'

"The work here, though gradual in its development, has not been without its specially interesting personal points. Thus the man I have spoken of was at first connected with a *saké* brewery, and as I write I recall two others who have given up the same business. I recall also a well-known drunkard who has for years led a sober life; a notorious gambler who, to the joy of his family, has given up his games; one young man is now a member of the Imperial Guard; and more than one young man is now in our school preparing to preach Christ. The church numbers 156, of whom eighty-three are males. They are largely farmers and merchants; but school-teachers, physicians, etc., are well represented. The principal of one grammar school, two teachers in another, and an earnest inquirer in a third indicate the class of people reached. The state's attorney for the district is an earnest inquirer; his wife and daughters are Christians.

"The *field* of the church is thirty-five miles long. One lady of over seventy walked twenty-two miles to this service. They have twelve places where meetings are regularly held, three small church

buildings, and two rented ones. The church is divided into five companies, each with a leader. Each company pays the expenses of its local meetings. The church contributions are \$23.60; the pastor's salary, \$17 silver. The church is entirely self-supporting. The pastor is Mr. Tomioka, a graduate of our school. He was at first bitterly opposed and persecuted by his father, who is here at the ordination. Mr. Murakami is now an evangelist of the church, working in the 'regions beyond.' The church pays four tenths of his salary, and the mission six tenths. It is very strengthening to one's faith to see such a work as this."

#### NEW BUILDINGS AT KUMAMOTO.

Mr. Sidney Gulick, of Kumamoto, reports the dedication of the new buildings for the Boys' and Girls' Schools at their station. The building for the Boys' School, though comfortable and quite commodious, cost but little over \$800, of which only \$250 came from friends in America. Writing January 18, Mr. Gulick speaks of the first day of the term as being given up to the opening exercises in connection with entering the new buildings. He says:—

"The Girls' School building was finished last summer, but has not been formally opened. Written invitations were sent to many of the leading men of the city who were known to be favorable to the general work of higher education, and the exercises lasted from 9 A.M. till 4.30 P.M., the forenoon being spent at the Boys' School, and the afternoon at the Girls' School. In each case the exercises consisted of poems and historical addresses from members of the schools, followed by off-hand addresses from numbers of the invited guests. Of these, about one hundred responded to the invitation, and they made a very notable gathering. The addresses, too, which they made were very significant of the gradually changing attitude which the more educated part of the citizens are beginning to take in regard to the Christian work in this city. The change of feeling during the two

years that we have been here has been truly great, and may be largely traced to the effect of our schools. Mr. Ebina, the principal of the schools, and our most efficient fellow-worker, improved the occasion to make two powerful addresses which will not soon be forgotten. At half-past twelve a meal was provided for the guests in one of the large new recitation-rooms. I am sure that all who have contributed to this work may feel assured that their money is already bringing in rich fruit."

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### *Western Mexico Mission.*

#### LIGHT AMID DARKNESS.

MR. BISSELL writes from La Barca of the corruption and religious fanaticism of the people. On the Sabbath day the great church is filled with worshipers and at the same hour there is a rush of business and diversion throughout the town as on no other day. One evening in February a stranger learned that there was a Protestant service, on passing through the street at the hour the service was going on. He came from a distant town, and his family had been Protestants. Mr. Bissell writes of him :—

" This man was much encouraged to find us here, only forty or fifty miles distant. Two other families near his home have learned something of the gospel through them. The temper of their region may be inferred from the following incident: The past season a neighbor took wheat-land of them 'on shares.' The grain being harvested, the priest called up this neighbor, declared him under the lesser excommunication, to remove which he submitted to pay a fine of sixty-two cents on each *carga* or mule-load, of his share of grain (amounting to upwards of twelve dollars), and to be publicly chastised with rods in the church of the town. Nevertheless, people are noticing and wondering that the land of these 'heretics' brings forth rather more abundantly than good Catholic soil adjoining, in spite of excommunication. It is a privilege to tell something of the gospel to people like these. And their isolation reminds one how willing

he should be to hold up the light on the borders of a darkness deeper even than it is just here.

" Our audiences last Sabbath were characteristic; indeed, many would not call them audiences at all. Some of the opportunities were in the streets. One man whom I accosted in one of the worst parts of the town seemed quite forbidding in manner, yet he followed me till he came up where I was talking with others, and asked for another of the notices of service. A good opportunity was found here for reading to them from the Romish Testament. Later two men who came in for purely secular reasons were led into my study for a quiet talk and reading. At night there were some attentive hearers outside.

" Sometimes our hearts go down at seeing, in one sense, no tangible results. Then we are reminded, on the other hand, of the *basis* of work that has been gained in the changed feeling of many, the positive respect that has been won. Then we think of the precious opportunities, discoverable now as they were not formerly, for direct personal appeals to men in the Master's name. Yet these things make no figure in reports. Men look thoughtful, but go their way. Then we remember the iron grip that is kept upon all the dependent class by the few magnates — by men who are pillars in church and society here, and are at this moment renewing the annual preparations for that carnival of sin, a two weeks' festival of bullfights, cockfights, gambling, and carousal."

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### Zulu Mission.

OF the theological school at Adams (Amanzimtote) Mr. Kilbon wrote January 25 :—

" It is not difficult to note Christian growth, and now and then something unusual attracts' attention and gives fresh courage to our hearts. You know we make the students a grant-in-aid each term — two shillings and sixpence a week to single men, and four shillings to those who have their families with them. I endeavor to impress upon them that this is the

Lord's money, and not to be received or used thoughtlessly. One day, after one of these talks, one of the men followed me into the library and said he had something on his mind he wanted to tell me. He said he had decided to try the coming term to dispense with help altogether. He had some oxen and they were at work, and if work continued, as he hoped it would, he should expect to provide for himself and not draw on the theological purse, as usual. I assured him that he was taking a proper step, and inwardly rejoiced and thanked God for this very unusual evidence of the triumph of grace, for it is wonderful for a native to refuse a gift of money. Not long after another of the men, one of the best in the class, came, and in the same spirit said that he meant to use as little of the proffered help as possible. He could not get along without some, but should not need all. These two men have been true to their resolve ever since. The former has received nothing, and the latter only about one half what he knew he might obtain. Such evidences of grace are worth as much as conversions. They are conversions. The new acting pastor at Umtwalamo says he is coming next term to begin a course of study here. Those who have gone out of the class into active work are efficient helpers. Only last week one of our leading men remarked that the men who had been here to study the Bible were known by their preaching without it being announced that they were seminary men. Mr. Robbins did a good work in building up such a school."

### *Mission to Austria.*

#### CHEERING NEWS.

MR. CLARK, of Prague, in a report to the American Bible Society, records the sales of the year as amounting to 711 Bibles, 3,737 Testaments, and 1,437 portions. Part of the time three colporters have been engaged in Bible work, and they have much to encourage them. The Hussite movement in Bohemia (which originated in a complaint in the *Landtag* that in the new museum at Prague no tablet had been placed to the memory of John Huss) has led not only to a large contribution for the erection of a suitable monument to the memory of John Huss, but also to an inquiry for the Word of God, to which attention had been turned as the source of the light which shined upon Huss. Thus what was at bottom a political movement has resulted in a religious thoughtfulness. Mr. Clark is rejoicing greatly over gifts and a grant sufficient to put up the chapel at Tabor. In a brief note of March 12 he says:—

“*Laus Deo!* yes, a thousand times, *Laus Deo!* We have a growing and cheering work in Southern Bohemia, and for this Tabor is the centre. Pisek is now by new railroad only ninety minutes from Tabor, and in Pisek, in spite of fierce bitterness, the hall is crowded every Sunday. Four families there will join us in April. Six more join in East Bohemia in April. Three join this month in Stupitz. Since last Christmas in three churches we have received twenty-five former Romanists. *Laus Deo! Laus Deo!*”

## Notes from the *Wide Field.*

### THE JEWS.

JOSEPH RABINOWITZ.—An interesting article by Professor C. M. Mead, in *The New Englander* for March, gives an extended account of this Russian Jew, who since his conversion to Christ has been a prominent leader among his people. His home is at Kischinev, Bessarabia. It may not be known that in Russia there are three million Jews, more than one third of the Jewish population of the globe, and their condition is said to be pitiable in every way. Rabinowitz was a lawyer, and his first ambition was to deliver his people from their oppressions; and, for this purpose, he visited Palestine

in 1882. While there the question came most seriously before him whether Jesus was not the true Messiah. Further study led to the full conviction that in Christ is the fulfilment of the Old Testament prophecies. He has since preached the gospel to his brethren, and that he might not offend them by an alliance with nations or churches against which they were strongly prejudiced, he sought baptism at the hands of Professor Mead, an American and a Congregationalist. He is now preaching to thousands of Jews, who hear from him the message of life in Christ. Not only do his fellow-citizens in Russia come near to him, but many Jews from afar are seeking to learn concerning his faith in the Messiah. As yet the government does not permit Rabinowitz to baptize his converts, but there is liberty of preaching. The movement is certainly most interesting and hopeful. Its leader seeks to remove occasion of prejudice in all possible ways consistent with principle, and permits those who are attached to the movement to adhere to customs which are not prohibited in the New Testament. In reference to their continued practice of circumcision and the observance of the seventh day, Professor Mead says: "We must remember that to the Jews Paul himself became as a Jew, and that what Rabinowitz proposes to concede in these matters is only what was practised by the Jewish Christians at the outset. He does not expect these distinctively Jewish observances to be permanently retained. But temporarily, as a harmless concession to the weakness of those who cannot easily be made to throw off at once all Jewish feelings and prejudices, he would let them continue so, that the converts, while Christians, may still not be required suddenly and violently to renounce their name and race." Christians of every name will watch this movement with hope and prayer.

#### KOREA.

A CORRESPONDENT of *The Interior* gives an interesting *résumé* of the missionary work in Korea. The Romanists, having been on the field two hundred years, have missionaries scattered throughout the country and adherents by thousands. They have schools for boys and girls, homes for old women and widows, an orphanage and printing-press, and their religious services are largely attended. They have issued a French and Korean dictionary, but it is a significant fact that though they have translated the whole New Testament they have not put it in print, and that the only copies, made by hand, cost from ten to twenty dollars each. The American Methodists, who entered about the same time that the American Presbyterians did, have three clerical missionaries and two physicians. They have also schools and dispensaries. Dr. Allen, of the Presbyterian Board, has charge of the government hospital, where a large number of patients are seen daily. No Christian teaching is allowed in this hospital, but there are other openings for medical work where Christian influences are exerted. In all, there are in Korea about twenty-five Protestant missionaries, male and female, but the most of them are recent comers, and only four or five are able to speak the language with ease. The first church was formed in September, 1887. Starting with twenty members, it now has over one hundred. The work of translation is going forward, two of the Gospels and the Shorter Catechism being ready for the press. During the last year, three missionaries have entered Korea from Canada and one from Australia.

#### AFRICA.

THE CONGO.—It is reported by missionaries on the Congo that the natives are not pleased with the interference of the Congo Free State government with their affairs. They do not see why they should not manage their own country. A missionary of the English Baptist Board speaks of an interview with some natives who were complaining of this interference, to whom he replied that God had permitted others to have the rule over them because they did not know how to rule themselves. When reminded of their ways of fighting and killing one another and their absurd system of witchcraft which

destroyed their best men, they appreciated the justice of the accusation, and made no more complaint.

SOUTH AFRICA.—The following items, relating to South Africa, are gleaned from *L'Afrique* for March:—

The Duke of Fife, who is one of the officers of the South African Company, recently stated, at a meeting held in London and presided over by the Lord Mayor, that his company, in concert with the African Lakes Company, intended to establish a line of steamboats upon the Zambesi and Shiré rivers. This line would carry passengers and mails between the ocean and the missionary stations.

M. Louis Jalla, of the Zambesi Mission, writes from Seshéké on the Upper Zambesi, that it has been decided to form a third station at Kazungula, which is the point of entrance into the country of the Barotse.

A Cape Town telegram announces that the Matabele ambassadors whom Lobengula sent to England had been well received by the king on their return; that the message of Queen Victoria concerning the charter of the South African Company had made an excellent impression, and that Mr. Moffat, the son of the venerable missionary, is in great favor with Lobengula.

There has been a severe famine in the region of Lorenzo Marquez, S. E. Africa. The Banyans of the coast have therefore gone up the river Nkomati, where there was corn in abundance, and bought all they could lay hands upon, *paying in brandy*. "The country is inundated with it," writes a Roman Catholic missionary, M. Grandjean. The natives had sold even their necessary food, so that he had been out three days in search of provisions and could find none.

ANGOLA. SAN SALVADOR.—The English Baptist Missionary Society is receiving the most encouraging tidings from its station at San Salvador. Mr. Comber, from the Congo, who had resided two months at San Salvador, reports that the brightest imaginations concerning the work at this station were more than realized, and he finds in the midst of this superstitious people a healthy, vigorous church of Christian converts. Visiting some sixteen towns he came in contact with people eager to hear more of the truth. They have already burned their fetiches. In the city there is no day, except Saturday, without its Christian service, and the native converts are vigorously at work among their own people, accomplishing results which foreign missionaries could not secure.

MATABELE-LAND.—*The London Missionary Chronicle* reports that the outlook in Matabele-land is ominous. Under the rule of Lobengula, which is tyrannical and obstinately heathen, it is practicably impossible for any Matabeles to avow the Christian faith. White men are regarded with great distrust, and it is not believed that the king will carry out his pledges to the English Company, made in the recent treaty, without a serious struggle. No special anxiety is felt in regard to the personal safety of the missionaries.

THE BASUTOS.—It is the pleasant custom of the churches of Basutoland to hold a sort of religious festival upon the reception of members. The *Journal des Missions* reports that at Morija, on the sixteenth of September, 1889, thirty-eight persons were to be received. The Basutos are fond of public speaking, and are facile talkers themselves. One of them said at this time, after hearing many addresses: "I am hungry; I am not satisfied. M. Mabille has not given me an opportunity to speak!" One aged woman among the catechumens arose at the end of an open-air service, at which 1,200 to 1,500 persons were assembled, and asked to speak. Turning to a young man in the congregation she bade him rise. She then said that he was her grandson; and she exhorted him not to die like his grandfather, who had said that he liked Satan and

wished to go to him at the end of his life. The young man remained standing with an immovable expression till his grandmother had ceased. Some of the services were for the pagans exclusively, and they seem to have listened with interest. At the Lord's Supper there were about seven hundred communicants. The following evening Messrs. Goy and Casalis recounted in the crowded church their experiences in the Zambesi Mission, and four church members responded, speaking as if all the Barotse were already Christians or on the point of becoming so.

**THE ROYAL NIGER COMPANY.** — This English company, through the efforts of Mr. Joseph Thomson the African traveler, has secured its hold upon the great region which is drained by the river Niger, though the river itself, according to the Berlin Congress, must remain an international highway. We are glad to see a statement that the company has placed a duty upon the importation of ardent spirits which is practically prohibitory. It does this, it is said, not from philanthropic motives, but because it is apparent that the introduction of alcoholic liquors will be destructive of industrial development and trade. The Germans complain of these restrictions, and affirm that the Niger Company, while putting heavy duty on liquors imported from Hamburg, flood the country with spirits of their own manufacture. But the company claim that they have greatly reduced the use of ardent spirits, and that only 70,000 gallons are imported into a territory containing 100,000 square miles; that in one third of their territory the sale of spirits is absolutely prohibited; that in another third they intend speedily to prohibit it; and they would gladly welcome any international arrangement which would entirely stop the importation of liquor into the remaining third of the country.

There is, however, a serious charge made against this company that in its treaties with the Mohammedan rulers of the Soudan, east of the Niger, the company promises not only that its employees shall not attempt the conversion of Mohammedans, but that "they shall do all that lies in their power to obstruct others who come under their influence." This quotation we make from an article by Dr. R. N. Cust, who, as our readers know, is a reliable authority. It seems hardly possible that an English company should make such a stipulation. The Mohammedanism of the Soudanese is, as Dr. Cust says, "only a thin veneer," although it is exceedingly fanatical. The worst features of the faith are made prominent, while the best features are almost, if not altogether, wanting. If such provisions have been made in these treaties with the chieftains of the Soudan the Royal Niger Company will find that it has adopted a most short-sighted policy. While it is not called upon to become an agent for Christian propagandism, it cannot afford to defy the Christian sentiment of the world by promising to obstruct the work of Christian missionaries. We trust that it will appear that Dr. Cust's statement has been made under a misapprehension of the facts of the case.

**HUNGRY FOR THE WORD.** — A missionary in Morocco, Northern Africa, Mr. Zerbib, tells of a venerable Arab to whom he had given a Bible and who came afterwards to thank him for the gift, "and especially to converse about the great things God has done for us." It seems that the Arab had been convinced of his sins and had accepted Christ as his Saviour. He had learned the Gospel of Matthew almost by heart, and had been reading the Old Testament with great eagerness. He had read as far as the Psalms and felt that he ought to apologize for reading so fast. He seems to have had a genuine hunger for the Word. In apologizing for what seemed to him his rapid reading he said: "I know that the holy words of God ought to be meditated upon, not only verse by verse, but word by word; but curiosity is too strong for me, and life a daily struggle between the spirit and the flesh. I am but a weak man, and Satan gets the better of me very often; but I pray that the Creator of the world will give me wisdom to read his Word with all the respect due to it, and give me strength not only to fight against Satan, but my own heart."

MOHAMMEDAN UNIVERSITY.—We find in the *Dnyanodaya* of Bombay the following account of the University of Garouin in Morocco, Northern Africa, which is the great educational centre of the Moslems: “The students number about seven hundred, and there are forty professors. Work begins between half-past two and five in the morning, according to the season. The first instruction consists of comments on the Koran. At sunrise the second batch of professors—about a dozen or so—discourse on law and dogma. In the afternoon grammar and rhetoric are taught and, later, logic, astronomy, arithmetic, geography, history, Mussulman literature, and the science of talismanic numbers, or the determination by calculation of the influence of angels, spirits, and stars on future events. The fore-determination of the conqueror and conquered in a coming war or battle seems to be a special branch. There is the greatest difficulty in obtaining a professor intimate with the principles of the science in its entirety. There are no examinations. Every professor is supposed to know those among his hearers who are worthy of diplomas. The diplomas are very highly valued and give the holders great prestige in the Moslem world.”

#### CHINA.

THE RESULTS OF FAMINE.—Mr. Wills, a missionary of the English Baptist Board, who has visited the flooded districts in the province of Shantung, reported in November last that the whole region had become an enormous lake, the water being from two and a half to three and a half feet deep. He crossed over in a boat for twenty miles a section which a few weeks before had been green with crops of vegetables, millet, etc. Here and there there would be found remains of a village on a ridge of land. Wherever people were found, they were suffering from ague, and Mr. Wills was called upon to administer quinine in large quantities. The desolated region covered an area of about 23,000 square miles, and the sufferers numbered over 350,000. Wherever Mr. Wills found people they were ready to hear the message of the gospel. Doubtless many are prompted by pecuniary expectations, and yet there are hundreds whom he met who seemed to be earnest inquirers after the truth. Famine on many occasions has seemed to open the way for a free presentation of the gospel, and it looks as though this would be the result of the present famine in Shantung.

LITERARY EXAMINATIONS.—We hear much of the protracted and severe examinations through which Chinese students pass, and of the honors which are given to the successful candidates in literature. A native Chinese paper reports that in a recent examination, owing to the great number of candidates and the closeness and filthiness of the quarters, many students, while under the great mental strain, have fallen sick in their cells. At the Peking examination last summer over seventy fell sick and some died, and one of the students became a maniac in his cell about midday, and suddenly cut out his own tongue. The strain put upon these students is excessive.

SUICIDE APPLAUSED.—It is astonishing to notice how little is made of suicide among the Chinese. It seems to be considered no crime at all, and men, women, and even children commit the act on the slightest provocation, and often out of sheer spite. A native newspaper, quoted by the *Messenger* of Shanghai, recently reported a case of suicide of a young woman who was betrothed to a young man who is spoken of as an utter profligate, and who squandered what little substance he had in rioting and debauchery. The parents of the young woman secured a release from the engagement. According to Chinese custom, the young woman probably knew little of her fiancé except what she might have heard of his profligacy. But she declared that she would be his wife if living, or his consort spirit if dead, and thereupon hanged herself with a ribbon, at the dead of night, and the native newspaper says of this act: “Such heroic fidelity and devotion is deservedly worthy of commendation and esteem.”

## Miscellany.

### BIBLIOGRAPHICAL.

*On the Geographical Distribution of some Tropical Diseases and their Relation to Physical Phenomena.* By R. W. Felkin, M.D., F.R.S.E. Edinburgh and London: Young J. Pentland.

This volume is one of interest and value to executive officers and missionary committees in discharging the difficult duty of assigning missionaries to fields which may be suited to their physical characteristics. Here are given sixteen maps, showing the geographical distribution of various diseases. Many persons who are of fairly good physical constitution have predispositions to certain diseases, and the study of these carefully prepared charts will aid in preventing unfortunate assignments of men to regions not suited to their peculiar constitutional tendencies.

*Testamente Elitya. The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek into the Zulu language.* New York: American Bible Society. 1890.

This is the fifth edition of the New Testament in the Zulu language, and it illustrates the extent to which the sacred volume is in demand among Zulu-speaking people. The Word of God runneth very swiftly.

*The Mormon Delusion: Its History, Doctrines, and the Outlook in Utah.* By Rev. M. W. Montgomery. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, in paper covers, 50 cents; in cloth, 75 cents. Pp. 352.

This volume seeks to cover the whole history of Mormonism from its start at Nauvoo down to date. It even includes the decision of the Supreme Court on the "Idaho Test Oath Law," and the report of the election at Salt Lake City in February last. More than once has it seemed that Mormonism, a monstrous excrescence on our body politic, was near its end, but it has a strange vitality, and though today the outlook is hopeful, it will not do for Americans to cease their efforts against this organized delusion. This volume of Mr. Montgomery's is forcibly written, and covers briefly the whole case. It is published at an exceedingly low price, in the

hope that its wide distribution will materially aid in the suppression of Mormonism.

*Jesus the Messiah.* By Alfred Edersheim. An abridged edition of The Life and Times of Jesus the Messiah. New York: A. D. F. Randolph & Co.

Dr. Edersheim's original work, in two volumes, is well known as a standard among all scholars. It seems that before the author's death he had planned to make an abridgment which should meet the needs of the great company of Bible students who would find his earlier work too voluminous. The present volume is but the carrying out of his plan, and we have here in a book of 645 pages the substance of the earlier work. It is to be heartily commended to all Christian readers.

### BOOKS RECEIVED.

*What is Truth?* By the Duke of Argyle. Paper covers. New York: A. D. F. Randolph & Co. Price, 25 cents. Pp. 94.

*David: his Life and Times.* By Rev. William J. Deane, M.A. New York: A. D. F. Randolph & Co. Price, \$1. Pp. 222.

*On the Revision of the Confession of Faith.* By Benjamin B. Warfield. New York: A. D. F. Randolph & Co. Paper cover, price, 30 cents.

*Ought the Confession of Faith to be Revised?* A series of papers by John DeWitt, D.D., Henry J. Van Dyke, D.D., Benjamin B. Warfield, D.D., and Wm. G. T. Shedd, D.D. New York: A. D. F. Randolph & Co. Paper cover, price, 25 cents.

*The Language of the New Testament.* By the late Rev. William Henry Simcox, M.A. New York: Thomas Whittaker, 2 and 3 Bible House. Price, 75 cents.

*Unto the Uttermost.* By James M. Campbell. New York: Fords, Howard & Hulbert. 1889. Price, \$1.25.

*The Childhood of Jesus, and other Sermons.* By Adolph Monod. Boston and Chicago: Congregational Sunday-School and Publishing Society.

*The Church in thy House, Daily Family Prayers for Morning and Evening.* By Rev. Rufus W. Clark. New York: Thomas Whittaker, 2 and 3 Bible House. 1890. Price, 60 cents.

*Black Beauty: his Grooms and Companions.* By A. Sewell. Published by the American Humane Education Society.

The following are from the Congregational Sunday-School and Publishing Society, Boston and Chicago: *Freshman and Senior.* By Elvinton Wright. Price, \$1.50. Pp. 452.

*The Boys of North Parish.* By Helen Pearson Barnard. Price, \$1.50. Pp. 320.

*Transplanted.* By Fannie E. Newberry. Price, \$1.50. Pp. 391.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the conference of missionaries in China, to be held during this month of May: that the Spirit of God may rest upon the assembly, that its counsels may be directed by infinite wisdom, and that the review of the past may lead to wise planning for the future, so that the work of God may be greatly advanced among the millions of China.

### DEPARTURES.

- March 22. From San Francisco, Rev. D. Crosby Greene, D.D., and wife, returning to Japan  
 April 5. From San Francisco, Rev. Henry D. Porter, M.D., and wife, returning to the North China Mission.

### ARRIVALS IN THE UNITED STATES.

- March 30. At San Francisco, Rev. Alfred C. Walkup, of the Micronesian Mission.  
 April 10. At New York, Albert P. Peck, M.D., of the North China Mission.  
 April 10. At Montreal, Miss Mary Radford, of the Japan Mission.

### ARRIVAL AT STATION.

- February 22. At Yokohama, Miss Fannie A. Gardner.

### MARRIAGE.

- March 19. At Tientsin, North China, Rev. Henry Kingman, of the mission of the American Board, to Annie, daughter of Rev. Jonathan Lees, of the London Missionary Society.

### DEATH.

- October 29. At Kusaie, Micronesia, Rev. John J. Forbes. (See page 176.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Light amid darkness in Mexico. (Page 201.)
2. Good news from Austria. (Page 202.)
3. A church in the mountains of Japan. (Page 199.)
4. A missionary's reception in India. (Page 196.)
5. Items from North China. (Page 198.)
6. Religious interest at Erzroom, Turkey. (Page 195.)
7. A revival at Ordoo. (Pages 192-194.)
8. An American Board in the Orient. (Page 185.)
9. An "Extra-Cent-a-Day Band." (Page 188.)
10. The Student Volunteer Movement. (Page 184.)

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	1,145 03

## NEW YORK.

Brooklyn, Ch. of the Pilgrims, W. T. Hatch, 100; do., F. Cobb, 100; Puritan Cong. ch., 105.45; Central Sab. sch., for Bible-readers, Madora, 36,	341 45
Buffalo, A friend, 1. each for China and Japan,	2 00
Champlain, A friend,	70
Elbridge, 1st Cong. ch. and so.	8 04
Elmira, La. Mis. Soc., to const. Rev. T. K. BEECHER, H. M.	50 00
Gaines, Cong. ch. and so.	15 50
Homer, Cong. ch. and so.	16 75
Lowville, HERBERT S. WILBUR, to const. himself, H. M.	100 00
Middletown, 1st Cong. ch. and so.	6 82
New York, The Independent, 7; Mrs. C. L. Smith, 15; O. F. Small, 5,	27 00

Norwich, 1st Cong. ch. and so.	74 70
Patchogue, 1st Cong. ch. and so.	37 05
Perry Centre, Cong. ch. and so.	20 00
Phelps, Mrs. Wm. H. Jackson,	1 00
Rochester, South Cong. ch.	18 65
Rutland, 1st Cong. ch. and so.	8 40
Saratoga, New Eng. Cong. ch.	12 00—740 06
Legacies.—Bethel, Jennette Williams, by Morris Thomas, Ex'r,	100 00
	840 06

## PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden,	10 00
Ebensburg, 1st Cong. ch.	3 66
Hartford, Cong. ch.	9 50
Philadelphia, Edward H. Williams,	100 00—123 16

## NEW JERSEY.

Chester, Cong. ch.	10 00
Upper Montclair, Chris. Union Cong. ch.	50 00—60 00

## DISTRICT OF COLUMBIA.

Washington, Mrs. S. S. Ely,	2 00
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## FLORIDA.

Georgiana, Wm. Munson,	26 00
Interlachen, Cong. ch.	11 65
Winter Park, Mrs. M. T. Wardwell,	51 50—89 15

## OHIO.

Castalia, 1st Cong. ch.	35 32
Delaware, Rev. John H. Jones, to const. Rev. T. G. ROBERTS and Rev. J. W. BASHFORD, H. M.	100 00
Elyria, 1st Cong. ch.	58 40
Hudson, Cong. ch., 5; Wm. C. Webster, 10,	15 00
Kelly's Island, Cong. ch.	14 10
Lyme, Cong. ch.	33 04
No. Bloomfield, Cong. ch.	6 58
No. Ridgeville, Cong. ch.	16 77
Oberlin, 1st Cong. ch., 73; 2d Cong. ch., 75, 06,	148 96
Paddy's Run, Cong. ch.	42 00
Penfield, Cong. ch.	2 71
Rock Creek, Cong. ch.	10 25
Springfield, Lagonda-ave. ch.	13 75
Syracuse, Wm. Edwards,	4 00
Unionville, Cong. ch.	11 82
Windham, Cong. ch.	19 25
Zanesville, 1st Cong. ch.	10 57—542 52

## ILLINOIS.

Bowmanville, Cong. ch.	14 00
Bunker Hill, Cong. ch.	36 70
Chicago, N. E. Cong. ch., 106.79; 1st Cong. ch., 92.58; Union Park ch., m. c., 4.42; South Cong. ch., m. c., 7.57; Rev. H. M. Penniman, 7.50; Chic. Theol. Sem., towards salary of Rev. C. N. Rawson, 200,	418 86
Cobden, Union Cong. ch.	12 75
Concord, In memory of J. L. Thordike,	50
Crystal Lake, Cong. ch.	6 45
Earville, Cong. ch., 18.75; J. A. D., 25,	43 75
Englewood, 1st Cong. ch.	16 50
Galesburg, 1st ch. of Christ,	64 77
Godfrey, Cong. ch. of Christ,	36 00
Greenville, Cong. ch.	10 00
Griggsville, Cong. ch.	38 85
Hermosa, Cong. ch.	2 50
Illiini, Cong. ch.	13 45
Kewanee, Cong. ch., 5; A friend, 85,	90 00
Knoxville, H. Rowles,	5 00
La Harpe, Cong. ch.	15 00
Lockport, Cong. ch.	16 35
Lyonville, Cong. ch.	7 42
Odell, Mrs. H. E. Dana,	10 00
Paxton, Cong. ch.	10 00
Plymouth, Mrs. R. C. Burton, deceased, by Amy A. Burton,	15 50

		SOUTH DAKOTA.
Rockford, 1st Cong. ch.	175 00	
Roseville, Mr. and Mrs. L. C. Axtell,	303 19	
Toulon, Cong. ch.	23 54	
Wilmette, 1st Cong. ch.	56 25--1,442 33	
MISSOURI.		
Annapolis, S. H.	1 00	
Kansas City, 1st Cong. ch.	156 51	
St. Louis, Church of the Redeemer, 12.60; Swedish Cong. ch., 5	17 60—175 11	
MICHIGAN.		
Almont, Cong. ch.	23 00	
Chelsea, Cong. ch.	15 00	
Covert, Cong. ch.	10 15	
Freeport, Cong. ch.	1 00	
Hancock, Cong. ch.	101 43	
Middleville, Cong. ch.	5 75	
So. Haven, Cong. ch.	1 90	
Stanton, 1st Cong. ch.	16 46	
Tipton, 1st Cong. ch.	6 00	
Webster, Cong. ch.	8 55—189 24	
WISCONSIN.		
Darlington, Cong. ch.	13 10	
La Crosse, A friend (of wh. 15 for scholar at Melur),	50 00	
Milwaukee, Plymouth ch	8 85	
Racine, 1st Cong. ch.	16 24	
Waupun, Cong. ch.	25 00—113 19	
IOWA.		
Anamosa, Cong. ch.	25 59	
Belle Plaine, Cong. ch.	5 00	
Cherokee, A friend, to const. Rev. W. L. FERRIS, H. M.	100 00	
Chester Centre, Cong. ch.	10 48	
Davenport, H. T. Bushnell,	10 00	
Dewitt, Cong. ch.	3 67	
Forest City, Cong. ch.	2 02	
Grinnell, Cong. ch., m. c.	20 98	
Hampton, 1st Cong. ch.	40 66	
Hull, Cong. ch.	15 30	
La Moille, Cong. ch.	2 60	
Letts, W. S. Hunter,	5 00	
Maquoketa, Cong. ch.	20 50	
Muscatine, Cong. ch.	101 00	
Nashua, Cong. ch.	15 00	
Newell, Cong. ch.	22 05	
New Hampton, Ger. Cong. Mis. Soc.	5 00	
Sawyer, Francis Sawyer,	20 00—431 45	
MINNESOTA.		
Hutchinson, Cong. ch.	9 40	
Minneapolis, Silver Lake ch., 33; In memoriam, 50,	83 00	
Plainview, Cong. ch.	19 00	
Rochester, Cong. ch.	51 14—162 54	
KANSAS.		
Neosho Falls, S. B. Dyckman, Wakerusa Valley, Cong. ch.	5 00	
	1 25—6 25	
NEBRASKA.		
Cowles, Cong. ch.	4 20	
David City, Cong. ch.	10 20	
Greenwood, Cong. ch.	9 20	
Loomis, Cong. ch.	5 75	
Nonpareil, Cong. ch.	1 05	
Omaha, Plymouth Cong. ch.	23 00	
Santee Agency, Pilgrim ch.	12 39—65 79	
<i>Legacies.</i> — Edgar, Mrs. Caroline F. Pomeroy, by her son S. F. POME- ROY, to const. him H. M.	100 00	
	165 79	
CALIFORNIA.		
Oakland, Plymouth-ave. ch.	13 70	
<i>Legacies.</i> — National City, Charles Baum, by Rev. E. D. Weage,	25 00—38 79	
OREGON.		
Forest Grove, Cong. ch.	15 00	
COLORADO.		
Boulder, George S. Gibson, Colorado Springs, D. C. Jencks, Longmont, 1st Cong. ch.	25 00 1 44 19 86—46 30	

[May, 1890.]

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Monson, Sunshine Band,  
CONNECTICUT.—Kensington, Cong. Sab. sch.,  
NEW YORK.—Brooklyn, East ch. Sab. sch.,  
25; do. Puritan, Cong. Sab. sch., 5.97; Rock-  
away-ave. Cong. Sab. sch., 3.75; E. Bloom-  
field, Cong. ch., 22;  
NEW JERSEY.—Chester, Cong. Sab. sch.  
TENNESSEE.—Sherwood, Cong. Sab. sch.

5 00	OHIO.—Springfield, Lagonda-ave. Cong. Sab. sch.	2 25
11 00	ILLINOIS.—Crystal Lake, Cong. Sab. sch.	10 00
	WASHINGTON.—Seattle, Plymouth Cong. Sab. sch.	15 00
		113 03

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bath, Winter-st. Cong. ch., Galen C. Moses, for Japan, 500; Calais, 1st Cong. Sab. sch., for a pupil in Ceylon, 10; Gorham, Cong. Sab. sch., for little girl in Mexico, 20;  
NEW HAMPSHIRE.—Concord, 1st Cong. Sab. sch., Y. P. S. C. E., for scholar in Anatolia College, 14; Exeter, 1st ch., Mrs. Elisabeth S. Hall, for Japan, 100; do., M. N., for Japan, 10; do., Y. P. S. C. E., for school-house and teacher, Rahuri, 100;  
VERMONT.—Bennington, 2d Cong. Sab. sch., for scholar in Anatolia College, 14; Westminster West, Cong. ch. and so., for Japan, 13;  
MASSACHUSETTS.—Amherst, Rev. R. M. Cole, for repairs at Bithis, 10; Andover, Class of '77 Abbot Academy, by Miss Bush, for use of Mrs. Cary, 21; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Boston, Hollis Moore Memo. Trust, for books for Marsovan Sem., 100; do., for mis. literature, 9.75; estate of Ebenezer Alden, for do., 11.32; M. E. T. and M. G. T., for Japan, 50; S. D. Smith, organ for Urumzumbe, 50; Y. P. S. C. E. of Eliot ch., for pupil at Marsovan, 10; Globe Village, Free ch. Sab. sch., for Japan, 20; Harwich, Miss Tamesin Brooks, for Japan, 10; Holliston, Mrs. S. G. Burnap, for Japan, 20; Hyde Park, 1st Cong. ch., for Japan, 53.78; Leicester, A friend, for Okayama Orphan Asylum, 5; Linden, Mrs. S. A. D., for Japan, 5; Lowell, Y. P. S. C. E. of Highland ch., for Okayama, 6; Lynn, Breed Y. P. S. C. E. of Chestnut-st. ch., for girl in Cesarea, 30; Newton, Eliot ch., for Tottori, 505; Newton Highlands, E. S., for Japan, 50; Saundersville, Cong. ch. and Y. P. S. C. E., for Japan, 20; Springfield, Marvin Chapin, for self-help dept. Anatolia College, 50; do.; Friends, for schools in care of Rev. L. S. Gates, 248; Wellesley, A friend, for Japan, 20; Wellesley Hills, L., for Japan, 100; Westfield, 1st Cong. Sab. sch., for work of Rev. C. Goodrich, 50; do., 2d Cong. ch., for Japan, 15; Woburn, Young Men's Mis. Club of Cong. ch., for boy, Madura, 30; Worcester, A lady in Union ch., for school care Rev. J. H. Roberts, 20;  
RHODE ISLAND.—Rhode Island," for Japan,

CONNECTICUT.—Elkworth, 1st Cong. ch., for Japan, 6.52; Greenwich, 2d Cong. ch., Mrs. and Miss Peck, for boy in Anatolia College, 14; Hartford, E. K. Hunt, for Japan, 100; New Haven, Mrs. Noyes, for Japan, 1; Newington, Young Men's Mis. Circle, 14, and Y. P. S. C. E., 14, each for scholarship Anatolia Col.; Pomfret, Cong. ch. and Y. P. S. C. E., for Japan, 16.27; Saybrook, Mrs. G. F. Ward, for Japan, 25; Wilton, Y. P. S. C. E., for Japan, 2; Winchester, Cong. ch. and so., for Japan, 2;

NEW YORK.—Ithaca, students at Cornell, for Japan, 3; New York, Z. Stiles Ely, for Japan, 150; do., E. Sterling Ely, for Japan, 25;

NEW JERSEY.—Bloomfield, Presb. ch., for needy students in Anatolia College.

DISTRICT OF COLUMBIA.—Washington, Ply-

56 72	OHIO.—Springfield, Lagonda-ave. Cong. Sab. sch.	2 25
6 87	ILLINOIS.—Crystal Lake, Cong. Sab. sch.	10 00
6 19	WASHINGTON.—Seattle, Plymouth Cong. Sab. sch.	15 00
		113 03

530 00	TENNESSEE.—Nashville, A friend, for Japan, 5; do., Fisk University, for Mr. Ousley, 4; do., Prof. F. A. Chase, for Mr. Ousley, 3;	12 00
224 00	FLORIDA.—Winter Park, Rays of Light, for use of Miss Brown, Japan,	10 00
27 00	ILLINOIS.—Chicago, Burr Mis. Sab. sch. and friends, for mule for Mr. and Mrs. Cotton, 41; do., Boys' prayer-meeting of Union Park ch., for Erzroom, 5; Englewood, No. ch., Y. P. S. C. E., for Bible-reader, 10; Rockford, Mr. and Mrs. Pierpont, for scholarship for Joammes A., Anatolia College, 14;	70 00
	MICHIGAN.—Calumet, Y. P. S. C. E., for Japan,	10 00
	IOWA.—Farmington, M. H. Cooley, for Japan, 3; Sawyer, Francis Sawyer, for Japan, 10;	13 00
	WISCONSIN.—Columbus, Cong. Sab. sch., for Okayama Orphan Asylum, 2.75; Ripon, X., for Japan (15+10), 25;	27 75
	KANSAS.—Wabaunsee, Y. P. S. C. E., for Mr. Currie, W. C. Africa,	1 60
	COLORADO.—Boulder, Mrs. Wolcott, for Okayama Orphan Asylum,	5 00
	CALIFORNIA.—Clayton, Rev. Edson D. Hale, for the Doshisha, Japan, 10; Pasadena, Miss K. S. Scudder, for child in Okayama Orphan Asylum, 20;	30 00
	BULGARIA.—Samokov and Doubnitsa Evang. ch., for work of Rev. W. E. Fay, 22; do., for work of Rev. A. W. Clark, 22,	44 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, Treasurer.

1,539 85	For Misses Woodhull,	100 00
5 00	" Miss Mary S. Morrill,	81 00
	" Miss Sarah A. Closson,	10 00
	" Miss Ellen M. Stone,	100 00
	" scholarship, care Miss Emily C. Wheeler,	40 00
	For housekeeping outfit, Miss Ida V. Smith,	75 00
	For housekeeping outfit, Miss G. R. Hance,	75 00
	For Girl's School, Cesarea,	125 00—606 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

For Miss Kyo Oka, at Kōbe Home,	25 00
" the Beggars' School, at Aintab,	30 00
" draining Kōbe Home land,	300 00
" Miss Howe's housekeeping ex- penses,	75 00
For Miss Chapin's "two little girls,"	25 00—455 00

	3,990 99
Donations received in March,	33,994 84
Legacies ,,, ,,,	42,160 98
	76,155 82

Total from September 1, 1889, to March 31, 1890: Donations, \$247,266.92; Legacies, \$132,225.99=\$379,492.91.

# FOR YOUNG PEOPLE.

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## A JAPANESE SERMON ON ARROWS.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

THE old warriors of Japan are famous for their skilful use of the bow and arrow. The ordinary bow is seven feet long, and the arrow three. So stiff are some of these bows that it takes a strong arm to string them, and a stronger arm to pull the string. And the deadly arrows, with their long, sharp iron barbs, are a very formidable weapon. Wars with bows and arrows are ended forever, but were you to visit the homes of the old Samurai class you would see in many of them the standing quiver full of barbed arrows, and the bows unstrung against the wall. Though useless for warlike purposes, the Japanese love to sport with the bow. The iron barb is replaced by a little iron button, and a little mound of earth is erected for the target.

Since their history is full of thrilling stories about the bow, and since it lives in their sports, you can easily see how some of the Old Testament stories about this same weapon would excite the thoughts of young men here. I have heard and read sermons on one arrow text—"A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness"—to show that it is better for Christians to fire away at their unbelieving friends at random rather than not to fire at all. But the sermon I heard at Sunday-school to-day on *arrows*, by the principal of the Boys' School, was first-rate, so good, indeed, that it can't help doing other Sunday-schools' good. I will tell it as nearly as I can remember in the words of the speaker.

"I found a very interesting text the other day in the Old Testament on *arrows*, and at once thought it would be just the thing for a morning talk to you. But this morning when I went to look for my text, hunt all I would, I could not find it. I've forgotten the text, unfortunately, but not the thoughts it excited in my mind; and so I'll give you the thoughts without the text. The arrows are Christians. The quiver into which they are put is the Church. The one who puts them there is God. If you understand this, then there are three very singular and interesting things to bear in mind.

"First. *An arrow is good for nothing except to do the work of an arrow.* Try to dig up your garden with one or to make a kite, and you'll see at once that it never was made for such a purpose. It has only one aim, one purpose, and outside of that it is worthless. It must go where it is sent. That is just what we, the living arrows of God, must do. We must go straight for the prize without any wanderings. We must hit the mark God has set up for us to hit.

"Second. *Whoever sees an arrow knows at once that it is an arrow.* Any one knows that it is not a stick nor a pen, but an arrow. He knows, too, whether it is a good arrow or not, whether it is straight or crooked, well barbed or not, and whether it will do the work it ought to do. Now, are not Christians just like arrows? Any one can tell whether we are good Christians or not, whether we are straight or crooked in our lives. If any one on seeing and becoming acquainted with us does not know that we are arrows of God without being told, then that is proof that we are not arrows at all.



From "The Mikado's Empire."

Copyright, 1870, by Harper &amp; Brothers.

A JAPANESE ARCHER OF THE OLD TIME.

him and get him to do some dirty, wicked work, he will stop at once and refuse to stir for the old fool.

"Now you see what I mean. Each one of you should ever be saying to yourself, 'I am an arrow of the Lord. He put me into his quiver and has girded me on his thigh. I am ready to do his will, to be sent on his swift errands.'"

Here ends this sermonette that took but a few moments in the delivery, and during which no one went to sleep. The preacher lost his text, indeed, but his three points are worth remembering. He lost his quiver, but not his three arrows. If you who hear this should find his quiver, perhaps you would see more arrows in it.

"Third. *An arrow is a powerful weapon, but it can't do a thing of itself.* When the warrior has put it on the string, pulled the bow, and sent the arrow, then it flies with lightning speed to do the warrior's will. But of itself it never could do any work. A fool might come along and, picking up the arrow, put the feather-end to the bow and pull, but the arrow would drop at once without accomplishing anything. So the Christian is of no use unless he puts himself entirely in God's hand and is sent, right end forward, to do God's work. If the devil tries to deceive

## THE STUDY OF ENGLISH IN JAPAN.

BY REV. OTIS CARY, OF OSAKA, JAPAN.

FOR some time young Japan has been eager to study English, and, when possible, instruction is sought from a foreigner. Missionaries, especially in the interior, are constantly urged to receive persons as pupils. In the larger towns there are now Japanese teachers who are able to give instruction in the rudiments of the language. In smaller places it is more difficult to find a teacher, though some do business on a very small stock of knowledge. A missionary reports having seen, in an interior town, the sign of a private school where, among other things, instruction in English was promised. On inquiry he found that the principal taught the alphabet as far as the letter K.

Many who are unable to find time or money for instruction by a teacher seek the desired learning by means of books. Merchants, policemen, and even working men, may be found poring over their English primers. Sometimes a jinrikisha coolie, while waiting for a passenger, pulls out one of these books for study. A few years since readers and spelling-books were chiefly imported from America, but now most of them are reprinted in Japan. The old Webster's spelling-book, after instructing several generations of American children, has had a new lease of life there, scores of editions being issued by different publishers. Some of the Japanese reprints of American and English schoolbooks are almost perfect facsimiles, hardly to be distinguished either in print or illustrations from the originals; while others are full of misspelled words, misplaced capitals, and similar errors. For the benefit of those who have no teachers, some editions are furnished with interlinear translations, and also an attempt is made to represent the pronunciation by the use of Japanese characters.

The most amusing books, however, are those originating in Japan. Of these there is a great variety, having different shades of English. Here are some specimens of the titles: "English Language Guided by the Pictures," "The Ariadne Guide to the Labyrinth of the English Language," "Conversations in English and Japanese for Merchant who the English Language."

In some of the books the sentences given as models for conversation are correct; but in the vast majority there are numberless mistakes in spelling and grammar. A few extracts will show this. "This is the shop they say well stocked and accustomed." "Here show me the silk of blue-sky." "Walk in, gentleman." "Here is, sir." "Halloo! Is watch ready?" "Did you commanded some mending?" "Oh! Mr. Sasaya's, it is not finished a little yet." "Willy ou stav and take dirmer with u." "Will you take white or bro wnbread. It is puite inte indifferent to me."

Many of the books are little more than collections of English words with their Japanese equivalents and illustrations of the objects named. The accompanying

photographic reproductions show the exact size and character of two pages of an English pocket dictionary used in Japan.

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47



FACSIMILE OF TWO PAGES OF A JAPANESE-ENGLISH DICTIONARY.

Some of this peculiar style of English finds its use upon the shop signs. Here are a few specimens : —

"Japan and Fourgen cloth sell shop." (The third and fourth words are evidently intended for "foreign cloth.") "European Several Articles for Sale." "Sale for a Plate of Food. Sale for a Glass of Wine." "Great dealer of wine and man-of-war beer." "To sell insurable watches." "Meat Pot Shop." (Tinned meats.) "Wine beer and other."

Though the quality of the English instruction given in the public schools is constantly improving, it will be some time ere there is a sufficient number of competent teachers. This is one among many reasons for the popularity of our mission schools, which are filled to overflowing. Graduates of these schools are also teaching in several cities where the Christians have established schools of their own. This desire for English education is a great help to us, since it gives many opportunities for influencing the young men and young women. The Christian schools of Japan are doing a great and important work. Through them we are getting an increasing company of persons who, in the pulpit and elsewhere, are exerting a strong religious influence and hastening the time when Japan shall be won for Christ.

T H E

# MISSIONARY HERALD.

VOL. LXXXVI. — JUNE, 1890. — No. VI.

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THE receipts from donations for the month of April were about \$1,000 in advance of those for the corresponding month last year, so that the total advance in donations for the first eight months of the financial year is about \$31,500. The advance from legacies for the same period is about \$86,000. The expenditures, however, during the same period were largely increased over those of the preceding year, and these must continue to increase so long as God's blessing rests upon us as expressed in the offer and appointment of so many new missionaries. These appointments since November 1 now number fifty-three, — twenty-one men and thirty-two women, — and the applications of several others are waiting consideration. Let thanksgiving, with thank-offerings, abound in our behalf during the remaining four months of the year.

JUST as we go to press a telegram from San Francisco announces the arrival of the *Morning Star* at Honolulu, April 27. The vessel has had a successful voyage, and returns in good condition. She brought up Mr. Doane of Ponape in feeble health, but otherwise the health report from the Micronesian Mission is good. Mr. Doane is now at Honolulu. Mr. Worth, the good friend who has been rendering such excellent service to the mission on Ruk, also came up by the *Star*, in the hope of securing a small vessel for use in touring through the Ruk Archipelago and among the Mortlock Islands. A little schooner is much needed for this purpose, and our young friends in the Sunday-schools may soon be asked to provide the necessary funds to build a suitable boat which shall supplement the work of their *Morning Star*.

FRIENDS of the Japan Mission, especially interested in the life and work of Dr. Neesima, are asked for \$1,500 for the erection of a dormitory to accommodate the students that come to the Doshisha from all parts of the country. To meet the urgent necessity of providing suitable accommodations, the Japanese Trustees have erected one dormitory at their own expense, and ask help from friends abroad to erect another. All that most of these students ask is a plain and simple lodging-place while pursuing their studies. They pay for their own board and tuition, for the sake of the thorough and Christian instruction received. It is from these young men that are to come many of the future leaders of thought, and preachers of the gospel in Japan. Where can money be bestowed in hope of larger returns than in helping these students in the manner proposed? Let checks be sent on without delay to Treasurer Ward.

SINCE the letters from Turkey given on another page of this number were in type, further reports have reached us of continued religious interest at several stations and out-stations. At a recent communion season twenty-two persons were received to the church at Erzroom, and eighty-four at Marash. There is continued interest at Adana and Marsovan, as well as at several other points, and altogether the spiritual outlook is most hopeful. Much prayer, with thanksgivings, should be offered for the continuance of this work of grace in Turkey.

WHERE is the friend who will give a printing-press, with the needed type and other supplies, for use at Ponape, Micronesia? Such an outfit is much needed to prepare all smaller publications both for Ponape and for Ruk and also for the many islands in the western Caroline group. The outfit needed will cost about \$675, and it should be ready to go by the next voyage of the *Star*, which will probably leave Honolulu early in July. We should be glad to hear from some one or more friends who would count it a privilege to do thus much towards furnishing a Christian literature for these far-off islands of the Pacific.

WE are sure our readers will welcome the communication on another page from Rev. Hiram Bingham, reporting the completion of the translation of the Old Testament into the Gilbert Islands language. Touching as the story is, it is not the whole of it. Mr. Bingham does not speak of some incidents concerning himself in connection with mission work which are noteworthy. He says nothing of the fact that from the lack of needed supplies he once nearly lost his life at Apaiang. Experience has shown that coral islands, like Apaiang, produce so little that it is not safe for foreigners to attempt to live upon them. But Mr. Bingham did live there from December, 1857, until 1864. In the latter year, the *Morning Star* was delayed in her voyage, and Mr. Bingham from lack of nourishing food had become so weak that it was necessary to carry him on a litter on board the *Star*, on which providentially there was a cow whose milk proved to be, to human appearance, the saving of Mr. Bingham's life. Unable to remain on the Gilbert Islands he has found at Honolulu a convenient place for prosecuting the work of translation, which he alone, among living men, was fitted to do. Thousands will unite in rendering special praise to God that He has spared his valuable life, permitting him to complete so great a work.

CAN any friend of missions be so shortsighted as to think that the increase in the receipts of the American Board during the first two thirds of its financial year will meet its needs, so that continued and enlarged giving is not called for? He knows little of the situation who reasons thus. Let this one fact be considered. Within the last five years the number of missionaries of the Board, male and female, has increased by exactly 101, or from 413 to 514. The report for the present year will show an increase in a still larger ratio. Now the first duty of the Board is to support the missionaries it sends out. It would be much below the average, should we set down \$1,000 as the annual cost of each missionary, including outfit, traveling expenses, salary, and houses. Then there is the cost of buildings for evangelical and school purposes, of touring, and, most important of all if the work is prospered, the cost of native agency. The bare support of the 101 additional missionaries has added more than \$100,000

to our present annual expenditure above that of five years ago, while the remaining items mentioned above have added an amount not much less than this. Indeed, to give to the native agency its proper efficiency, the Board has needed year by year still another \$100,000. Let it be remembered that we have a roll of 2,380 native helpers, of whom nearly 700 are preachers, ordained or licensed. Five years have witnessed an increase of 559 in the number of these helpers. Many of these receive nothing from the Board's treasury, but all the newer enterprises need more or less aid for a time before assuming entire self-support. This native agency is the right arm of the service, and every missionary is expected to do his utmost to develop it, as the most efficient and economical method of advancing the kingdom of Christ. But what can the missionaries do if the funds for this comparatively inexpensive branch of work are withheld, or are absorbed for other purposes? The simple truth is that our very success in securing the much-needed missionaries is imperiling our work abroad, for it necessitates, unless receipts are largely increased, the cutting off of appropriations from objects classed under the term "Native Agency," in order to support the missionaries from America. Such a cutting off is disastrous, and it will be branded as suicidal if it be not necessary. On the part of the Prudential Committee this may be necessary, but as related to the churches it is wholly unnecessary. Christians of our land are abundantly able to increase their gifts, so that all suitable applicants for missionary service may be commissioned, and there still remain funds enough to keep in employ all agencies on the field which can profitably be set in operation. *The million can be raised; and it is needed.* The prosperity of our work makes larger demands upon us in order that we may reap the harvest now ripening from the seed we ourselves have sown. One of four things must be done speedily: (1) the Committee must decline to appoint more missionaries; or (2) it must curtail the native agency; or (3) the receipts must be largely increased; or (4) our friends must stop praying for the blessing of God upon our work.

WE are glad to find that some notable editorial articles, together with communications from prominent clergymen and laymen, which have appeared in recent numbers of *The Independent*, calling for a great advance in gifts for foreign missions, have, through the kindness of friends in New York, been put into pamphlet form and sent out to pastors and churches. Nothing could be better or more timely than these vigorous utterances. *The Advance* of Chicago also makes its first issue for May "a foreign missionary number," and a remarkable number it is. It surely is a sign of the times that these prominent religious papers should be moved to inaugurate and give powerful impetus to an effort to raise the gifts of our churches for foreign missions to a million a year. Any Christian who reads the arguments and appeals to be found in these two issues cannot fail to be convinced of the reasonableness of the call made. Hearty thanks are due to these papers for what they have done in the interest of this work, which is indeed their work as much as it is that of missionary boards. We believe that these ringing appeals will be heeded, and that a response will be found in thousands of dollars added to the treasury.

ALTHOUGH Dr. Neesima, in consequence of ill-health, had for years been able to give but little personal attention to the management of the group of schools he had founded, known as the Doshisha, his name and reputation were of incalculable value. He was everywhere known as the president of the Doshisha, and his death has been justly regarded as a great and almost irreparable loss to our educational work in Japan. In these circumstances it is with great satisfaction that we hear of the spirit manifested by the trustees of the Doshisha at a recent meeting, of the thoughtful consideration of the work, of the generous plans for carrying it forward, and of the choice of Mr. Kozaki to be principal of the college proper. Mr. Kozaki is widely known throughout Japan as an accomplished scholar, an able preacher, and as an editor of various religious journals at Tōkyō. No man has had better opportunities for a thorough acquaintance with the needs of the country, and of the various influences affecting its intellectual, political, and religious life. He brings, therefore, to the Doshisha the trained intellect, the large experience, and the earnest Christian purpose which seem to fit him eminently for the post to which he has been called. The friends of the Doshisha may well anticipate his success, and that the institution will be carried on substantially in the spirit of his illustrious predecessor. Instead of electing a president for the entire group of schools, it has seemed best to put the general charge of all into the hands of a wise and careful committee, of which Mr. Kanamori, well known for his valuable services in connection with the institution, is appointed president. The arrangements made as a whole seemed to have been wisely thought out, and such as may justly command the confidence of the missionaries and of the Japanese churches.

WE are glad to report that plans for the establishment of a theological training school which shall meet the wants of the missions in Mexico have at last been completed. Preachers who can speak the Spanish language are needed in the southwestern sections of the United States as well as across the border, and hence it has been felt that the New West Education Commission and the American Home Missionary Society might well unite with the American Board in the maintenance of an institution for the training of theological students who shall speak the Spanish language. The result of several conferences has been the establishment of the "Rio Grande Congregational Training School" which is to be located at Ciudad Juarez, formerly known as Paso del Norte, which is just across the Mexican line from El Paso, Texas. Rev. A. C. Wright, of Cosihuri-achic, has been detailed for this work on the part of the American Board, and has already moved to Ciudad Juarez. It is expected that the institution will be opened in the early autumn.

THE Anti-Slavery Conference at Brussels has conducted its deliberations with closed doors, and no reliable information of its proceedings can reach the public till its conclusions are reviewed by the Powers which have taken part in the conference. Many difficult questions arise, especially in regard to the right of search of vessels which may be suspected of trading in slaves. It is to be hoped that there will be some practical results from this conference, and that its energies will not be expended in the passing of resolutions.

TIDINGS from Eastern Equatorial Africa are a good deal mixed. Emin Pasha, instead of coming to Europe to tell of his scientific discoveries and of his experiences in Central Africa, has entered the German service to return at once to the Equatorial Province. It apparently took him less time to decide to return to this province than it did to make up his mind to be rescued when he was there. A good deal of feeling has been expressed in Great Britain over the fact that, owing his life to his English rescuers, he should have so suddenly entered the employ of the German East African Company. But this act does not convict Emin of ingratitude. He was doubtless grievously disappointed over the defeat of his plans for the government of the Equatorial Province ; and the offer of the German government, backed by its material aid, opened before him a possibility for recovering what he gave up with such bitter regret. Whatever may be said of him, no one will accuse him of pride or of self-seeking. It certainly would be a boon to Africa if he could be restored to the governorship of the Equatorial Province. But while the Germans have their schemes, it is reported that the English have completed a treaty with Mwanga, by which Uganda comes under the suzerainty of Great Britain. Still another report affirms that Mwanga has been defeated and dethroned. It is impossible to tell at present how much truth there may be in these rumors.

THE McAll Mission in France has naturally called out great interest both in Great Britain and in the United States. It was begun in Paris, shortly after the close of the Franco-Prussian War by Mr. McAll, who, at that time, was seeking a brief period of rest in that city, but who became deeply impressed by the needs of the people, who seemed weary of Romanism and yet had no knowledge of a better form of Christianity. The work has grown wonderfully. There are now 129 stations, forty of which are in Paris and its vicinity. Small and inexpensive rooms are taken, which are made centres of evangelical influence. Last year 21,600 meetings were held, with an attendance of over a million persons. By means of a special effort the sum of \$95,000 was raised last year, of which about \$44,000 came from Great Britain and \$37,000 from the United States. France herself contributed a little over \$10,000. The movement is one of much promise and should be liberally sustained.

THE International Missionary Union will hold its seventh annual meeting at Clifton Springs, June 11-18 inclusive. The sessions of this body have always been interesting and profitable. It is composed of those who are, or who have been, foreign missionaries connected with any evangelical church. At present it has 179 members, representing eighteen different denominations and societies. Being international and interdenominational its deliberations cover a wide field, and the fellowship which it secures is both stimulating and delightful.

A MISSIONARY in China writes of the contrast between the church in which he had for a time preached while in this country, and the dingy place in which he now speaks to the Chinese, and he adds : " After all, sometimes the dingy chapei glows with a celestial radiance, and a divine form is there, and I am satisfied. Somebody must work down in the mines, out of sight, and wait for this fabric of heathenism to totter and fall. Sinim must be saved."

It is no ordinary loss which missionary work in Africa has sustained in the death of Alexander Mackay, of Uganda. He has been drawing attention to himself in a remarkable way, though not by any showy work or sensational writing. Patiently yet vigorously has he labored in Uganda for nearly fourteen years. Going to Central Africa in 1876, he has conducted the English Church Mission with consummate ability. He seems to have been just the man to cope with King Mtesa, and, though driven from Uganda, he continued to be a power there, even after his exile. Great hopes were built on his energy and skill in conducting affairs with Mwanga, to whom he had returned when the last letters from him were received. The telegram gives no particulars of his death, save that it was caused by the fever. He went out as a lay missionary and engineer, having been unable to obtain the education he desired that he might enter the ministry in connection with the Free Church, of which his father was a minister. It was by his reading an advertisement in a newspaper, calling for devoted young men to serve the Church Missionary Society in East Central Africa, that he was led to enter upon this work. He was a man of great versatility of talent, of astonishing physical endurance, a born leader, and one whom Mr. Stanley well called "a modern Livingstone." His death is a sore loss to Africa and the world.

THE Chinese government is receiving a large number of memorials in reference to the suppression of the opium traffic. Mr. Dyer, the editor of *The Bombay Guardian*, has undertaken to secure petitions in India, and has taken with him to China a memorial signed by 750 foreign missionaries, 1,200 native pastors, and thousands of other Christians. Native Christians in China also are taking hold of the matter and are forwarding petitions to the government against the traffic. The present opportunity is deemed favorable, inasmuch as a revision of the treaty between China and England is soon to be effected. We know nothing about the wisdom of this movement, but its object is certainly most praiseworthy.

On the fifth of April, Rev. T. A. Large, a missionary of the Canadian Methodist Society at Tōkyō, Japan, in attempting to drive out burglars who had entered his house, was so wounded by their swords that he died almost immediately. Apparently these burglars had no purpose to commit any personal violence, and the act which is so much to be deplored is not to be ascribed to any hatred toward Christians or toward foreigners. It is a remarkable fact that this is the first case of personal violence committed upon a foreigner in Japan during the past twenty years.

In a recent notice of Sir William Hunter's volume, "The Old Missionary," reprinted from *The Contemporary Review*, we carefully avoided any expression of opinion as to whether it was veritable history or an ingenious tale. What we suspected has now proved true, that Sir William Hunter, who has earned many laurels as a statistician and an authority on all matters of fact relating to India, is also an ingenious writer of fiction. We wish in nowise to speak in disparagement of his little book, which is heartily to be praised, yet it may be well that it should be known that it is fancy and not fact. But its verisimilitude is almost perfect.

WE have alluded heretofore to some of the extravagant statements made in regard to Father Damien, the leper priest of Molokai. The life of Damien by Edward Clifford, of London, contains a likeness said to have been taken years ago before he became a leper. *The Friend* of Honolulu affirms that it has indubitable authority for stating that the portrait does not bear even the remotest likeness to Damien at any time during the twenty or more years of his residence at the islands. And it says, furthermore, that "Those persons who were most closely in contact with Father Damien on Molokai seem to find it as difficult to recognize Mr. Clifford's description of his character as they do the portrait of his features."

THE scientific papers and magazines are just now giving full and enthusiastic reports of the German expedition under Dr. Meyer, which has made the ascent of Mt. Kilima Njaro. It is a singular fact that the discovery of this great African mountain, which Dr. Meyer found to be nearly 20,000 feet high, was made by an English Church missionary, Rebmann, in 1848. *The Church Missionary Intelligencer* says that the first announcement of its discovery, which was printed in its pages in 1849, was greeted with incredulity by the scientific world, and that *The Athenaeum* laughed at the idea of a missionary finding a snow-capped mountain under the equator. But Rebmann meekly replied: "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." It is the missionary's turn to laugh now.

IT is a matter for congratulation that the bill before Congress, which, under the plausible pretext of enumerating the Chinese in this country, was designed to altogether suppress them, will probably fail of passage. The proposition was a disgrace to our civilization. Had it become a law, it would have destroyed all confidence on the part of the Chinese in our fidelity to treaty stipulations. It would have given the lie to our profession that we are governed by the Christian law of love to man. It would have provoked retaliation against Americans in both their commercial and missionary enterprises. It is a sad fact that so large a portion of our countrymen should be ready to violate all principles of equity for the sake of excluding the Mongol from our land.

AN English clergyman, Rev. S. A. Selwin, has visited the West Coast of Africa on a special mission. He is spoken of as one who has worked well for the "home heathen" in South London, but while visiting Africa he sent this message to his parishioners: "Never talk about *home heathen* any more in the same breath with dark heathenism as it is here."

DR. FAIRBANK, of India, gives expression to what must be a most natural feeling among missionaries as they witness or hear of the material prosperity of the people of the United States. "When we read of the astonishing increase of wealth in the hands of American Christians, we wonder that these Christians cannot supply us with abundant 'munitions of war,' and that we do not receive the help which we so sorely need, and for which we ask them by letter and ask the Lord in prayer. The churches have sent us to the front and into the thick of the battle with only a half-supply of cartridges."

## WHO ARE CALLED TO FOREIGN MISSIONARY SERVICE ?

WE have recently chronicled with great satisfaction the fact that 5,000 young men and women in the United States have within the past four years formally declared that they are "willing and desirous, God permitting, to be foreign missionaries." Such a purpose, deliberately formed after prayer and meditation, indicates a true devotion of themselves and their all to Christ and his service on earth. Why should not such a willingness and desire be in the heart of every one who bears Christ's name? Every Christian ought to be ready to go wherever his Master shall call him. He ought to desire the most honorable and laborious post that he is fitted to occupy. He ought to be willing to face all hardships, if so be he may in any way help in the fulfilling of the great commission. Willingness and desire to meet these marvelous opportunities for labor in the distant parts of the earth ought to characterize all disciples of Him who left heaven to redeem the world. It is a hopeful sign that so many of our young men and women are beginning to see clearly that this foreign missionary service is an object of desire.

But while this is true, it should be borne in mind that all who may be willing and desirous of entering upon this service are not fitted for it. It is certainly an appropriate object of ambition for any young man to be an able and eloquent preacher of the Word, that with the vigor of Paul and the eloquence of Apollos he may preach the gospel unto his fellowmen, but he may be well aware that he has not the gifts which can make him such a preacher. So a young man may long to preach the gospel to those who have never heard it, and yet he may find that he has not the qualities which would adapt him for that form of work. The desire and the willingness to go abroad are by no means the sole tests of fitness. As a matter of fact special qualifications are required in those who would undertake work either among unenlightened savages or cultured pagans. The time has gone by when intelligent men regard persons of inferior intellectual abilities and force of character as fitted for work among the heathen. The best qualities of mind and heart are demanded. Strong men and women, who have resources in themselves, whose natural faculties are well trained, who know men and how to deal with them, these are the ones who, when the grace of God inspires them, are fitted for foreign missionary service. And this fitness for service in foreign lands needs to be as carefully inquired into as would be one's fitness for the higher posts of service in Christian countries.

We are led to make these remarks because there is danger that some persons may be led to suppose that all that is necessary for successful service in Africa, or India, or China, is devoted piety and an earnest desire to do good to men. This is all the test that some would apply. But we reverently say that it is not all that the Master asks. The Holy Spirit, who chose Paul and Barnabas for foreign missionary work, chooses men and women who, like these apostles, are fitted mentally, morally, and spiritually for this high service. And there is no responsibility resting upon those who have charge of missionary organizations more serious or more delicate than the right discerning of men in reference to their fitness for work in foreign lands. We have in mind the case of a young man

who, a few months since, suddenly appeared at a mission station on the other side of the globe, whose coming had been unheralded, whose antecedents were wholly unknown, and whose statement was that he supposed that any one who came to a mission desiring to coöperate with it could be immediately set at work. He had asked no counsel, had informed few, if any one, of his purpose, and he frankly said that he had regarded consultation with missionary boards as to the matter as a mere formality, a species of "red tape." After days of waiting that young man found that there was nothing for him to do; he had no fitness for service there. He had to cast himself on the missionaries at that station, becoming a burden upon the work which he would gladly have helped.

This may perhaps be regarded as an extreme case. Yet it is a fact that not a few persons have left their native land under the pressure of good impulses and with an honest desire to serve Christ, who yet are manifestly not called to missionary service. Dozens of such men are now stranded in various parts of the world, not only accomplishing nothing in the Master's service, but dependent on charity for subsistence. They ran before they were sent. If they had taken the counsel of missionaries on the field, or of those most familiar with the work abroad, or with judicious advisers in the churches, they would not have wasted their energies by entering upon a work for which they were not qualified. While rejoicing, therefore, as we do with great thanksgiving, that God has inspired so many thousands with the holy ambition to preach Christ in the regions where he is not known, we urge all who are willing and desirous of entering upon this foreign service to consider well the indications of Providence, and to study diligently the work to which they propose to give themselves, that they may answer intelligently the question whether or not they are fitted to undertake it. Let them take counsel with their instructors, and with those familiar with missionary operations. Let them bear in mind that something besides an eager longing to serve Christ and his kingdom on earth is necessary to fit them to cope with heathenism in distant lands. Let them ask the question whether their Master would not have them serve his kingdom in Africa or in Asia by consecrated labors in this land rather than by going in person to those distant continents. It may or it may not be so. Doubtless in most cases the natural tendency would be to stay at home, but in some cases it will be the duty of the person to stay at home. God's method of revealing one's duty is through prayer and an honest review of the powers he has given, as well as through the counsel of Christian friends. Whoever uses these means for determining his duty will not be suffered to go astray. The willingness and the desire to become foreign missionaries will be far from in vain even for those who find themselves, for any reason, unfitted for this service. They will be all the better friends and helpers in this good work because of the wish they have cherished to enter upon it personally.

## A CONFERENCE OF CHURCHES IN MEXICO.

BY REV. A. C. WRIGHT, OF CIUDAD JUAREZ.

THE Third Annual Conference of the Congregational churches and missionaries of the States of Chihuahua and Sonora was held in Parral, April 10 to 13. Only a little more than a month before, the first Congregational church building erected in Mexico was dedicated in Hermosillo, Sonora, where Mr. and Mrs. Crawford have been working faithfully and with good success for more than three years. The building of this church has attracted much attention throughout that State, and at the dedication services the house was filled with people of all classes, from the governor down to the *peon*.

During the past year three new churches have been organized in this mission, making the total number eight, with seven in the State of Chihuahua, and with about three hundred members in all. Reports from the various stations and out-stations showed that the work is in a healthy condition and growing continually, for, while no great outpouring of the Holy Spirit has been experienced, regular additions to all the churches and urgent calls for new work and more workers prove that a revival spirit is a constant and expected thing. There are no divisions in the churches.

An illustration of church growth is seen in the church at Parral. At the closing service on Sunday night five were received to membership, four children baptized, and sixteen candidates proposed for reception at the next communion. While this is above the average, it is not entirely exceptional.

During the Conference the room was filled at each one of the services, while at all the evening meetings it was crowded, and at the closing service not only was all the seating-room packed, but the *zaguan* (which may be compared to the vestibule of American churches) had about twenty-five persons in it, and each of the windows was surrounded by a dense crowd who listened attentively much of the time. Certainly more than one hundred and fifty persons heard the whole service, and many others heard parts of it, in spite of a theatrical company performing a few doors away, doing their best to attract the crowd with a brass band, and succeeding in making so much noise as to interrupt seriously our services.

While all the meetings were full of interest, there was especial enthusiasm manifested after an essay by Rev. Mr. Eaton, of Chihuahua, on the subject of self-support and benevolence in the church. Many of the native brethren pledged various amounts for the coming year, and all manifested the most lively appreciation of the need of action in this line and of determination to do their part. The same spirit was continued and even increased in the meeting of the next day, when considering the subject of the newly established "Rio Grande Congregational Training School." The brethren who could not hope to attend as students voluntarily offered to contribute toward paying the expenses of the young men who should go; and, best of all, it was a moment of life-consecration for some. After the service four young men and one older blind man offered themselves for the work of the gospel ministry. We hope to have two of these in the new school within a few weeks, and perhaps the others later. The blind

brother is a peculiarly interesting man, eloquent, with a quick memory, and gives promise of being very useful in the Lord's work.

Our greatest need in this field is a trained native ministry. With our eight churches already organized, and so widely separated that a missionary has had to travel 225 miles and back to celebrate the Lord's Supper in one of them, we have not one ordained native preacher and no educated native helpers. The work is so pressing that we could employ twenty of them to-day, if we had them. Our call to the native brethren is for consecrated young men for this work; to our home churches and colablers it is for a way to prepare these young servants of the Lord. We are beginning to receive a reply to both petitions, but we need more. Rev. Mr. Bissell brought us good news and fraternal greetings from the Western Mexico Mission, and after five days of delightful conference and prayer we separated, thanking God for the privilege and inspiration of such a yearly gathering.

#### AN ATTENUATED CHRISTIANITY IN MISSIONS.

MODERN studies in comparative religion have brought to view many excellencies in most of the great faiths which men have held. It is apparent that the light of truth has not been altogether denied to serious men who have turned their thoughts inward and upward. That which may be known of God has been manifested in them. In all climes and in all ages men reason better than they live, and their conceptions as to moral obligations are far in advance of their realization of these conceptions in practice. It is neither to be denied nor to be wondered at that in the writings of the sages of Pagan nations there should be found aspirations after God as well as beautiful maxims relating to the moral life. No one denies that in the sacred books of the Chinese and the Hindus there is much of wisdom and truth. The special peril of the present time is that in seeking to candidly recognize the excellencies in Pagan religions men will fail to see the radical defects of these systems, and hence will not press with becoming vigor the one gospel which men everywhere need. It is the fashion of this day to dwell upon the beautiful sentiments found in Buddhistic and Confucian writings, as though the glimpses of truth which were there found would serve as a substitute for the revelation of Jesus Christ. Men are reviving the old Roman notion of placing Christ in the Pantheon by the side of other gods, recognizing His divinity but denying His supremacy. And there are not wanting those who mildly, or sometimes vehemently, deny the right of proclaiming the Christian faith to people who have religions that are said to be good enough for them.

There is great force in this reasoning if it be once admitted that Christianity is not an authoritative revelation from Heaven, and that Jesus Christ is but one among several superior mortals. If he be not supreme, why ask men of other faiths to follow him? Why cross the seas in his name, if that name be not above every name? It certainly would seem both a folly and an impertinence to call upon Buddhists or Confucianists to accept Christ as Lord and Master unless we admit his claim to worship and devotion, with all that is implied therein. In a

recent missionary sermon preached by Canon Liddon in St. Paul's, London, this eminent preacher alludes to what he terms the method of concession in missions—a method in which sin is resolved into natural mistakes, and the Bible into a book of highest interest, but not to be trusted as a depository of absolute truth. And the Canon well asks, "After all, what has this attenuated Christianity to say to the heathen? If a man should have the heart to become a missionary on behalf of so thin a creed as this, it may be predicted that he will not do very much to the men to whom he addresses himself. The heart of heathendom would say to him, If this be all that you have to bring us, why approach us at all? Why not stay at home, and leave us to make the best we can of our own twilight without being distracted by yours."

These thoughts have been suggested by the reports recently received from Japan of the formal inauguration within that empire of the mission of the American Unitarian Association. The special method which this Association designs to employ for reaching the Japanese is not by preaching but by literature, especially by its magazine entitled the *Unitarian Zasshi*, the first number of which was issued on March first. To celebrate the inauguration of this movement a banquet was given, to which the editors of vernacular papers and many prominent men in the empire were invited. From the addresses which were made at this banquet, and from the articles contained in the first number of the magazine, we are able to form a distinct idea of the nature of the movement. Both the address of Rev. Mr. Knapp and the introductory article in the magazine distinctly repudiate the idea that they come to establish a religious organization or that they claim to speak by any authority. Emancipated from what they call "superstitious dogmas," they find in philosophy and science the true sanction and interpretation of religion. Mr. Knapp says: "Unitarians no longer care to dispute about the unity of *God*. Their emphasis is laid upon the idea of the unity of *man*. With the controversy about the Trinity has also disappeared from Unitarian thought all vital interest in the questions of biblical infallibility, atonement, and salvation, all these being, or rapidly coming to be, dead issues in the religious life of America. Nor are Unitarians in the least degree interested in idle speculations or fears as to what may happen to them in the next world. All these things are to them, in the new life of this modern time, the deadliest of issues."

The assistant editor of the magazine also affirmed that the spirit of the movement they were seeking to inaugurate had much in common with the national religions of Japan, and that their aim would be not to overthrow those faiths, but to supplement and improve them. It is a singular fact that in the addresses which followed every speaker distinctly stated that he was not a disciple of Unitarianism, and most of them added that they were not even students of it. And the same indifference as to this faith appears in the principal articles of the first issue of the magazine. The number contains four essays by prominent Japanese writers, two of them senators and the others well-known scholars. One of them, Mr. Kato, speaks of himself as altogether unsettled, and unwilling to express any opinion as to the value of the movement about which he writes. Mr. Fukuzawa, the well-known educational writer and editor, declares that before

Japan was opened he did not believe in Buddhism, and now that it is opened he does not believe either in that or in Christianity, and that he is not at all inclined to inquire into the merits of any religious system.

In the article by Mr. Nakamura, he expresses his doubts as to the conclusion to which his inquiries will lead him. Mr. Sugiura, who has himself put forth a "Religion of Philosophy," presents an article in which he welcomes the Unitarian movement, since it seeks to build on the basis of modern science. He affirms that, so long as belief in the existence of God and a future state remain, men will be subject to numberless superstitions. He frankly says that so far as he has examined the matter, the Chinese "Book of Changes" presents philosophical religion in the best form! He declares that he has no definite opinion in regard to a future state, or the existence of a Creator, and he would build his system solely within the limits reached by the human reason.

How the promoters of this movement in the United States will regard this send-off given to their magazine we do not know. They have certainly secured eminent persons as contributors, and doubtless wide attention will be called to the movement. There is unquestionably something in the present attitude of the Japanese to which this so-called "religion of science" will appeal. They are not asked to leave their old faiths. They are not asked to submit to any authority. There is no offence of the cross to disturb them. But what is offered them is certainly something very different from the message brought by Jesus Christ, very different from the gospel which up to this time has made martyrs and missionaries. Will it meet the needs of men who know their sinfulness, and who cry out for pardon and peace? Will it satisfy the soul that is seeking after God?

We cannot close without alluding to one of the addresses made at the banquet referred to above, as reported in *The Japan Weekly Mail*. Mr. Takahashi Goro, the editor of a native newspaper, confessed that, though he had read many of the books put into his hands, he had not succeeded in mastering the doctrine of Unitarianism. "One thing, he said, he had ascertained beyond question, namely, that Unitarianism is the child of orthodox Christianity. There was no manner of doubt about its parentage. Why, then, he wanted to know, should the attitude of Unitarianism to orthodox Christianity be one of antagonism. He had read a book by Mr. Savage entitled 'The Religion of Evolution,' and he had learned from it that Unitarians regarded orthodox Christianity with strong feeling of dislike, and would spare no pains to sweep it away from the face of the earth. Was that the proper demeanor of a child toward its parent? Certainly not according to Japanese ideas of filial duty. Such an unnatural antipathy could only shock and deter Japanese observers. Besides, the Unitarians should remember that the law of heredity applies to bad qualities as well as to good. When a man denounces his parents and declares them unworthy of respect, he denounces himself by implication, for, as the father is, so to a great extent must the son be also. Unitarians coming to Japan and arraying their forces against orthodox Christianity would immediately find allies. On their side would at once be ranged the disciples of Buddhism and Confucianism. What would be the sequel of such an alliance? If the

three united succeeded in driving out orthodox Christianity, the Unitarians might be quite sure that from that moment their sincere allies, the Buddhists and Confucianists, would turn on them and leave no stone unturned to drive them out also."

## THE WHOLE BIBLE IN THE GILBERT ISLANDS LANGUAGE.

BY REV. HIRAM BINGHAM, OF THE MICRONESIAN MISSION.

A COMMUNICATION ADDRESSED TO THE CORRESPONDING SECRETARIES OF THE AMERICAN AND HAWAIIAN BOARDS OF MISSIONS AND OF THE AMERICAN BIBLE SOCIETY.

GILBERTINIA, HONOLULU, H. I., April 11, 1890.

*Dear Brethren:*—I have just dictated the translation of the very last words of the Old Testament into the language of the Gilbert Islanders, and while my assistant translator and amanuensis is writing them, I close for the present my Hebrew Bible, which has lain open here on my table most of the time for the last six years and eight months, to rest for a few days before beginning the revision. The dream of my youth, as it were, has to-day been realized. The prayers of many, in my behalf, have been answered. My life has been preserved to translate every verse of the Bible from the original tongues (it being understood, however, that a number of Hebrew and Chaldee words have been noted for further examination). With all my heart I say, “‘ Bless the Lord, O my soul, and forget not all his benefits.’”

I have prepared for your perusal, at your leisure, the following historical sketch of *how* and *where* the work has been done, and *why* it has been *so long* in being done. I have also added some suggestions and requests pertaining to it.

Seventeen years ago to-day the members of the Hawaiian Board came *informally*, by invitation, to Kawaiahao Seminary, where my wife and I were temporarily residing, to rejoice with us in the completion, on that day, of the translation of the New Testament and of its actual publication. I read before them a full account of that translation; and as this was published at the request of the late Dr. Damon in *The Friend* for May, 1873, I need not here repeat it, but, dwelling briefly on that portion of the work, will speak more at length on the Old Testament. We took our first missionary station in the Gilbert Islands on Apaiang, November 18, 1857, among a people numbering some thirty thousand and living on eighteen islands, who were without books and without the arts of reading and writing. Availing myself of whatever help I could get, and in accordance with the Great Commission, “Go, teach all nations,” and the charge of my honored father to me at my ordination, “Make yourself master of their language and help to reduce it to writing. . . . Translate and publish the Scriptures,” I set myself at once to the study of the language, and early in February, 1859, one year and three months after our arrival there, I commenced what has proved to be the principal work of my life—the translation of the Bible. I took up first the New Testament. After more than five years’ labor upon it, in connection with the many other pressing duties and cares naturally devolving upon the only white male missionary then in the group, I had translated three quarters of the Testament, and was considering a thorough revision when the work was interrupted by the complete failure of my health. It was not again resumed until January 19, 1869. The intervening five years had been spent in a necessary visit to Ebon, these islands, and the United States for health; in the command of *Morning Star* (No. 2), for a year and a half; and in an evangelistic visit to the Gilbert Islands. The revision of the portion already translated being completed, it was published, and we took it with us to the Gilbert Islands in 1871.

After our return to Honolulu, in January of 1872, I entered with great joy, on the twenty-ninth of that month, on the translation of the remaining quarter. In one year and a little over it was my privilege to present to the Hawaiian Board the first printed copy of the whole New Testament, April 11, 1873, just seventeen years ago to-day, as I have said, and more than fourteen years after the commencement of the work of translation. With glad hearts we took this first edition of the New Testament with us to the Gilbert Islands in the summer of 1873. We commenced a training school on Apiaang, taught our pupils the New Testament and encouraged them to do all they could to improve the idiomatic character of the translation, with reference to the printing of a second edition. Thus, while the training school went on, the revision was progressing. I was also engaged in compiling a dictionary. But in less than two years there came another failure of health, and it was not until 1877 that I completed the revision here in Honolulu. The second edition was printed here in 1877 and 1878, Mrs. Bingham and myself reading the proofs. In the summer of 1877 I was chosen Corresponding Secretary of the Hawaiian Board by the Hawaiian Evangelical Association, and held this position for three years, when, through a partial failure of voice, I resigned.

About that time the Hawaiian Board of Immigration introduced some 1,500 Gilbert Islanders to these islands as laborers on the plantations and, at the request of the government and with the approbation of the American and Hawaiian Boards of Missions, I accepted the position of "Protector of South Sea Immigrants," with the full understanding that this should not materially interfere with my evangelistic work. I kept my protectorship until 1882, when the greater part of the Gilbert people had finished their terms of service, and been returned to their homes. During those two years in which I held the position, two editions of our Gilbert Island Hymn-Book were carried through the press; a third edition of the New Testament had been electrotyped in New York from copy which I sent; and the question had been considered as to what new literature should be prepared for the people. I had often longed to translate the Old Testament, but my health was delicate; my eyes, from college days, had been very weak, scarce allowing of any use in the evening and only for a few hours in the daytime. If the translation were ever to be published by the American Bible Society, it must be made from the Hebrew. But the examination of Hebrew points was very trying to the eyes. Experience at Andover in 1855 had shown me this. Besides, it was the fact that for twenty-five years my attention had been given to Gilbert, Greek, English, and Hawaiian, to the utter neglect of Hebrew, and I was nearly fifty years old. Had not the time gone by for such a work? But I could not forget that, when wellnigh despairing of life on my long voyage to Honolulu, via Samoa, Fiji, and New Zealand, in 1875, my dear wife had again and again endeavored to inspire hope in me by saying, "We want you to translate the Old Testament for the Gilbert Island people before you go home to heaven."

The Hawaiian Board expressed the wish that the Gilbert Islanders should have the whole Bible. Some of that people wanted it. Who was there to undertake the Old Testament? It was said that there was no one else in the world then ready for the work. Was the Lord calling *me* to it? Down came my old Hebrew grammar from the shelf where it had so long stood unopened. The memory of bygone studies was refreshed. I was encouraged to begin translating from the Hebrew, but with what book? Mrs. Bingham had given our people Old Testament Bible stories. If I could translate but a part I would give them the Psalms to be bound in with the New Testament. I earnestly desired to give them also the Messianic prophecies of Isaiah. But as there was a continued demand for the hymn-book, it seemed desirable to revise and enlarge that first.

On the sixteenth of August, 1883, my fifty-second birthday, more than ten years after

the completion of the New Testament, I was all ready to commence. I opened my Hebrew Bible at the Psalms and began with "Blessed is the man that walketh not in the counsel of the ungodly." Slowly I crept along, translating two or three verses a day with no Gilbert Island helper by me. Month by month I increased the daily portion. In nine months, May 10, 1884, the first draft of the Psalms was completed. In eleven months more, April 2, 1885, I finished Isaiah. I had reached the seventeenth chapter of Proverbs in June, 1885, when Rev. O. P. Emerson, our present Secretary, brought with him, on his visit to these islands, one of the first copies of the revised English version of the Old Testament. Through his great kindness this was loaned to me at once for use until my own copy could be received. I began immediately to revise the Psalms, Isaiah, and what of Proverbs was done, with the aid of this invaluable new revision.

October 15, 1885, I was ready to go on again and with new courage, for this Revised English Version was of immense help to me; and I might say that I have never found occasion to vary from the sense of the renderings adopted by the revisers, as indicated either in the text, or the margin, or both, or the appendix of the American committee. After Proverbs I translated Job, Ecclesiastes, and the Song of Solomon. But why Job before Genesis? Many of the most important historical facts of the Old Testament were already in the hands of the people, in the book of Bible Stories, and I felt so uncertain as to the continuance of my strength for the work that it seemed wise to prepare for speedy publication six consecutive poetical books of the Old Testament.

With the consent of the Hawaiian Board I had sent for Mr. Moses Kaure, a former pupil of mine and my most valuable assistant in the partial revision of the New Testament in 1874 and 1875, of which I have spoken, to leave his work as a catechist on Makin and come to my help in the revision of these six books, with a view to their early publication. In the meantime I decided to take up Genesis, and go on *in order* thereafter until all should be done, if such should be the will of the Lord. I had reached the thirtieth chapter of Genesis on the twenty-eighth of April, 1886, when the *Morning Star* came to us, bringing Mr. Kaure. As I had worked for more than two years with no other one to confer with than Mrs. Bingham, I cannot tell you how glad I was to welcome such a helper. We at once set about the work of revising the six books, Job to Isaiah inclusive, putting the books into the printer's hands as fast as they were ready. This revision, together with the necessary proof-reading, occupied us until October 19, 1886, when I resumed the translation, at the same time still giving about one day in three to the proof-reading of the six books, until they were published in an edition of 1,500, February 22, 1887.

The work of translating went steadily on, I doing my own writing as had been my wont, until April 4, 1887, when I had reached the sixth verse of the twenty-third chapter of Exodus—the day the *Morning Star* returned from Micronesia. That very day I was taken severely sick, which illness necessitated a trip to the coast. On the seventh of June I sailed for San Francisco, and was absent about five months, during which time I carried through the press in Oakland a revised and electrotyped edition of the Gilbert Island Hymn-Book. Though I was not apparently much benefited by the trip, yet, having the consent of my physician in the States, Dr. Ephraim Cutter, to resume work on condition that I would do nothing else,—no letter-writing, no visiting, not much talking or walking, but much lying down, and living mainly on beef,—I began again the translation November 18, 1887, sometimes on my bed, and sometimes at my table, employing, most providentially, as experience has proved, Mr. Kaure as my amanuensis, as well as assistant translator and copyist, thus greatly expediting the work and economizing my time and strength. Five months later and two years ago to-day, April 11, 1888, I had translated just half the Bible. My health was steadily improving, my eyesight was growing stronger, I was becoming more and more familiar with the

Hebrew and the Gilbert, also with the Old Testament terms and expressions. My assistant translator was ever at my side, wishing no vacation, but eager to complete the Bible before he should return home; and with buoyant hope and increased courage I entered upon the home stretch. Since November 18, 1887, not a day had passed for two years and a quarter, Sundays excepted, in which I had not translated at least a verse, averaging about twenty-two verses daily, until one week in February last, when I was laid aside by "la grippe;" and to-day I have translated the last verse of Malachi, so completing the translation of the entire Bible, begun thirty-one years and two months ago, the last half having been done in exactly two years. To God be all the praise.

And now let me thank Him that my wife, a born linguist, has been able to compare every one of the 31,173 verses of the translation with the English version, examining about 120,000 punctuation marks, many diacritics, and about 3,350,000 letters, that she has made so many good suggestions, that she has copied so many pages, and so often cheered me, when faint and desponding through seasons of protracted illness, with the hope that I should yet praise Him for his goodness. I thank God for providing that aid which was rendered me in the translation of the New Testament by Joseph Ekeuea and T. Tekeea, two remarkably-intelligent youths, raised up by him in the early years for this difficult work. I thank him also for providing Mr. Kaure's aid, which has been rendered me during the past four years on the Old Testament, in the last two of which he has written no less than seven thousand pages. Let me thank the Hawaiian Board for their continued support of Mr. Kaure, his wife, and child during all this time; and for meeting the expense of the third copy of thirty-three books of the Old Testament, made mostly by Mr. Kaure in off hours.

Let me thank the American Board and its patrons for their patient and generous support of me and mine during so many years of absence from the Gilbert Islands, that we might labor in a climate where our life and health could be preserved. Let me thank the kind friends in these islands who aided the American Board in providing this pleasant home for us, where this translation of the Old Testament has been made. Let me thank all who have, in any wise, helped to bring on this happy day, especially Drs. Hyde and Beckwith, for the use of their valuable libraries; and Drs. Stangenwald, Cummings, Martin, and Day, and also Dr. Cutter of New York, for all their gratuitous and skilful efforts to preserve my life and health that this work might be completed.

Let me thank the American Bible Society for having published already six editions of the New Testament, the last three from electrotypes; also, one edition of the poetical books of the Old, thus making two fifths of the Bible.

There lie on my table three copies of the Gilbert Islands Bible. I ask that one copy may be given to the Gilbert Islands people, to be cared for by Mr. Kaure, to be put to immediate use and revision by him, on his return to the Gilbert Islands in July next. One copy I commit to the care of the Hawaiian Board for preservation, as a duplicate, until the whole Bible shall have been published. The third copy I wish to retain for the present, until I shall have examined the suggestions which I hope to receive from Mr. Kaure on or before the second return of the *Morning Star*, after he shall have read over the Bible with his early associates in the work of criticising the New Testament, in 1874 and 1875. In the meantime I wish myself to revise the whole Bible, especially the New Testament, with the aid to be derived from the Revised English New Testament, which had not been published when I made my last revision of the Gilbert Islands New Testament in 1874-77.

While I believe that, if required, this third copy might be made ready for the printer in a few weeks, yet it is my judgment that, while I am waiting Mr. Kaure's suggestions, I could profitably spend the time in securing uniformity, as far as is expedient, in the rendering of words and expressions upon which we have gradually fixed, as the years have rolled on; in a further search for a better rendering of certain difficult words; in

conferring with scholars upon some principles of translating; in the more careful examination of difficult and obscure words and phrases in the originals; and in personally inspecting the copy for the printer, especially the last year's work of my amanuensis. I desire all the more to make this revision of the Bible, as all the circumstances in the case may make it expedient to electrotype it. As soon as the revision is finished, I desire, with your approbation, to take this third copy to the Bible House in New York, to ask the American Bible Society to print it without delay, for a people now emerging from heathenism and of whom not a few are waiting in eagerness for a complete Bible, and to offer my services in the reading of the proofs.

Before closing, permit me to tell you of my joy in the prospect of putting into the hands of the Hawaiian Board to-night, not only their copy of the Gilbert Islands Bible, but, as trustee, a permanent fund of one thousand dollars, on condition of the annual interest being used in promoting the circulation of the Bible among the Gilbert Islanders, especially in enabling the very poor among them to procure it at a reduced or nominal price. I suggest that the interest of the same for the next four years, say about \$250, be donated to the American Bible Society to aid them in electrotyping the plates, in case they shall wish to stereotype the edition. Perhaps you may ask whence came this fund.

In our very early residence on Apaiang we were greatly befriended by two English sea-captains, who were partners and traders from Sydney for cocoanut oil—Captains Randell and Fairclough. The wife of the former was the first Gilbert Islander at whose marriage I officiated. In the fall of 1861 Captain Randell, being about to visit Sydney, desired to leave his wife with us for instruction, to which we cheerfully consented. He was gone a few months, and upon his return he wished to express his thanks by a present of one hundred dollars. We would not accept it as a personal gift, but suggested that it be used in some way for promoting the circulation of the Scriptures among the Gilbert Islanders. Of this plan he approved. About this time also Captain Fairclough made me a personal present of one hundred dollars. With one half I afterwards obtained a "Wheeler & Wilson" for Mrs. Bingham, the first sewing-machine ever introduced into the Gilbert Islands. The other half I added to the one hundred dollars from Captain Randell, and these sums, being deposited in the Savings Bank of Bishop & Co., in 1862, when they were paying eight per cent. interest, and afterwards invested in other ways at better rates, now furnish, after twenty-seven years, this fund, which at present is in the form of a thousand-dollar Hawaiian Government bond, now above par and drawing six per cent. interest without tax.

My prayer is that this Bible work may be blessed to the conversion of souls, the comforting of saints, and to the building up of the kingdom of the Redeemer which some day is surely coming in its fulness.

### **Letters from the Missions.**

#### *Micronesian Mission.*

##### CHEERING WORDS FROM PONAPE.

A JOURNAL letter has been received from Mr. Doane, on Ponape, commenced November 6 and ending December 24. He had just heard with great sadness of the death of Mr. Forbes at Kusaie. But his previous records are specially cheering:—

"November 6.—These are precious days with us. All God's days are fragrant with rich blessings, but these times of which I speak seem unusually full of the aroma of heaven. I am 'on the go' most of the time. My large canoe, propelled by five or six good, strong natives, is my express, with which by night and by day I reach the ends and interlocations of my bishopric.

"I am just in from the southwest of my parish; I had a good Sabbath with my own people; but the Catholics, ungentlemanly and unchristian, as I must think them, had put up two of their buildings — a church and dwelling-house — within less than a stone's-throw of my church and dwelling, to annoy us. While at our meeting, they took great pleasure in blowing the trumpet, and then, as this was a *fête* day, guns were fired *ad libitum*, and the cannon discharged over the baptism of the king's son. Annoying is too mild a term in which to speak of the whole affair. We shall have to remove our church from that place, although we have held it *for twenty years*.

"The island has been thrown into quite a panic recently; a native youth and a Manila native fell to bantering each other; this provoked bad blood, knives were freely used, when a stander-by, seeing that the Manila man was getting the worst of it, ran up, plunged a dirk into the native, who fell nearly dead. Some one ran to headquarters, saying that the Ponapeians were warring on them. A posse of some twenty well-armed men was at once sent who on reaching the fighting-ground began to fire at random, and one girl fell and it is thought she will die. This was done on the last Sabbath of October. It has created much excitement. My whole aim and advice to the natives have been to keep quiet and await the movements of the governor. He is investigating the affair. Punishment may be meted out, but it is doubtful. Much ill-feeling exists between the natives and the foreigners.

"But it is delightful to turn from these things and view this fine large house, full of Christians, sitting together this Wednesday prayer-meeting day, and holding on for further meetings in this week of preparation for the Lord's table. The demeanor of the audience, quiet, well-behaved, mostly well-dressed, is about all one could ask for. A better behaved audience it would be difficult to find at home. Oh, what grace has done for this people! and would do for the population of the whole island could all the outside wicked

influences be driven from us. But the evil is here — liquor, prostitution, a false religion that has no sacred Sabbath day. We weep over the ruin already done. What will coming years show?

"December 8.—A precious week this to us! one of prayer. We are pleading especially for the people of this the Metalnim tribe. It is a large one, the most important on the island. A good work has been done here, but there remaineth much to possess for the Lord.

"December 11.—But recently in from some small islands to the north of this. God's spirit is working there; found a good-sized audience; all about shows the power of the new life. Six presented themselves for baptism and church union. The Lord certainly still loves Ponape.

"December 16.—Just in from the western side of the island, where I spent the Sabbath with the dear people at Palong; the church is thrifty, keeping up a good Sabbath-school and a good day-school; though doing less in contributions for mission work than they should, there is much to encourage. As I left, some eight came forward soon to be enrolled as members of the church. My whole stay was delightful, and there was so much to cheer!"

#### GILBERT ISLANDS WORK.

As we have already reported, Mr. Walkup, who came to the United States last year to bring his motherless children, returned for a special tour through the Gilbert Islands, expecting to avail himself of some opportunity to return to San Francisco after he had carefully gone through the group. This he was able to do. The *Star* landed him at Nonouti on the twenty-first of August last, and after spending several weeks at that island he visited other portions of the group. From his report we make the following extracts: —

"At Nonouti I found our party holding on to their faith, notwithstanding the threats and witchcrafts of the French Catholic priests. In one village the Catholics assaulted our teacher LeBona,

wounding him on the skull with a stone while he was holding a meeting. Schools had been maintained, a few attending, but the majority had been too negligent to buy books, and the few that contributed at monthly meetings only brought a nut or two apiece.

"On my first visit I saw the pipe in constant use; the men, women, and children and even nursing babies taking it. The traders sold three hundred pounds of tobacco a month, costing on an average twenty-five to thirty nuts to each person, and many smoke most extravagantly, swallowing the smoke until they drop over, twitching and quivering, the spittle foaming out of their mouths. Then the people wore their native costumes only, excepting a few who wore dirty old rags worse than their scanty costumes.

"My first work was to gather the teachers and spend five weeks with them, visiting the schools and villages, preaching and consulting with the teachers as to the best methods of work. Then we had a general gathering and church meeting, some forty or more wishing to be baptized but willing to wait until after more diligent study of the faith. The contribution was 25,000 nuts, or over \$100; and most of the people had clothes. All the cloth on the island was bought up. One trader said, "I sold more cloth last week than I have in the three years that I have been on the island. The remaining weeks I spent visiting back and forth from one end of the island to the other, urging the people to study and Christian living. I had with me Mr. James Taing, our best scholar, who made an excellent Timothy. He waged war on tobacco, and Providence helped us, as the traders were sold out and the people found they could do without it. The October, November, and December contributions averaged ten thousand nuts (forty nuts, or ten cents, to each adult); value of books sold, \$105."

#### TAPITEUEA AND APEMAMA.

"At Tapiteuea I had time only for a brief visit at Mr. Paolohi's station. Boaz Boari, one of the schoolboys, had had two

terms of school of six weeks each. At the old station Mr. Kaaiu and family reported themselves well, but had only one week of school to report, having delayed the starting until the heathen had commenced their singing and dancing, when his scholars deserted the school. At Mr. Paolohi's station I had quite an audience, and several prominent men said they would give up heathenism and help support a school if Mr. Taing would remain as teacher. I believe that a two months' visit *now* would turn the tide for Christ and schools, but where would we get the teachers to follow up the work?

"At Apemama I had time only to supply the teacher. A few had left the king, with his mixture of Christianity and heathenism, and returned to the Christian party. The king wishes both teachers to remain; also invited me to visit him a month or two, and I would be delighted to accept."

#### FROM APAIANG TO BUTARITARI.

"At Apaiang Mr. Mahoe, the wounded veteran and Hawaian delegate, had been poorly, but able to make a circuit of the island; also, a visit to Tarawa. Mr. Lutera had followed up the revival of last year by starting nine schools, a thing he could do at Apaiang. Ninety-one have been received into the church and a good number of books sold, but the contribution was small. The king and his cabinet have been imitating civilization, as they suppose it to be, by having a company of home-guards and policemen to arrest any person traveling in the village without clothes, or without a light, after the retiring-bell. We had Christmas here, and our last visit ashore on the group, as Miss Crosby's Kusaian waiters returning home had come down with the measles, and Captain Garland proclaimed a strict quarantine for twenty days, or longer if necessary.

"At Tarawa we anchored and waited for the teachers to come alongside, and as we had a strong wind and heavy swell running, it was very inconvenient supplying them and getting reports of schools,

Mr. Mahoe reports two large and excellent schools kept by the boys I left last year, and every book has been sold, and 231 admitted to the church. The Germans had returned from Samoa the chiefs, recommending the people to have one as king, and one had been selected. All the people (as also at Apaiang) report themselves as 'missionary.'

"At Maiana we received good reports which made our hearts rejoice. Four schools have been sustained all the year, a few church buildings erected, and twenty-three received to membership in spite of the heathen party, led by an Apemama native in song and dance.

"At Marakei the boat had to be sent to the beach for Kanoko, who reported heathenism spreading, and no school during the year; but he acknowledges his fault in trading and promises better for the future. At Butaritari Maka reports a coldness in church and an indifference to schools. The boy left for teacher had a small school a few months, until the birthday of the young prince, when the people begged the king to annul the law and let them celebrate in their old way. He consented, and the games lasted several months before law and order were restored. This completely broke up the school and discouraged the teacher. Makin, a dependency of Butaritari, was visited by the celebration party of Butaritari and so demoralized that only four or five remained in the school which was so encouraging the last two years."

#### OCEAN AND PLEASANT ISLANDS.

"Banaba (Ocean Island) looked quite green, although it had been ten months since the last rain, and water was becoming scarce in the caves. But the teacher had his tankful stored up. He reports the work improving in his home village, but some had fallen in another village by games started by waifs drifted from Apemama. They nearly came to a battle before the games were put down and order established. Of silver and gold they have none, but of cocoanut fibre for twine they gave 300 pounds, and shared with the *Star* (and

sent by us to friends) their abundant supply of fish dried and also of fresh fish. We have been their only visitor these five years.

"From Pleasant Island we had letters telling of the success of the three teachers and their pioneer work; and we found the work still going on, the only apparent hindrance being the German governor, who complains that the people are too strict in giving up their heathen customs and in observing the Sabbath, and asks the teachers not to teach the people to be Bible Christians. The offence was that the heathens of a year ago refused to load a vessel on the Sabbath. The governor claims that it was a work of necessity on account of the current. There have been over 300 in the schools, and over 200 have learned to read in the New Testament. Some of the brightest finished their primers in three or four weeks and then sold their books to others, getting twice and some three times their first cost for the dirty old books. About 124 have given up their heathen worship and customs and dress, taking part in the meetings by prayer and testimony for Christ. I could only go to the beach in the boat, but there stood the teachers' wives and some 300 converts cleanly dressed, while in the background stood some 300 more in heathen attire; and on the left was a group of traders and beachcombers looking on the scene, new to them, for they have been years amid the darkness. What a sermon that sight was to me, telling of the change wrought in two years by the gospel of the great Teacher!"

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#### *East Central African Mission.*

FROM KAMBINI.

THIS mission at present is much reduced in its strength, Mr. Bates having been obliged, on account of repeated attacks of fever, to return to Natal, and it may be necessary for him to be transferred to the Zulu Mission. Mr. Ousley, who has now been at Kambini for five years, finds himself, much to his regret, compelled to come to the United States for

medical treatment. He is busily engaged in the work of translation, having already completed the Gospels of Matthew and Mark, and he hopes to finish Luke and perhaps the Acts before he is compelled to leave. In speaking of the station school, he reports the exercises held at its close to which the public were invited, saying, "To the surprise of all, the chapel was packed to its utmost capacity, perhaps 150 in all. The people seemed to enjoy the exercises and, all things considered, the children performed their parts quite well. We certainly have occasional signs of encouragement in the work we are doing, though the darkness is so dense here."

Miss Jones reports Christmas day as one of the pleasantest she ever spent. The chapel was decorated with flowers; religious services were held in the morning and in the afternoon. A Christmas-tree was enjoyed in the evening, and the lessons of the day were set before young and old.

#### *West Central African Mission.*

FROM KAMONDONGO AND BAILUNDU.

MR. AND MRS. SANDERS arrived at Kamondongo after their absence at the coast for about two years, and were warmly welcomed by the native people as well as by the missionaries. When about five miles from the station they were met by Mr. Fay and some of the boys, and from that point all the way in they met persons eager to get the first glimpse of them. Mrs. Sanders writes: "We are very much pleased with the progress the boys have made in these two years. Kopumi is the same sunny-tempered, affectionate boy that he was. Kangende is away in the Ganguella country with his father, but his mother assures me that he will come to us when he returns. Two girls profess to be Christians, and Mrs. Fay thinks they are in earnest."

Letters from this mission bring down the dates from Bailundu to January 31. Mr. Woodside reports that there were thirty pupils enrolled in his school, which held sessions only in the afternoon, the

boys being busy in the morning. Two classes were reading in the Gospel of John. Mr. Woodside speaks of some of the boys as very bright. "I should like to see some of them given the advantages of American boys and girls. I don't believe they would be left far behind." It is interesting to note that this band of young Christians at Bailundu is taking hold with lively interest of the work of church erection. Mr. Stover writes:—

"The church has begun work on the new house of worship, and it is going on so well that we have some hope of being able to dedicate it at the coming annual meeting, which will be held here in May. The material so far gathered is rather better than, at least it is quite as good as, that used in the best of our houses, and if in any instance there should be failure to get the very best it will be due not so much to lack of interest or care as to inability, as but very few of the lads have ever gathered such material. They evidently honestly intend to build for the Lord the very best house they can. That being true, will it not be 'accepted according to that a man hath'?"

#### CISAMBA.—SUPERSTITIONS.

Mr. Currie is conducting his day-school without interruption, and is much pleased with the progress made by some boys. Mr. Lee reports that the prayer-meetings and Sunday services have been well attended, and that there is noticeable improvement in the deportment of some of the boys and young men. He says, "It seems to me that their very countenances changed as soon as they began to get a glimmering of gospel light." He also reports that they have received ten loads of goods from the coast, which, though including no clothing, yet supplied them with some most necessary provisions. They have been gratified with an experiment in the raising of buckwheat, obtaining on a small piece of ground a bushel of good grain from a half-pint of seed. This endeavor to produce as much as possible from the ground costs time and labor, but if successful will make our mission-

aries much less dependent on carriers. Mr. Currie describes some heathen ceremonies connected with the reopening of an old dwelling occupied by a former chief, Limbindo. The chief who is now to occupy it deemed it necessary to propitiate the spirit of the dead chieftain, and inasmuch as he was a great hunter the "spirits of the hunt" must be appeased. We quote from Mr. Currie's letter:—

"A number of men were sent to the woods, in various directions, where they remained encamped for several days seeking game, which is now very scarce. At length word was sent back that a number of animals had been shot. The women then repaired to the woods to gather a quantity of roots used in making beer, and in two days their large earthen pots were full of the fresh brewing. People now came from all directions to attend the dance and share the feast of meat and beer.

"One of the essential parts of the above feast, I am told, is to boil a large pot of meat for Samemba, a wooden idol, which is regarded as the god of the hunt. Most of the meat is disposed of by one of the dancers, who, working himself to a high pitch of excitement, seizes the meat, bit by bit, from the boiling pot and throws it among the crowd which stand to watch his capers. A portion of it, however, is put into the mouth of Samemba and also of his female attendants.

"There seems to be a set of craftsmen whose special business it is to make the above idols. They build for themselves a village in the woods at some distance from the habitations of the rest of the people, and there ply their calling. It seems also that this 'god of the chase' will not quickly be found by his purchasers; so the people to whose district he is to be taken repair to the woods to find him. When at length he is discovered by them they bind him about the neck with cords; beat him into subjection with their whips, and lead him in a kind of triumphal procession to their village, where they set him up, besmear him with oil,

and feed him from time to time with meat."

#### FROM BENGUELLA.—FEAR OF ENSLAVEMENT.

Mr. Searle, the business agent of the Board at the port of Benguella, is doing what he can for the English and Portuguese speaking people. An incident he narrates furnishes striking proof of the fact that the slave-trade is actively prosecuted at the coast.

"We have an increasing attendance at our Sunday morning meeting (in Portuguese) for boys; the other day we had twenty-three, not including our own boys. We find it rather difficult to get many to come; the native boys, I was told, were afraid to come for fear they should be sold as slaves. I did not pay much heed, thinking it was simply an excuse. But I fear it is true; as last Sunday morning in the middle of the meeting a woman came in and very coolly, as if it were the most usual thing, asked me if I would sell her some of them. I thought at first she had been drinking and did it to scare the boys, but after talking to her some time found she really meant what she said, and she offered to sell me some. I had heard that you could buy boys and girls in the town, but never thought it would be proposed in such a barefaced way. We still continue our afternoon English meetings; we are as yet unable to get amongst the people, not knowing sufficient Umbundu to talk to them. As soon as we can we purpose visiting them in their homes. As to the Portuguese, there does not seem much prospect of influencing them; they seem wholly given up to business and sin. One has to be some time here before he can get any idea of the iniquity that abounds: it is almost incredible."

No letters, beyond a good health report, came by the last mail from Kamondongo.

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*Central Turkey Mission.*

RELIGIOUS AWAKENINGS.

CHEERING reports are received from several points in this mission. Special services have been held at Adana, and

Mr. Mead writes briefly, under date of March 22:—

"Mr. Jenanian has been here now three weeks, preaching eight or nine times each week. A deep interest has been awakened in a large number. I am always a little chary of figures in the beginning of a revival. We hope that those who seem to have been touched will prove to have met with a real change of heart. The meetings have been enthusiastically attended. Some evenings fully 800 were present. And on Sabbath afternoon the number must have been 1,200 or more. Mr. Jenanian's sermons have been full of power — just what were needed here. He has grown a great deal in this direction during the past year.

"I regret to say that the awakening has not extended to the more prominent men in the church. Of course there are exceptions, but as a whole the committee and other prominent men have either held aloof or have shown no enthusiasm.

"But, nevertheless, many have been pressing into the kingdom. The violent have been taking it by force. We are all full of joy that the Adana Church has received so great a blessing."

President Fuller, of Central Turkey College, reports that the work and condition of the college were never more hopeful than at present. "In the college we have not quite a revival, but a deep and fruitful state of religious interest that is almost my ideal of such a school. Our prayer-meetings are delightful, and the students are talking with one another and with the teachers about religious things with deep earnestness and great freedom, and several have professed conversion."

#### OUT-STATIONS OF MARASH.

Mr. Marden, who has charge of the work among the out-stations of Marash, writes, March 4:—

"In the tour with Mr. Bulgorgian we visited eighteen Christian communities, held about 200 religious meetings, traveled on horseback 500 miles, and were absent from home eighty-nine days. I have already written of the awakening at Had-

jin [see *Missionary Herald* for March, p. 104]. We spent three weeks at Albustan, with daily preaching services. We had at all times good audiences and the closest attention. Some wanderers were reclaimed, feeble ones were strengthened, and we hope a few were induced to enter upon the new life. At the communion service sixteen new members were received to the church. The faction who were baptized by the Campbellite missionary still sustain separate services.

"I spent but one Sabbath at home and then went to Zeitoon. Here a disgraceful quarrel had nearly destroyed the moral power of the church. Various untoward influences had alienated the large number of Armenians who for many months seemed just ready to declare themselves Protestants, and were regular attendants at the Protestant church. The Marash churches have resumed the care of this church, and sent a very worthy preacher. We held preaching services each evening and devoted ourselves chiefly to spiritual work among the church members. Some new voices and many others that had long been silent were heard in the prayer-meetings, and we hope the church is regaining its former prestige as a spiritual power in the community.

"I was intending to visit several villages before returning to Marash, but the prevalence of the great epidemic of influenza brought me directly home. It has entered nearly or quite every house in the city. The Theological Seminary, Girls' College, and nearly all the city schools have been suspended. Myself and daughter are the only Americans that have escaped.

"I wrote you of the Campbellite missionary of Marash who was making trouble at Hadjin. After we left the city the Turkish government called him to account as a disturber of the peace and made it so hot for him that he suddenly left the city. He had, however, baptized some half a dozen persons, of whom one was even a member of the church committee, and I think all were church members. He went to Sis, and the govern-

ment sent him away. He is now in Marash. This *persecution* on the part of the government will perhaps awaken still more sympathy for him in America. Why cannot his friends be induced to send out an *American agent* to see the mischievous influence of his work here?"

#### THE LOVISTS.

"I found in the Hadjin prison four leaders of the 'Lovist' movement, which attracted so much attention two years ago in Zeitoon and vicinity. The Armenian Church has been at work for a long time to crush out this sect. Some one had complained to the government that they were rebels engaged in secret plots. Their houses were searched and among their letters some expressions were found that could be misinterpreted, such as exhortations 'to earnest work for their leader,' etc. etc. This was enough! they must be rebels, and the governor rejoiced in the glory of crushing an incipient rebellion! I called on the governor and requested an interview with the men. He immediately had them brought from the prison for a conference in his presence. They were the last men to be suspected of any evil purposes. In a private interview with the governor I assured him that I knew the 'Lovist' movement from its commencement, and that it had no political relations whatever, and that these men were entirely innocent. He claimed that their case had been referred to the central government and he could not now control it. The poor fellows are very likely to be banished to Yemen or some other vile place."

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#### Eastern Turkey Mission.

##### A REMARKABLE MOVEMENT AT PERI.

DR. BARNUM writes from Harpoot, March 24:—

"About forty miles to the northeast of Harpoot, among the Anti-Taurus Mountains, is the town of Peri. It is the central town and the seat of government for the Charsarjak district. It has about 350 Armenian houses and there are some twenty-four Armenian villages in the dis-

trict. We have long regarded it as an important out-station, although we have not been able to occupy it regularly from the lack of suitable men.

"Four weeks ago letters came from Peri saying that a priest, who has for several years been a sort of itinerant preacher among the Armenians, had come there, and at the request of the majority of the people he proposed, on Carnival Sunday, to preach in the old church, but the bishop would not permit it. The crowd then went outside the town and had their sermon there. On their return, upon the complaint of the bishop, the priest was put in prison as a disturber of the peace. Several of the leading Armenians becoming security for him, he was released; when the crowd cried out, 'To the Protestant Chapel,' and they turned their steps thither to the number of three or four hundred, filling not only the chapel but the court and the neighboring roofs. Another sermon was preached, but after the service the priest was again arrested and sent under guard to Harpoot and put in prison.

"Meanwhile a special messenger came to us at Harpoot bringing a petition, signed and sealed by forty Armenians, saying that they were the representatives of many more, asking us to secure the release of the priest from prison and to send him back to preach to them for a few months until the young preacher, whom we have promised to send, shall be able to go. A paper was also sent by the priest himself, saying that he was a Protestant. The Protestants here, finding that there were no charges against the priest, and that the only demand of the Armenian ecclesiastics was that he should not perform priestly functions, as he had been deposed from that office several years ago, readily secured his release from prison; they also gave him some new garments so that he might put aside his priestly garb and appear as a layman."

##### THE PLACE VISITED.

"The priest wished to return at once to Peri. We could not take such a man into our employ, nor had we the right to forbid

his return, but we persuaded him to remain here for a few days until Pastor Giragos of this city and I could go there and look over the ground a little. We had a hard ride of three days, through deep snow and mud and rain and across swollen streams. We found a large congregation coming together every morning and evening, and on Sunday packing the chapel to its utmost capacity, to the number of between two and three hundred. There was no excitement, but the people seemed to be hungry for preaching. The priests were quietly endeavoring to persuade the leading men to return to the old church, and in a few cases they were succeeding, while the majority were evidently planning to remain. Such wholesale movements generally amount to very little, for they are commonly the result of a quarrel and disappear when the quarrel is settled. Here the only controversy was over the priest's preaching, which, with many, did not become a personal matter, so that while a good many may still return to the old church, I am persuaded that the majority will remain with us.

"The priest followed us after three days, and as the desire to hear him preach had dislodged this large congregation from the old church, we judged it expedient to let him share with us in the daily meetings. Even the new brethren soon discovered a wide difference between his rambling, aimless talks and regular Protestant preaching. The brethren, new and old, understood that we could not recognize him as a preacher, but they of themselves fixed a small salary for him while he should remain, at the same time urging that the responsibility for the pulpit be committed to an experienced preacher, which has been done. This priest is restless; he has no home; he has been a thorn in the flesh to the Armenians; and, while we cannot regard him as a valuable accession to the Protestant ranks, the Lord may use him to lead some souls out of darkness into the light. The Protestants have only an old dwelling-house as a chapel. This new movement emphasizes the necessity for a new church, and the

steps preliminary to the securing of a firman have been already taken."

#### OTHER OUT-STATIONS.

"I remained in Peri a week. On my return journey I spent a Sunday in Palu. That church has been much injured in the past by internal dissensions. These now seem to be happily past and the prospect is brighter. They hope to ordain their preacher as pastor before long. I also spent a day and night at Oozoon Oba. The village is not a large one, but the great proportion of the people are Protestants. Daily meetings are held and well attended; the preacher says that the work there has never been so hopeful as now. So at Ichme and at Haboosi the pastors are much encouraged. The former, in speaking of the increase of the congregation, said: 'If you were to drop a needle into the midst of the congregation it would not fall to the floor.' So in Saru Kamush the attendance is considerably increased.

"This recent tour has encouraged me. It is more and more apparent that the light of the gospel is penetrating so far among the Armenians as to make them wish for more light, and not finding it in the old church they are more ready to seek it where it can be found. Many of the old churches welcome us and the preachers whenever we choose to preach for them. Most of the people are desperately poor and that operates as a discouragement. All our fields, too, are suffering for the lack of laborers. America at present is more attractive to our young men than the ministry. A new spirit of consecration and self-denial is a great and pressing need, and for that we pray daily."

#### FROM MOSUL.

Mr. Ainslie is still at Mosul, his family being at Mardin. He writes from the former place March 19:—

"The good spiritual condition of the church here has continued without interruption to the present time. Some have presented themselves as candidates for admission to the church, and, after careful examination by the committee, three were

accepted and will be admitted at next communion. Last year about this time five were admitted and they have shown good progress during the year. It is this quiet, steady growth in a church that is, to my mind, the most to be desired. I am glad to find the church committee quite diligent in visiting members of the congregation, healing dissensions, and urging a higher plane of Christian living. They are still without a pastor or even a good preacher. It seems difficult to find a good preacher who is willing to come to this part of the field.

"I have been spending some little time among the villages of this region, and hope to go out next week again. The people are quite ready to listen and some, even of the priests, came to study the gospel. The room where I was staying would usually be crowded every evening, when I would take the opportunity to open to some passage in the gospel or the Epistles and lead them to search for the teaching therein contained. Sometimes one would try to introduce subjects calculated to bring on angry discussion, but we were usually able to quiet him and continue the lesson in peace. I was interested in noticing how much I had gained of the Fellahi language of which I have written. When the people were talking among themselves in that dialect I was able to understand nearly all they said. This fact gives me great encouragement, and I hope next year to be able to use their language quite freely."

#### EUPHRATES COLLEGE.

President Wheeler in his report of the college for last year says that, of the 277 male pupils, who come from fifty-one cities and towns, seven were in the theological department, forty-five in the classical department, and 225 in the three preparatory grades. In the female department there were 238 pupils, coming from thirty-one different places. Of these girls forty-three are in the college proper. In a letter dated March 24, President Wheeler says that, notwithstanding some adverse influences, there has been thus far in the term

a gain in the male department of twenty-two, and still more in the female department, giving at the present a total of 529. In a recent visit of the Governor-General and his suite to the college, he spoke enthusiastically to the young ladies, and among other things said: "I am about to open schools for girls, and by-and-by shall call for some of you to teach my teachers how to teach."

In regard to the theological department Mr. Barton speaks of his own great interest in giving instruction. Of the class he says: "They are bright men and do solid work. On the whole they do better work than my seminary class did. It seems sometimes as if I could see both a mental and a spiritual growth in them from day to day."

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#### *Marathi Mission.*

##### LALITPUR.—A NEW CHURCH AT WADALE.

MR. ABBOTT reports a visit made in March to Lalitpur, where he had the pleasure of receiving into the church two persons, one a Brahman and the other at the very opposite extreme of caste. In this Lalitpur community there are twenty-five adults and twenty-one children.

Dr. Fairbank makes further report of tours of his in connection with his native assistants, who proved themselves magnetic speakers. Dr. Fairbank made much use of an old magic-lantern with slides, given him when in the United States in 1870. The people listened attentively and they often went away reluctantly, asking if he had no more pictures to show them. Dr. Fairbank alludes with great gratification to the organization of a new church at Wadale, a station where he had labored long, but where his son is now located. One of the native preachers, referring to the matter of the new church, said: "David provided for it, but it was left to Solomon to build it." Mr. Henry Fairbank writes of the church as follows:—

"Last Wednesday, February 26, we organized an independent church here at Wadale. There were sixty-three who

came by letter from other churches, and the same day ten girls and twenty-three boys from our boarding schools were admitted on profession of their faith. The large schools now here make a church very desirable. Heretofore there have been few scholars from outside, and Christians did not live here in very large numbers. Now you see there are many, as given in the figures above.

"These schools are our great joy. They are a care, but they teach only the lower vernacular standards, and do not need as much care as schools of a higher grade do. The last two years we have been astonished to see how eager people were for being educated. By people I mean the class from which our Christians mainly come. Here in this school at present there are two boys paying their entire board, and a number of others, besides some children from native helpers' families, paying about two thirds of the cost of board.

"The reflex influence upon the outlying villages of having these boys and girls come here to study is very great. And I am confident that the churches will grow not only in numbers but in loyalty to Christian ideas much more in the future than in the past. In one important respect this will be true. These boys and girls are taken here on condition that they be not married until we give the word. That restriction will have its effect in discouraging child-marriage."

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### *Madura Mission.*

#### NEW ADHERENTS AT MANA-MADURA AND MANDAPASALAI.

MR. HAZEN says of Mana-Madura:—

"The work at this station is very encouraging. In the month of June six families joined us in the village of Keel-pasali, and we there formed a new congregation. Later on fifteen families in seven other villages, where we previously had no foothold, joined us, so that we have new openings in eight different places. True these accessions are only adherents, but the heathen call them Christians, and they

have forsaken idolatry and put themselves under our instruction. We have only to see the dawning of the life of Christ in their souls in order to admit them to baptism and the Lord's Supper."

Mr. Perkins, writing from Mandapasalai on March 13, says:—

"During the last month we have had two successful itinerancies among the villages of the Mandapasalai station. On one we received about forty-seven, and on the other thirty, new adherents. In one village we had quite an interesting and exciting time. From the private work of the preachers we had been led to understand that if the missionary would come there they would formally forsake heathenism and embrace Christianity. So this village was designated as one which we should all visit on our next itinerary. Accordingly one day last month our band of workers, consisting of the pastor of that district, ten preachers, and myself, came with our tents and camped at this village. •

"It was just at dusk, when our tents were pitched, that the announcement was made that the rich landed proprietor of the place wanted to pay me a visit. Of course I gave him permission to come, and presently he, with some of his retainers, entered my tent, and expressed his gladness at our coming, at the honor conferred on the village by the visit of a white man, and begged me to accept the present of a sheep which his servants had brought and which was outside.

"I thought that he professed too much to be genuine, but I accepted his gift and entered into conversation with him. The main point on my part was to get him to consent that a number of the families who had expressed a desire to become Christians might take the step without interference on his part. These people were the farmers who worked his land, and if he chose he might make their lives very miserable by refusing to employ them or by interfering with their rights in many ways. I tried to show him from the Bible that Christians were taught to be better servants, more faithful, more re-

spectful, more useful, rather than presumptuous or careless, as he feared. He seemingly assented to all this, and openly said that he would be very glad if his farmers became Christians.

"But it was all underhanded dealing, and when the time came for me to take their names publicly fifteen farmers drew back without giving any reason; but it was afterwards made apparent that the rich proprietor had secretly forbidden their joining the Christians. However, seven families, notwithstanding his opposition, gave their names and have boldly commenced the Christian life. The point was that the fifteen were only faintly impressed with the truth and could not stand persecution, whereas the seven were more deeply impressed and can stand the fire. We have by no means given up the hope that the fifteen families will yet come."

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#### *North China Mission.*

FROM PANG-CHUANG.

In sending the statistics of this station for the past year, Mr. Smith writes:—

"We have dropped a good number of the remains of the former unfruitful class of church members, and being now more cautious have not received many during the year. Our aggregate figures, therefore, are not so large as in former years, but there are many applicants on hand, whom we are keeping waiting that they may be the more fitted to be received. We have had several invitations to villages in the neighborhood, to some of which we have never been at all before, and to others of which we have seldom been. There is certainly a larger number who are ready to listen to us than at any time before. The Sundays following the Chinese New Year we had enormous crowds, particularly February 2, when our compound was filled to an extent unparalleled since the time of the 'Tablet Feast,' when we moved out here. I think we had more than five hundred persons here, and the chapel was not only packed to overflowing, but the smaller chapel was filled, and two additional meetings of women

were held in the houses. The following Sunday there were fewer, but still a great number, representing on each occasion dozens of villages. In some cases twenty persons came from a single village. The helpers have been preaching at fairs, and have received great attention, and what is becoming a more marked characteristic each year no bad talk such as we used to hear. I think I mentioned a new opening of special promise at Lin Hsien, 43 miles to the east, where the helpers, with a medical assistant, have been twice. There is another similar opening 70 miles to the north, in the Chihli province, which was visited for two days after the Chinese New Year by helpers and medical assistants. I think this kind of combination of preaching and peripatetic dispensing medicines is of the greatest value, and we have tried it in cases where persecution has broken out, with a view to take the wind out of the opposition sails by getting up a side wind of our own. Mr. Atwood has taken hold of the evangelistic work and is of the greatest assistance. The ladies have been most indefatigably at work with a station class of women, which is just breaking up to go home, after twenty days of hard and successful work. This has been kept up with all the village work besides.

"We have just received into the church three of the girls who have been studying in the station class, and five others are on probation. There are more of this class now than at any period for a long time, and there appears to be a more widespread interest than at any time whatever. But we remember that this is the idle time of the year, and hardly expect that the many who come so often now will continue to do so during the busy months. Still, it is encouraging to have so wide a hearing, and that so many books are disposed of. They are sold at a very cheap rate, but hardly any are given away."

Miss Grace Wyckoff, in reporting woman's work at Pang-Chuang, speaks of the spiritual condition as encouraging, and that the services are much better at-

tended than last year. In writing of the great influence of the hospital work she refers to a blind woman and her little son who, last year, wandered into their courtyard cold, ragged, and starving. Of this blind woman she says: "One eye was restored, and when the time came for her to go away it seemed hard to send her out to beg again. At present she serves as matron in the hospital, ready to minister to any who need care and always busy teaching the patients (women) the Lord's Prayer or the Commandments, ready and eager to tell the good news so far as she understands it. She united with the church several months ago and is one of the growing kind of Christians. Her little boy is bright and interested, reads nicely, and often helps in teaching others in the dispensary waiting-room. We ladies try to follow up the work done by this woman."

#### LIN-CHING AND CHUNG MENG.

Mr. Perkins, writing from Lin-ching, February 8, describes a short tour into the Ning Chin district, which has lately been turned over to the care of their station by Tientsin. It is about one hundred miles northwest of Lin-ching, requiring two days of travel in the mule-cart. There are some twenty church members in this district, about one half of them residing in the village of Chung Meng, where they have a meeting-house. The other half are widely scattered, and yet among their number Mr. Perkins says they occasionally find some beautiful and refreshing illustrations of Christian life. He speaks especially of one man who said to him, "I would like one of your calendars; though I have not had one for a long time, I have not lost track of a Sabbath." Mr. Perkins says that this is much to say in that Sabbathless land. As to Chung Meng he writes:—

"Here there is at last something like a self-supporting church. They receive no support from outside, except such as was recently given them in leasing a place for meeting. Their leader is a man who cannot read very well but who reads as

well as he can, and who though very poor has stuck to his profession through many difficulties. For years the development of this little church has been very much retarded by the want of a suitable place for meeting. Now we hope for growth. Their meeting-room, with its walls mostly of sun-dried brick, its paper windows and clumsy door, would not easily be recognized as a meeting-house by even the 'old folks,' but such it is in the fullest sense. Here the members come as to a clubhouse, to talk and read a little when the nights are not too cold and they can afford a candle; for they are very poor, their 'lord of wealth' owning only one and two thirds acres of land. Here they meet for Sunday worship and prayer. In reading, those who know a little more help those who know a little less. One or two give most of their time to forcing a draft of air, by means of the 'wind-box,' up through the little stove, which is an inverted water-pot, in which a handful of coal makes heat enough to boil the water for the assembly, and smoke and gas enough to convince even the coldest that there is a fire. You wonder at the unquenchable thirst for hot water until you discover that it is used as a warming-pan, only taken internally.

"Of the present 'regular' members all are men, mostly young but married, but in no case is the wife a member. I tried to show them that they were responsible for this state of things, and I hope to see them doing much more for the instruction of their wives and children. Indeed they are already proposing to do more, especially for the children, by opening a school, toward the expenses of which for this year we have promised to contribute one half the total amount, and they, poor as they are, 'lift up,' as they express it, their 'half of the pole.' This means no small sacrifice for each parent; but the Chinese appreciate schools, and their members have the additional incentive of a genuine religious motive.

"Among the inquirers who meet with the members and may probably soon be baptized, I was much pleased to see the

young man, about whom I wrote a few lines three or four years ago, who was the victim of a fit of rage so severe that for two days he lay on the brick bed unable not only to speak but to make even a sound. He told me that then and for some time after he was bitter against our doctrine, but that he had come to love it, and his diligence in reading the books made me believe that what he said was probably true.

"While staying at this place a cart came for me and a request that I and my medicine-chest make a visit to a village about four miles away, the village of the Yellow family. The family is a very fair-sized one, two hundred *doors*, or, as we would say, families. They told me the family was over 250 years old, and counted seventeen generations, but while they were speaking the eighteenth generation toddled into the room. They reckon one Han Lin, and a number of officers of lower rank, among their distinguished names. As may be imagined it is not an easy matter to persuade such a family of the urgency of Christianity, but they must before long feel the need of *something*, as opium is beginning to make evident encroachments upon their vitality and prosperity."

#### PEKING.

Mr. Ament writes of the hopeful outlook at Peking. A year ago the station was divided into three parts, the North Chapel, with the work in Cho Chou and Liang Hsiang, coming under his care. At the beginning there were only a few schoolboys, but now there is a pleasant audience of forty or more. A singular class of men came to a series of evening meetings which lasted a month or more. On account of the increase of robberies and murders, the emperor had directed that all gambling and opium houses be closed, and so the proprietors of these places of resort were temporarily out of business, and they flocked to the chapel. Mr. Ament says: —

"I encouraged them to come and sometimes we had from forty to sixty men, keepers or frequenters of gambling and opium dens. They are a keen set of fel-

lows, and personally do not often use the vile stuff which they sell to others. They, as a rule, were well-dressed and fairly well-behaved; but they would tolerate no dull talking. I think that oftentimes street-chapel preachers are apt to underrate the intelligence of the average listeners, and excite only their disgust by their weak platitudes. It pays well to make some preparation even for the smallest and most ignorant audiences. I cannot point to any of these gamblers as having definitely resolved to turn to a new life (theirs is a most remunerative profession in China), but the native policeman who has these men in charge may join our group, with his wife, at our next communion. You will be pleased to hear that most of the preaching at our North Chapel is done by men who receive no compensation from the mission, but do this as a glad contribution to the work. Two of the three men who help in that work are Manchus, and receive a monthly stipend from the government and are nominal soldiers, though doubtless they never fired off a gun."

Of one village in the Liang Hsiang district, where Mr. Ament has sustained a day-school for a year without expense to the mission, he found a far more friendly feeling than in former days. Here he secured premises, at reasonable rates, for a school and residence for the young helper who will be located there. At a village near Cho Chou it is stated that there were twenty men studying the Christian doctrines and desiring a visit from the missionary. But the invitation, brought to Mr. Ament by a literary graduate, had to be declined with the promise of a visit at some future time.

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#### Japan Mission.

##### OKAYAMA. — KEEPING THE SABBATH.

MR. PETTEE, writing from Okayama, March 5, speaks of the departure of Mr. and Mrs. Rowland to open the new station at Tottori, for which the Eliot Church, Newton, Mass., made its noble gift of \$5,000. Mr. Pettee says: —

"Mr. Rowland's last public act was to have been the welcoming into this church on Sunday, March 2, of fourteen persons on profession of faith, but a sick-headache caused by overwork detained him at home and another took his place. Among the fourteen were a man, his wife, and servant, whom we all rejoice to see in the fold. They were originally servants in a daimio's family and their former master has been a Christian preacher for years. I baptized the old mother a month ago in her own house, she being very sick at the time. But she has since recovered, and was at church on Sunday, the happiest woman I have seen for a long time, as all the family are now in the church.

"The man is a bedquilt-maker and employs skilled workmen. The Sunday question was a hard nut for him to crack. There is a guild of these artisans, and he feared he would lose his employees. At last he decided to make a new contract with his men from the Chinese New Year's, bargaining that the shop should be closed on Sunday and he would pay the men half-wages for that day, they promising to attend church or Sabbath-school once at least on Sunday. He hopes thus to keep them from abusing the liberty of a weekly holiday, and that they will soon become sufficiently interested to desire to keep Sunday on their own account. Two of the men were at Sabbath-school last Sunday and joined my class. This is the way in which a Japanese Christian solved what was really a difficult problem.

"Two others of the fourteen were schoolgirls. Another was a young man from Katakami, a place on the Kobe road, and a member of the band which five or six years ago sent a pressing invitation to us of the station to go over and teach them 'English, French, German, Russian, political economy, astronomy, Christianity, and anything else you may know.'

#### KYOTO.—DR. NEESIMA'S DEATH.

Mr. Albrecht writes from Kyōto, March 19:—

"Mr. Neesima's death is certainly already beginning to bear fruit. It could

not well be otherwise. As President Finney's spirit will ever be felt in Oberlin, so President Neesima's influence will not cease in the Doshisha. The lessons of his life and death, followed by the effective work of Mr. Kozaki and other Japanese brethren, are showing their effect in the school. Already fully one half of the theological students have volunteered for evangelistic work in connection with our churches; some preaching in the evenings, others working in new preaching places, still others visiting derelict members and holding neighborhood meetings in their houses. Certainly the evangelistic work here in Kyōto has received a strong impetus in these last months. Now if the Lord grants us an outpouring of his Holy Spirit upon these increased efforts, we may look for new harvests in this old but hard field.

"The Buddhists are not idle in the meantime; one of their latest moves is the formation of a Young Men's Buddhist Association, in connection with the Government College here, to study Buddhism. Shrewdly they have put the place of meeting in a temple immediately in the rear of our Doshisha. I doubt not many of our students will be drawn into attendance upon these meetings, but even if they should, I do not think there is cause for uneasiness about it. Falsehood is a less formidable enemy, I believe, than stolid indifference.

"Theological discussion is wideawake at present in Japanese magazines, the doctrine of inspiration claiming chief interest. With fully twenty different denominations, besides Roman and Greek Catholics, and all shades of philosophy, having their representatives and followers here, the Japanese will certainly not remain uninformed. The truth will not make undisturbed progress.

"The question of the abolishment of licensed houses of prostitution is likewise claiming much attention, all our Christian pastors taking strong ground in favor of such a reform. Two provincial assemblies have already voted to withdraw the protection of the law from

this foul business. But it is certainly disappointing to see physicians from foreign countries opposing this reform movement; a leading and most influ-

ential physician in Tōkyō saying the other day in a public lecture that he could find nothing in the Bible against licensing prostitution."

## Notes from the Wide Field.

### AFRICA.

**THE SOUDAN.** — The *Bulletin de la Société de Géographie de Lille* reports recent explorations made in the Western Soudan by Captain Binger, an army officer commissioned by the French government to visit those vast unknown regions. Only two Europeans, Caillée, in 1827, and Barth, in 1854, had preceded him. Arriving at the west coast early in 1887, Captain Binger went up the river Senegal, finding the inland country transformed into a vast charnel-house by war and consequent famine. Pushing on with nine natives, and with eighteen asses for his luggage, he reached the Kong country and found himself in the midst of a vast population, all eager to see a European. Everywhere he was the object of attention; five or six sheep would be sent to him at one time. "So much generosity ended by tiring me," he says; "so one of the blacks undertook to stay the tide by announcing that my religion forbade my receiving presents except at a certain inclination of the sun!" Arrived at the city of Kong, Captain Binger was well received by the king. The houses, of sun-dried brick, were arranged, unlike most African towns, in streets, all converging to a large marketplace. The men wore trowsers, turbans, and shoes, and trade was flourishing. There were five large mosques, among many smaller ones, for all the inhabitants are Mohammedans. "A curious thing," says Captain Binger, "although Mohammedans, they are not fanatics. They all know that there are three great religions, which they call *ways*: the way of Moses, of Jesus, of Mohammed. No one of them, in all our conversations, was ever so foolish as to wish to prove to me that the Mohammedan religion is superior to others. I must say to their credit that many among them affirmed that they considered these three religions identical, because they lead to the same God. All three include many excellent people. There is, according to them, no reason for claiming one to be better than another." Captain Binger spent two years and four months in traversing the country, again reaching the sea at the Gulf of Guinea. He arranged for future trade with France, and induced the chiefs to accept the French "protectorate." Treaties to this effect were signed, the French flag was raised, and Captain Binger considers that he has laid foundations of a future French empire in the Western Soudan.

**THE CONGO.** — Mr. Grenfell, of the English Baptist Society, reports that they are expecting to open a new station at Lulanga, some 150 miles northeast from Lokolele. The officials of the Congo Free State desire the Society to make much greater advances up the river to Ukoto, some 400 miles, where the Arabs have as yet obtained no foothold. It is evident that the authorities of the Free State are desirous to aid missionary societies in all possible ways so that a barrier may be made against the Arabs. Mr. Grenfell says that if the railroad between Stanley Pool and tidewater were only built, the Arabs would find their vocation gone. He affirms that a railroad could do much more than could an army. The work at Balolo station is most promising. People listen attentively, and express much surprise over the teachings of the Bible. For instance, they cannot see why God should object to their stealing one from another. But Mr. Grenfell says that, though they acknowledge that the Commandments are good, "They are not yet prepared to accept the awkward restrictions their adoption would entail."

**SWEDISH MISSION.**—Swedish missionaries, numbering about twelve, who were originally connected with the Livingstone Inland Mission on the Congo, but who at the time that mission was transferred to the American Baptist Missionary Union came under the direct supervision of the Swedish Missionary Society, will soon be reinforced by seven new helpers from Sweden. They have already had some fruit from their labors; the congregations are increasing and the children are coming to school.

The Balolo mission, on the Upper Congo, seems to be prospering. The missionaries report that the climate seems fairly salubrious and the heat not very great. One of their missionaries, Mr. Todd reports, in *Regions Beyond*, a scene which took place with the four hundred carriers who were engaged to transport their little steamer to Stanley Pool. While on the way Mr. Todd gave permission for the holding of a feast. For two hours the scene was one of wildest excitement; then the native evangelist called them to order, and shortly the four hundred voices, which had been shouting and crying together, were silent. Mr. Todd says that you could have heard a pin drop while this native evangelist preached with great power, for about three quarters of an hour. Then came a period of wrestling prayer and altogether a profound impression seems to have been made upon these natives, as by the very presence of the Spirit of God.

**LAKE NYASA.**—The Free Church of Scotland, after long delay in the mails has tidings of remarkable successes in their missions on Lake Nyasa. It will be remembered that these missions have been in sore trial because of the conflict with the Arabs at the northern end of the lake, and because of the uncertainty of affairs throughout the whole region. *The Monthly* of the Free Church of Scotland for April gives the following important items: At Bandawé Dr. Laws has baptized thirty-two men. These people have been under instruction for some time, and some of them were teachers in the schools. Some of these men assumed a new name upon baptism, a practice which Dr. Laws favors under the peculiar circumstances of that region, though he admits that in other places it might be unwise. The reason given for this change is that the natives, if they wish to conceal their identity or escape from justice, are prone to change their names, so that it is not an unusual thing to find a mother in a village not knowing the name under which her own child is passing. This assumption of a Christian name, it is argued, will tend to give permanence to the profession. Another important item of news is that at the northern end of the lake Consul Johnston had arranged a peace between the English and the Arabs. The terms are not definitely known, but it is enough to say that the British flag was hoisted on the twenty-second of October with all due honors. The Arabs seem to have succumbed. There is also the report of the opening of a mission station among the 'Ngoni (formerly printed Angoni), two persons having come forward from this tribe for baptism. The Dutch Reformed Church of Cape Colony has opened a mission at Chewere, fifty miles west of Lake Nyasa, where the chief seems eager for white missionaries. Rev. Andrew C. Murray and an evangelist, Mr. Vlok, of the Dutch Church in South Africa, have made a tour through the region between Lake Nyasa and Bangweolo, and have found much to encourage them. Altogether, this news from this section of Central Africa is most cheering, and the co-operation of the British South African and the African Lakes' companies in commercial and philanthropic enterprises will aid materially in missionary work throughout this portion of the continent.

**FROM LAKE TANGANYIKA.**—The London Missionary Society has news from its missionaries at Niumkorlo, at the south end of Lake Tanganyika, and from Fwambo, the hill station fifty miles on the road toward Lake Nyasa. The missionaries are in good health and good spirits, although they have been sorely tried by the hostility of the Arabs and from lack of provisions and cloth for barter. Most of the Arabs at Ujiji were bitterly hostile to the mission, but it appears that Tippu-tib had sent word to

one of the Arab chiefs that he must defend the missionaries. This message had been obeyed, and hence there had been no serious disturbances. The Zanzibar road is entirely closed to the passage of mails, but now that there seems promise of a settlement of difficulties on Lake Nyasa, it is hoped that the missionaries of the London Society on Lake Tanganyika will be able to maintain regular communication with the outer world. They report that they had dispensed entirely with the aid of the Wangwana, who are Mohammedan employees from Zanzibar, and had found good assistants among the native Swaheli. Mr. Swan had succeeded in training some of these Swaheli so that they could render all necessary assistance in managing his little steamer. It is to be hoped that the difficulties under which the London Society has labored have at last been fairly overcome and that an era of prosperity is before them.

**THE CRUELTIES OF HEATHENISM.** — *The Church Missionary Gleaner* gives extracts from the journals of Bishop Crowther of the Niger Mission. Among the sad records which he is called to make is the following account of scenes occurring at a town which he visited: “About four days before our arrival at Ohambele, an old rich woman was dead and buried. The proceedings of the burial were stated as follows: When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom, to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed volleys of trade cannons were fired for days, in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounds each.”

**CHECKING THE LIQUOR TRAFFIC.** — The Duke of Fife, speaking in behalf of the British South African Company, declares that they have resolved absolutely to prohibit the sale of ardent spirits to the natives. This is the principle upon which the African Lakes’ Company has acted. The coöperation of these two companies for the suppression of the traffic is most cheering. On the east coast the Germans, under Major Wissmann, have joined with the British Company in arrangements to prevent the sale of firearms; but the former have brought to the coast a large quantity of gin. The British societies promise to seek in every way to prevent the sale of intoxicants in their territories on the coast.

**A NEW MISSION.** — *The Church Missionary Intelligencer*, in some interesting African notes, reports that a Swedish expedition has been organized to proceed to Victoria Nyanza, with the intention of forming stations between that lake and Lake Tanganyika, for the purpose of coöoperating in the suppression of the slave-trade. One hundred Swedish artisans have entered into arrangements extending over three years. The leader, Mr. Sachrissen, has had experience in Africa both on the Congo and on the Zambesi. Fifteen hundred native carriers are to be employed. Of the £250,000 necessary, £50,000 have already been subscribed for this enterprise.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the churches at home in their relations to mission work abroad; that they may comprehend the greatness of this work, the value of prayer in its behalf, and the need of enlarged contributions; that every professed disciple of Christ may apprehend his privilege and obligation to do something for the evangelization of pagan and Mohammedan lands.

### ARRIVALS IN THE UNITED STATES.

May 7. At New York, Rev. George T. Washburn, D.D., and wife, of the Madura Mission.

May 11. At New York, Rev. J. H. DeForest, D.D., of the Northern Japan Mission.

### DEPARTURES.

April 26. From Boston, Mrs. Fannie M. Newell, returning to, and Miss Anna B. Jones, to join, the Western Turkey Mission; also, Miss Mary G. Webb, to join the Central Turkey Mission.

May 3. From New York, Dr. Edward Chester and wife, returning to the Madura Mission.

### ARRIVALS OUT.

April 10. At Tokyo, Japan, Rev. D. C. Greene, D.D., and wife.

March 3. At Durban, Natal, Rev. James C. Dorward and wife.

### DEATH.

A telegram from Constantinople gives the sad intelligence of the death, by typhus fever, on May 13, of Rev. Henry Marden, of Marash. Mr. and Mrs. Marden were about to start for the United States; possibly they were already on their way.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Religious awakenings in Central Turkey. (Page 239.)
2. A remarkable religious movement in an out-station of Eastern Turkey. (Page 241.)
3. A new church in Western India. (Page 243.)
4. New adherents in the Madura Mission. (Page 244.)
5. Items from North China. (Page 245.)
6. Items from Okayama and Kyoto, Japan. (Page 247.)
7. Progress amidst superstitions in West Central Africa. (Page 238.)
8. Work in the Gilbert Islands. (Page 235.)
9. Cheering tidings from Ponape. (Page 234.)
10. How the Bible has been translated into the Gilbert Islands language. (Page 230.)

## Donations Received in April.

MAINE.		Keene, 1st Cong. ch. and so., 100.48; 2d Cong. ch. and so., 23.03;	123 51
Cumberland county.		Kirdge, Cong. ch. and so.	15 30—128 81
Falmouth, 1st Cong. ch. and so., 5.50; 2d Cong. ch. and so., 30,	35 50		
New Gloucester, Cong. ch. and so.	113 25		
Portland, "Debtors,"	10 00—158 75		
Lincoln and Sagadahoc counties.			
Bath, Winter-st. ch. (of wh. 10. is a memorial gift of a daughter),	243 49		
Union Conf. of Ch's.			
Albany, J. H. Lovejoy,	5 00		
York county.			
Alfred, Cong. ch. and so.	15 75		
Limerick, Cong. ch. and so.	7 00—22 75		
, E. Q. G.	100 00		
—, A friend,	10 00		
	539 99		
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
		Exeter, Nathaniel Gordon, toward support of Gordon Theol. Semi- nary, Tung-cho,	125 00
		Kingston, Cong. ch. and so.	23 54
		Raymond, Cong. ch. and so.	16 00—164 54
		Stratford county.	
		Dunham, Cong. ch. and so.	18 22
		Tamworth, Cong. ch. and so.	4 30—22 52
			434 50

VERMONT.

Addison county.		
Vergennes, Cong. ch. and so.		15 00
Caledonia county.		
E. Hardwick, Cong. ch. and so.	10 86	
St. Johnsbury, North ch., A friend, for India,	20 00	— 30 86
Chittenden county.		
Winooski, Sarah N. MacBride,		10 00
Essex county.		
Granby, F. A. Rice, 1; Miss L. E. Rice, 2,		3 00
Franklin county.		
Enosburgh, Cong. ch. and so.		36 00
Orange county.		
Bradford, Cong. ch. and so.	24 00	
Fairlee, A friend,	1 00	
Newbury, 1st Cong. ch. and so	4 00	
Williamstown, A friend,	7 50	— 36 50
Washington county.		
Montpelier, A friend,	1 00	
Northfield, Cong. ch. and so.	13 80	— 14 80
Windham county.		
Brattleboro, H.		25 00
WindSOR county.		
Windsor, Cong. ch. and so.		13 70
		184 86

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	10 00
Hyannis, Cong. ch. and so.	2 50
West Yarmouth, Cong. ch. and so.	2 25 — 14 75
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 85
Mill River, Cong. ch. and so.	34 40
Sheffield, Cong. ch. and so.	13 40 — 57 65
Bristol county.	
Attleboro, A. B. Carpenter,	10 00
Easton, Cong. ch. and so.	143 37
Fall River, Central Cong. ch.	46 78
Mansfield, Cong. ch. and so.	20 14 — 220 29
Brookfield Association.	
Barre, Cong. ch. and so., to const.	
HARRIET A. PARTRIDGE, H. M.	100 00
Brookfield, Cong. ch. and so.	23 46 — 123 46

Brookfield, Cong. ch. and so.	23	40	—	123	40
Essex county.					
Andover, Chapel, church and congre-gation (of which 300, for Japan)				373	00
Essex County, North.					
Haverhill, West Cong. ch.			4	00	
Newbury, 1st Cong. ch. and so.		23	80	—	27 80
Essex county, South.					
Gloucester, Evang. Cong. ch., A friend, by R. P. Hibbard, Pastor,	25	00			
Salem, Tabernacle ch. and so.	162	73	—	187	73
Franklin co. Aux. Society. Albert M. Gleason, Tr.					
Shelburne Falls, Cong. ch. and so.				12	25
Hampden co. Aux. Society. Charles Marsh, Tr.					
East Longmeadow, Cong. ch. and so.	28	00			
Palmer, 1st Cong. ch. and so., 9,68;				34	68
2d Cong. ch. and so., 25,					
Springfield, South Cong. ch. and so., 66,36; H. M., 1,000,		1,006	36		
Wilbraham, Cong. ch. and so.	27	15	—	1,186	19
Hampshire county.					
Amerst, South Cong. ch.	6	00			
Northampton, A. L. Williston,	300	00			
Southampton, Mrs. Rachel S. Ed-wards, deceased.	10	00	—	316	00

Wards, deceased,	16 00	310 00
Middlesex county.		
Arlington, Cong. ch. and so.	77	79
Auburndale, Cong. ch. and so., add'l,	150	00
Bedford, Cong. ch. and so.	70	00
Cambridgeport, Pilgrim ch. m.c.	7	27
East Somerville, Franklin-st. Cong. ch.	114	64
Framingham, Plymouth ch. and so.	108	14
Lexington, Hancock ch. and so.	33	00
Newton Centre, 1st Cong. ch. and so.	132	89
No. Woburn, Rev. Solomon Bixby,	5	00
Reading, A lady.	1	00

## *Donations.*

Saxonyville, Cong. ch. and so.	16	95
Sudbury, Cong. ch. and so.	23	10
Waltham, Trin. Cong. ch.	15	64
West Medford, Cong. ch. and so.	12	65
Wilmington, Cong. ch. and so.	2	50
Winchester, 1st Cong. ch. and so.	41	21—811 78
Middlesex Union.		
Dunstable, Cong. ch. and so.	28	75
Littleton, Cong. ch. and so.	14	29
Lunenburg, Cong. ch. and so.	10	00—53 04
Norfolk county.		
Milton, 1st Cong. ch. and so.	42	75
Quincy, Cong. ch. and so., 65; Rev. Edward Norton, 50,	115	00
So. Walpole, Missionary,	3	00
Wellesley Hills, Cong. ch. and so.	20	62—181 37
Old Colony Auxiliary.		
East Wareham, Two friends,	5	00
New Bedford, No. Cong. ch. and so., to const. Rev. JOHN A. MAC- COLL and FREDERICK A. BRAD- FORD, H. M.	180	81—185 81
Plymouth county.		
Bridgewater, Cen.-sq. ch. and so.	13	61
Middleboro, 1st Cong. ch. and so., 10.44; A friend, 3,	13	44
Scituate, Cong. ch. and so.	8	88—35 98
Suffolk county.		
Boston, Shawmut ch. (of wh. 1,000 from D. M. Weston and 5 from a friend), 1,253.56; Emmanuel ch., 230.88; Park-st. ch., 262; 2d ch., Dorchester, 200.98; Union ch., 200; Winthrop ch., Charlestown, 170.20; Eliot ch., Roxbury, 70.17; So. Evang. ch., West Roxbury, 37.02; Boylston ch., 36.50; Mt. Vernon ch. (of which 20 from J. S. Ellis and 2 from A. M.), 22; Highland ch., 7.60,	2,490	91
Chelsea, Central Cong. ch.	103	03—2,593 94
Worcester co., Central Ass'n. E. H.		
Sandford, Tr.		
Leicester, 1st Cong. ch. and so.	22	84
Worcester, Central Cong. ch. and so.	70	00—92 84
Worcester co. South Conf. of Ch's.		
Amos Armsby, Tr.		
Millbury, 1st Cong. ch. and so.		54 89
—, A friend,		25 00
		6,553 72
<i>Legacies.</i> — Buckland, Le Baron D. Ruddock, by Mrs. Mary S. Rud- dock, Ex'r,	2,000	00
Falmouth, Caroline F. Nye, by Francis A. Nye, Ex'r,	500	00
Lee, Elizur Smith, by John L. Kil- bon, Ex'r, in part,	750	00
Peabody, Mrs. Hannah S. Robbins, by Charles B. Farley, Ex'r,	2,000	00
South Weymouth, Mrs. Abigail S. Cobb, by A. E. Vining, Ex'r,	1,000	00
Ware, William Hyde, by William S. Hyde, Ex'r, bal.	5,000	00
Weymouth, Jacob Loud, by John J. Loud, Ex'r (prev. rec'd, 1,500),	598	85-11,248 85
		17,802 57

## RHODE ISLAND

Bristol, A friend,	10 00
Central Falls, Cong. ch. and so.	55 50
Slatersville, Cong. ch. and so.	10 00
	—75 50
CONNECTICUT.	
Hartford county, W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	45 00
East Hartford, 1st Cong. ch. and so.,	
50; South Cong. ch. and so.,	
27.50,	77 50
Farmington, 1st Cong. ch. and so.	50 00
Manchester, 1st Cong. ch. and so.	85 92—258 42
Litchfield co., G. M. Woodruff, Tr.	
Hartington, Cong. ch. and so.	
Thomaston, Cong. ch. and so.	12 46
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	19 31
Haddam Neck, Cong. ch. and so.	1 00
Old Saybrook, Cong. ch. and so.	53 67—73 98

## Donations.

[June,

New Haven co. F. T. Jarman, Agent.			Bryan, S. E. Blakeslee,	11 00
Birmingham, Cong. ch. and so.	52 00		Cleveland, Franklin-ave. Cong. ch.,	
New Haven, Humphrey-st. Cong.	\		13; Rev. C. W. Hiatt, 10,	23 00
ch., 100; Centre ch., m. c., 17.85;			Garrettsville, Cong. ch.	20 39
A friend, 250,	367 85		Huntsburgh, Cong. ch.	15 00
Northford, Cong. ch. and so.	20 00	—439 85	Lodi, Cong. ch.	10 53
New London co. L. A. Hyde and			Lorain, Mrs. Susan Bears,	20 00
H. C. Learned, Tr's.			Madison, Y. P. S. C. E. of Central	
New London, 1st Ch. of Christ (of			ch., for catechist in Madura,	5 20
wh. 14.50 m. c.), to const. ALICE			Marysville, 1st Cong. ch.	26 00
CHEW, H. M.			Mt. Vernon, 1st Cong. ch.	39 81
Windham county.			Oak Hill, Welch Cong. ch.	15 74
Chaplin, Cong. ch. and so.	135 74		Oberlin, Stu. mis. fund, towards salary	
Hampton, A friend,	5 00		of Rev. C. A. Clark,	115 41
Putnam, 2d Cong. ch. and so.	21 50		Rollersville, Cong. ch.	18 00
Wauregan, Cong. ch. and so.	10 00	—172 24	Toledo, 1st Cong. ch.	93 00—438 49
<i>Legacies.</i> — Harwinton, Mrs. Sarah			<i>Legacies.</i> — Oberlin, Ira Mattison, in	
B. Hayes, by Dr. V. Buell,			part, by E. H. Holter, Ex'r,	200 00
				638 49
NEW YORK.			INDIANA.	
Antwerp, 1st Cong. ch. and so.	26 74			
Braer Falls, C. T. Hulburd,	10 00			
Brooklyn, South Cong. ch., 66.62; Ch.			ILLINOIS.	
of the Pilgrims, H. D. Sharpe, 10;				
W. H. Williams, 25,			Caseyville, Mary Meckfessel, 5; Rev.	
Canandaigua, 1st Cong. ch.	10 62		A. Kern, 2,	7 00
Clinton, Mrs. George K. Ells,	16 65		Chicago, U. P. Cong. ch. m. c., 11.32;	
Flushing, 1st Cong. ch.	10 00		Leavitt-st. Cong. ch., 10.89; Theol.	
Jamestown, 1st Cong. ch., 10; Friends,	91 78		Seminary, towards salary of Rev.	
5.50,			C. N. Ransom, 135; Rev. H. M.	
Lawrenceville, Lucius Hulburd,	15 50		Penniman, 7.50; A friend, 1,	165 71
Lisle, Cong. ch. and so.	5 00		Downers Grove, Cong. ch.	14 36
Moriah, Miss E. Dewey, 5; Rev. J. J.	12 44		Dundee, Cong. ch.	21 81
Munro, 1,			Grandville, Cong. ch.	62 00
New York, Madison-ave. Ref. ch.,			Lawn Ridge, Cong. ch. and Sun.-sch.	11 88
Charles J. Starr, 800; Broadway			Loda, Cong. ch.	5 00
Tab., Y. La., for Mis. soc. for stu-			Millburn, Cong. ch.	1 00
dent aid, Kyoto, Japan, 50; for do.			Moline, 1st Cong. ch.	152 89
at Adams, Zulu Mis., 30; for transla-			Oliney, 1st Cong. ch.	16 00
and pub. in W. C. Africa Mis., 70;			Princeton, Cong. ch.	19 87
do. A. D. F. Hamlin, 10; Calvary			Rollo, Cong. ch.	16 56
Presb. ch., 25; S. S. class of young			Roseville, Cong. ch.	15 69
men, in Pilgrim ch., for catechist,			Sandwich, Cong. ch.	31 42
India, 30,			Sparland, John Crawford,	26 50
Oxford, Cong. ch. and so.	1,015 00		Tolono, Mrs. L. Haskell,	10 00
Pekin, Abigail Peck,	25 00		Tonica, Cong. ch.	9 25
Reed's Corners, Cong. ch. and so.	15 00		Waverly, Cong. ch.	24 08
Syracuse, Plymouth Cong. ch.	3 45		Winnetka, Cong. ch.	60 05
West Groton, Cong. ch. and so.	15 00		Woodburn, Cong. ch.	5 00—670 07
Westmoreland, 1st Cong. ch. and so.	12 58			
PENNSYLVANIA.			MISSOURI.	
Philadelphia, A friend,	2 00			
Wilkes Barre, Puritan Cong. ch.	5 24	—7 24	Hamilton, Cong. ch.	9 00
			Kansas City, M. Marty.	25 00
			St. Joseph, Tabernacle Cong. ch.	60 00—17 00
NEW JERSEY.			MICHIGAN.	
Newark, Etta P. Underwood,	25 00		Greenville, Cong. ch.	50 00
Less amount from Montclair, in			Hancock, Cong. Sab. sch., for cate-	
April Herald, transferred to An.			chist, Madura,	47 00
Coll. Endowment,	22 61	—2 39	Hopkins, 2d Cong. ch.	10 91
			Saranac, Cong. ch.	6 50
DISTRICT OF COLUMBIA.			South Boston, Cong. ch.	2 50
Washington, Fifth Cong. ch. 13.29;			Vermontville, 1st Cong. ch.	12 22—129 13
Plymouth Cong. ch., 6,				
GEORGIA.			WISCONSIN.	
Savannah, Pilgrim ch. and Sun.-sch.	2 66		Baraboo, Cong. ch.	10 38
			Genesee, Cong. ch.	1 00
			Madison, 1st Cong. ch.	13 00
			Sparta, Cong. ch.	42 50
			Stoughton, Cong. ch.	8 58
			Whitewater, 1st Cong. ch.	21 50—90 .00
FLORIDA.				
Daytona, W. Beckwith, for support of			IOWA.	
native helpers,	500 00		Burr Oak, Cong. ch.	1 27
Georgiana, Mr. and Mrs. F. W. Mun-			Cherokee, R. H. Scribner,	50 00
son,	2 00	—502 00	Council Bluffs, 1st Cong. ch.	52 36
			Des Moines, Y. P. S. C. E. of Ply-	
			mouth ch., for Bible reader at Mar-	
			din,	35 00
LOUISIANA.			Earlville, Cong. ch.	11 35
Jennings, Cong. ch.	5 50		Farragut, Cong. ch.	27 75
			Grinnell, Cong. ch. m. c.	6 79
			Kellogg, Cong. ch.	11 46
ARKANSAS.			Magnolia, Cong. ch.	10 00
Rogers, Cong. ch.	25 25		Monona, Cong. ch.	20 00
OHIO.				
Brecksville, 1st Cong. ch.	18 61			
Brookfield, English Cong. ch. and	6			
Sun.-sch.	8 80			

Osage, Cong. ch.	33 00
Stacyville, Cong. ch.	5 30
Webster City, Puritan Cong. ch.	5 00
Winthrop, Cong. ch. (of which 50 from Mrs. E. M. Knox),	56 35—325 63
<i>Legacies.</i> — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Agent,	75 41
	401 04

## MINNESOTA.

Lake City, 1st Cong. ch.	23 40
Minneapolis, Plymouth Cong. ch., 139-36; Vine Cong. ch., A friend, 10,	149 36
Morris, Cong. ch.	19 47
New Ulm, Cong. ch.	28 10
Sleepy Eye, Union Cong. ch.	3 74
Winona, 2d Cong. ch.	9 18—233 25

## KANSAS.

Emporia, 2d Cong. ch.	18 90
Lawrence, Plymouth Cong. ch.	48 55—67 45

## NEBRASKA.

Fairmont, Cong. ch. and Sab. sch.	10 05
Freewater, Cong. ch.	4 08
Friend, Ger. Cong. ch.	3 00
Macon, Cong. ch.	1 00
Milford, 1st Cong. ch.	6 16
Upland, Cong. ch.	1 10
Wahoo, 1st Cong. ch.	14 00—39 39

## CALIFORNIA.

Santa Barbara, Cal. Cong. ch.	35 80
<i>Legacies.</i> — National City, Charles Baum, by Annie Baum,	25 00
	60 80

## OREGON.

Forest Grove, Cong. ch.	15 00
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## NORTHERN DAKOTA.

Fort Abercrombie, Rev. Samuel F. Porter, a thank-offering.	25 00
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## SOUTHERN DAKOTA.

Faulkton, Rev. P. B. Fisk,	1 00
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## NEW MEXICO.

Albuquerque, 1st Cong. ch.	8 00
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## ARIZONA.

Prescott, 1st Cong. ch.	80 30
Tucson, 1st Cong. ch.	41 55—121 85

## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Am. Presb. ch. toward support of Rev. H. Pedley,	300 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

China, Peking, Church collection for native preachers,	56 37
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 8,492 40

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.* 4,010 90

## MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland Centre, Cong. Sab.  
sch., for support of a school in Central  
Turkey.

30 00

NEW HAMPSHIRE. — Exeter, "Boys Ten" of  
1st Cong. ch., for pulpit at Erzroom,

10 00

VERMONT. — Dummerston, Cong. Sab. sch.,  
15; Rutland, Cong. Sab. sch., 24.97,

39 97

MASSACHUSETTS. — Barre, Cong. Sab. sch.,  
8.82; Boston, Chinese Sab. sch. of Mt.  
Vernon ch., for Hong Kong, 55; Village  
Sab. sch., Dorchester, 33.83; Groveland,  
Y. P. S. C. E., 2.50; Newburyport, Belle-  
ville Mis. Soc., for Theol. student in Japan,  
35; do, for do, in Mardin, 30; Orange,  
Central Sab. sch., 6.12; Sunderland, Cong.  
Sab. sch., for pupil in Cen. Turkey college,  
25; Waltham, Y. P. S. C. E. in Trin. ch., 20

216 26

CONNECTICUT. — Cromwell, Cong. Sab. sch.,  
for support of two students, Marash Theol.  
Sem., 79.46; Kent, Cong. Sab. sch., 8;

181 62

Middletown, Sab. sch. of Bethany Chapel,  
5; Norwich, Faith, Delta, and Dickson Lea-  
vens, for pupil at Erzroom, 10; Stamford,  
1st Cong. ch., for two Bible readers in Mar-  
din, 72.16; Waterbury, Y. P. S. C. E. of  
1st Cong. ch., for Africa, 1; Windsor, Y. P.  
S. C. E., 6,

15 46

NEW YORK. — Jamestown, Mis. Band, 5; do.  
Miss Cook, for girl in Erzroom High  
school, 4; North Collins, Two little girls,  
4c; Olean, 1st Cong. Sab. sch., for pupil  
at Erzroom, 5; West Groton, Sab. sch.  
birthday box, 1.42,

25 00

PENNSYLVANIA. — Germantown, Mis. Guild  
1st Cong. ch., for student, for ministry in  
Japan,

10 00

NEW JERSEY. — Chester, Y. P. S. C. E., 1st  
Cong. ch.

10 00

OHIO. — Wellington, Cong. Sab. sch.

10 00

ILLINOIS. — Chicago, Y. P. mis. soc. of U. P.  
ch., 18.21; Providence, Y. P. S. C. E., 4.35;

22 56

MICHIGAN. — Bay City, Woman's Mis. Union,  
towards Girls' scholarship, at Ponape, 9.64;

14 91

Flint, Cong. Sab. sch., 1.87; Owosso, Mrs.  
Ament's Mis. class, 3.40,

6 20

WISCONSIN. — Glenwood, Union Sab. sch.,  
2.50; Windsor, Y. P. S. C. E., 3.70;

12 24

IOWA. — Magnolia, Cong. Sab. sch., 5; Mo-  
nona, Cong. Sab. sch., 1.75; Nashua, 1st  
Cong. Sab. sch., 5.49,

9 88

MINNESOTA. — Lake City, 1st Cong. Sab. sch.

2 00

KANSAS. — Wichita, 4th Cong. ch. primary  
class,

5 75

CALIFORNIA. — San Francisco, Ocean View  
Sab. sch., for Theol. sch., Zulu Mis.

611 85

## CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Northfield, Cong. Sab. sch.	4 62
MASSACHUSETTS. — Dorchester, Village Sab. sch., 16; Wellesley, Cong. Sab. sch., 25;	41 00
CONNECTICUT. — New London, 2d Cong. Sab. sch.	25 00
NEW YORK. — Clinton, Mrs. George K. Eells, 3; New Lebanon, Cong. Sab. sch., 5;	8 00
NEW JERSEY. — Bound Brook, Cong. Sab. sch.	20 00

SOUTH CAROLINA. — McNeal, J. W. Latta,  
WISCONSIN. — La Crosse, Cong. Sab. sch.

25 00

AFRICA. — Bailundu ch. and cong., thank-  
offering, 6.35; Helen H. and Mabel Stover,  
thank-offering, 5,

11 35

135 47

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bath, Rodney Hyde, for steam launch for Ponape, for use of Mr. Rand, 500; do, for increased steam power for *Morning Star*, 50; Portland, Rev. and Mrs. Bayley, for an. scholarship, An. college, 28;

NEW HAMPSHIRE.—Conway, 2d Cong. ch., for Japan,

VERMONT.—Cong. Sab. sch., for Rev. A. Fuller, Aintab,

MASSACHUSETTS.—(Amherst, \$10 in May *Herald* for Mission House repairs at Bitlis should have been ack'd'd as from Mrs. E. S. Wright); Boston, Park-st. Sab. sch., for steam launch for Ponape, 50; Hollis Moore Memo. Trust, for books for missionaries, 10.78; Estate of Ebenezer Alden, M.D., for do., 5.26; Brookline, Annie Ramage, for girl at Marsovan, 6; Chelsea,

Y. P. S. C. E. 1st Cong. ch., for work of Miss E. M. Stone, Philippopolis, 25; East Somerville, Franklin-st. ch., for Japan, 15.15;

Groton, Cong. Sab. sch., for Japan, 7.45; Harwich, Tamesin Brooks, for Dr. Wheeler's work, Harport, 5; Holyoke, Friends in Cong. ch., extra, for schools, care Rev. L. S. Gates, Marathi, 30; Milton, M. E. V., for Japan, 3; Newburyport, Belleville Mis. Soc., for three pupils in Anatolia college, 42; Springfield, North Cong. Sab. sch., for Rev. H. J. Bruce, India, 45; Westfield, 1st Cong. ch., Mrs. I. A. B. Greenough, for "Chapel Home," Mrs. R. A. Hume, 25; Wellesley, A friend, for teacher in Kedilir, care Rev. J. L. Fowle, 10; Wincendon, George L. Beals and Nancy Norcross Beals, now deceased, by C. L. Beals and C. L. B. Whitney, for Grammar school building at Pasumalai, 500; —, A friend, for native helpers in Bohemia, 50;

RHODE ISLAND.—Providence, Nancy Marsh, for Home for the Fallen, care Mrs. Clark, Austria,

CONNECTICUT.—Ellington, Y. P. S. C. E., for self-help dep't Anatolia college, 8; Hartford, Miss H. T. Goodwin, for girl in Umtwalamu, South Africa, 8; do. 4th Cong. Sab. sch., for Japan, 20; Hadlyme, Cong. ch., for work of Rev. H. Fairbank, Ahmednagar, 8.31; New London, Mrs. J. N. Harris, for Mission House repairs at Bitlis, 10; Mrs. B. McEwen, for do., 10; A lady friend, for do., 2; —, "Sill," for Japan, 25;

NEW YORK.—Albany, Y. P. S. C. E. of 1st ch. for self-help dep't An. college, 5; New York, Calvary Presb. ch., for Japan, 5;

PENNSYLVANIA.—Philadelphia, A friend, in Central ch., for Japan, 25; Scranton, Sab. sch., class in Presb. ch., for building in Shush, East Turkey, 12;

NEW JERSEY.—Cranford, Hetty Woodruff,

578 00	for student, care of Rev. A. Fuller, Aintab, 50; do, for child, care Miss E. M. Pierce, Aintab, 20;	70 00
3 00	OHIO.—Madison, Girls' Mission Band, for Japan, 3; Toledo, Washington-st. Cong. Sab. sch., for Sundra, Ahmednagar, 25;	28 00
30 00	ILLINOIS.—Rockford, 1st Cong. ch., for annual scholarship, Anatolia college,	14 10
	CALIFORNIA.—Pasadena, Coral-workers, for nurse, Japan,	6 25
	EAST ROUMELIA.—Philippopolis, class of 8 boys in Sab. sch. of Bulgarian Evang. ch., for Boys' school, care Rev. W. E. Fay, Africa,	1 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, *Treasurer*.

For Miss D. Root's school building, Madura,	100 00
For Miss Pierce, Aintab, for freight on school furniture,	48 49
For Bible-woman, Okayama,	75 00
,, Miss Colby's work in Japan,	4 00
,, scholarship in Girls' school, Ahmednagar,	30 00
For Kindergarten, Miss Shattuck, Marash,	15 00
For work of Miss E. M. Pierce, Aintab,	2 00
For pupil in Mrs. Gulick's school, Spain,	125 00—399 49

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

For work of Rev. A. Fuller, Aintab,	20 00
,, Webster memorial fund,	13 00
,, Miss L. A. Day, Zulu Mission,	67 55
,, Mrs. A. T. Wilder, Zulu Mission,	300 00
,, Miss M. P. Wright's medical expenses, West. Turkey Mission,	121 55—522 10

2,638 89

## FROM THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.  
Income of "The Avery Fund" for missionary work in Africa,

91 31	472 60
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10 00	29,886 29
	11,593 31

41,479 60

Total from September 1, 1889, to April 30, 1890: Donations, \$277,153.21; Legacies, \$143,819.30=\$420,972.51.

## FOR ENDOWMENT OF

## ANATOLIA COLLEGE, MARSOVAN.

NEW HAMPSHIRE.—Hanover, Dartmouth college ch., for Richards chair,

MASSACHUSETTS.—Lowell, Y. P. S. C. E., Kirk-st. ch., 16.50; Springfield, Mrs. Beals, 1; Williamstown, Williams college, for scholarship fund endowment, 30,

CONNECTICUT.—Norwich, Broadway Sab. sch.

NEW YORK.—Brooklyn, J. H. Colton, 1; New York, Broadway Tabernacle, Young La. For. Mis. Soc., 100; Mrs. William E. Dodge, Sen., 500,

PENNSYLVANIA.—Philadelphia, John H. Converse, 500; Everett Stewart, 5,

NEW JERSEY.—Bloomfield, Presb. ch., 32; Montclair, Trinity Presb. ch., add'l, 22.61;

Roseville, Mr. and Mrs. Silas B. Brown, 75; do, Rev. Dr. Haley, 10,

DISTRICT OF COLUMBIA.—Washington, Robert Stein,

ILLINOIS.—Chicago, South Cong. ch., 15; do, Sprague, Warner & Co, 100; do, Mary B. Herrick, 5,

MISSOURI.—St. Louis, Mrs. Rebecca Webb, 100; do, Rev. Dr. Stimson, 25,

IOWA.—Newton, Guilhelma Zollinger, 2 50

KANSAS.—Almena, Woman's Home Mis. soc., 200; Minneapolis, Charles A. Pillsbury, 200; George H. Rust, 100; Mrs. George H. Rust, 25; Mrs. Susan C. Jones, 50; D. P. Jones, 100; W. O. Jones, 10; W. H. Hinkle, 25; Cash, 10; T. B. C., 25; J. M. Hale, 10; S. R. Kitchell, 25; John De Laittre, 25,

605 00

2,218 64

6,909 42

Previously acknowledged,

1,128 06

# FOR YOUNG PEOPLE.

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UNDER THE SHADOW OF CHINA'S GREAT WALL.

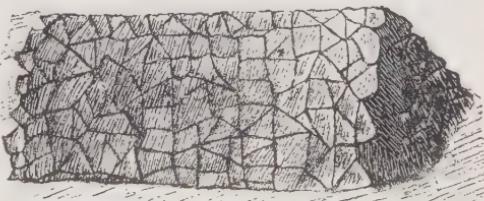
BY REV. WM. P. SPRAGUE, OF KALGAN, NORTH CHINA.

If any one doubts the existence of China's Great Wall, let him come with me to Kalgan, and see for himself the identical wall built by the first Emperor Chin, in 200 B.C.

Take a steamer across the Pacific to Tientsen, then a native boat up the Pei Ho River three days, then pack-saddle or mule-litter five days more, through mountains and plains to Kalgan. Before you reach the city you see a dark line along the hilltops just beyond the town, and by the time you enter our compound you see the wall stretching away over the mountains as far as the eye can reach, both east and west, with towers on all the prominent elevations. As we pay it a visit for closer inspection, you find it a windrow or ridge of reddish-brown porphyry rock broken, not cut, into irregular blocks. These are so well fitted to each other that the outer surface is tolerably smooth and has somewhat the appearance of crazy-patchwork. The accompanying diagram may help you form some idea of its shape.

It is about ten feet broad at base and fifteen feet high, the sides sloping to a sharp ridge like a steep house-roof. You may follow this wall eastward to the sea, and westward to Kansuh, the northwestern province; and so doing you will have traversed the entire northern frontier of China, fifteen hundred miles. Though you find several hundred miles of adobe sun-dried mud-wall, yet other hundreds of miles are of good brick and higher than at Kalgan. By the time you have traced its length you will be willing to concede, not only that China has a great wall, but also that the ruler who could conquer so vast a country, drive out the invading Tartars, and build a fortification fifteen hundred miles long to keep them out, was worthy to be called the First Emperor, and to give his name (China) to the country.

If any one laughs at the folly of spending so much labor on such a useless defence, let him remember that it was a defence only against horseback riders, armed with nothing but bows and arrows. A few guards on the watchtowers could, with their signal fires on the mountain-tops, easily rouse the villagers, far



OUTER GREAT WALL AT KALGAN.

and near, to the defence of their homes. And this wall accomplished its purpose for over a thousand years, when the great Ghenghis Khan with his brave Mongol followers broke their way through. In the picture of Kalgan on this page you may see the gateway through which he forced his way in his victorious march to Peking and the conquest of the empire.

This section of the Great Wall becomes for half a mile the city wall of Kalgan. A beautiful temple is built on this wall to celebrate Ghenghis Khan's victorious passage.



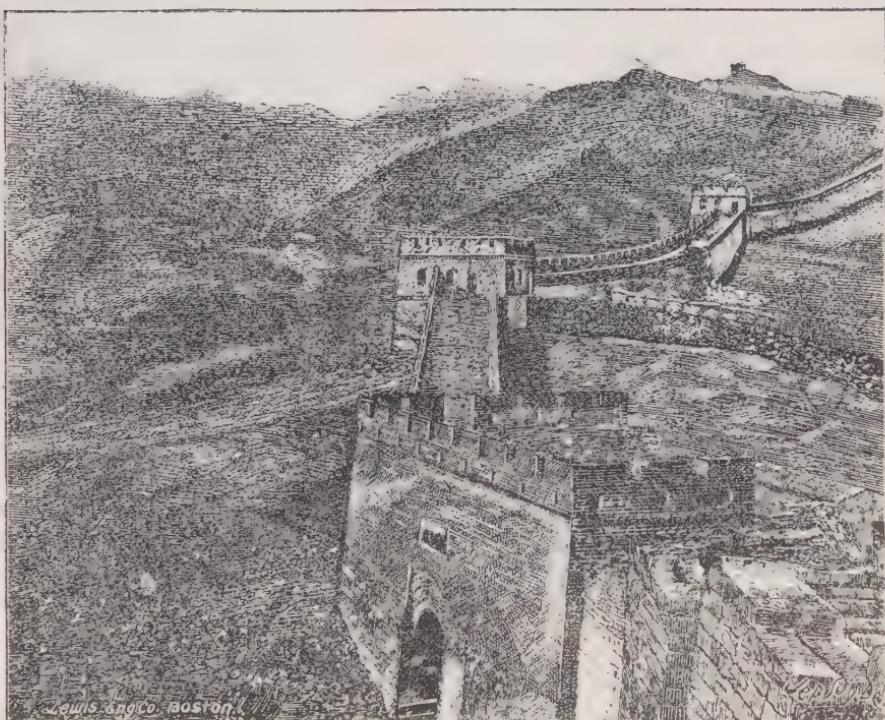
NORTH WALL AND GATE OF KALGAN.

This two-thousand-year-old wall is little known to the world at large, because there is another wall much oftener visited and described by visitors from the Western world. It is near Peking and a far more imposing structure. A section of it is shown in the cut on the next page. This is only an inner arm of the Great Wall, but five hundred miles long and not so old by seven hundred years. It is built of cut granite and good brick, and is thirty feet wide at its base, twenty-five feet wide at the top, and thirty feet high. It is a fine sight as it winds over the highest mountain-tops.

But there is a certain little millet field and threshing-floor within a mile of that outer Great Wall at Kalgan which is to become more famous than either of these walls. The field was bought in 1881 by the missionaries for the American Board, and on it has been built the first Protestant church edifice in all this northern region. An American church-bell, hung in a tower beside this chapel,

calls together from fifty to one hundred Christians for prayer and worship. The drawing on the last page shows the bell and tower and side of the chapel. There are also built upon this ground three missionary residences and two school buildings.

Out from this Bethel sounds the gospel of salvation in many ways. First in importance is the teaching of Bible truth to the young. We have had a boys' day-school for more than twenty years. Several from this school have become useful Christians. One is now a preacher and several others are studying for the ministry. And now we have started a boarding school that we may have the



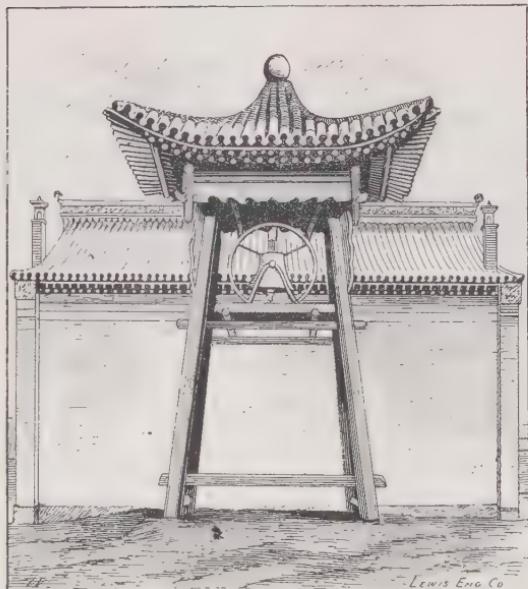
INNER GREAT WALL NEAR PEKING.

promising boys under our more immediate influence and instruction. We shall fit some of them for the college department of our central school at Tung-cho, and such as prove efficient and seem to be called of God to the work will continue through the Theological Seminary. One of the boys in the boarding school at Kalgan is supported by a Christian Endeavor Society in the State of New York. There are more bright, Christian boys waiting to be adopted by other societies. It costs but \$25 a year to do this. Who would like to aid in this work?

Outside of these schools we have applications from young men to teach them the Bible in the winter-time, inasmuch as in the summer they are too busy on their farms even to listen to preaching. We usually have a class of twenty or thirty of these. Some are Christians and want to work for God, but do not

know how. Others are inquirers after truth, and here as elsewhere those who honestly seek for the truth find it. It requires about \$5 to help one of these country youths to a winter's study of the Bible.

And then, for the little bound-footed girls, we have the best school of all. It is a boarding school in a good building on our compound, and Miss Diamant gives to them her almost undivided attention. Some of the girls are children of church members, while others are children of heathen parents. All are being loosened from a bondage of error and superstition worse than foot-binding. Many of these come from dark and filthy houses of ignorance and misery and cruelty. In this bright, cheerful school home they learn godliness and cleanliness and good housekeeping. And then they go back prepared, with God's help, to renovate, enlighten, and transform these houses of sorrow into happy Christian homes.



BELL AND TOWER OF CHAPEL.

To support one of these girls in this school requires about \$30 a year. There are now about sixteen of them. Who wants to help more girls out of the darkness into the blessed sunshine of the gospel? For each of these schools and the missionary work they represent, we bespeak your sympathy and your prayers.

Are there not some sons and daughters of the King, who read this account, who will, for Christ's sake, come to these ends of the earth to help save some of these for whom Christ came from Heaven? Are there not others who would like to send a substitute to tell these perishing ones the wonderful words of God's love? In the schools above spoken of see an opportunity of training and sending forth your missionary to rescue many of China's millions. And will not each of you hereafter, as you think of China's Great Wall, also think of pity, and pray for, the great multitudes who live under its shadow?

THE  
MISSIONARY HERALD.

VOL. LXXXVI.—JULY, 1890.—No. VII.

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THE receipts for the month of May from donations were about \$950 less than those of the corresponding month last year; from legacies about \$6,800 in advance, a net gain of \$5,851.47. For the nine months of the financial year the net gain has been over \$120,000, about one fourth from donations, and three fourths from legacies. Do not forget that the expenditures are largely in excess of those of last year and must so continue, since the number of our missionaries is much larger. The fifty-six new missionaries and assistant missionaries, twenty-one men and thirty-five women, who have been appointed during the past nine months, will still further increase the expenditures. Let us express our thanksgiving to God for His special favor to the work abroad, particularly as shown in the revival intelligence from Turkey reported in this present issue of the *Herald*, by continued generous contributions.

THE Week of "Simultaneous Meetings" in behalf of foreign missions, observed in Massachusetts last autumn, was such a success that a large number of churches have desired the observance of a similar week the present year. Our brethren of the Methodist Church have been specially interested in the matter, and the week beginning September 28 and ending October 5 has been designated, after conference, as the time for these simultaneous meetings. The plan is to hold during that week a special foreign missionary meeting in each church of the Commonwealth, and perhaps throughout the country. The object is not to secure contributions but to diffuse missionary intelligence and to awaken enthusiasm in the great enterprise which Christ has entrusted to his people. Let this proposal be kept in mind, particularly by pastors, and as early as practicable let arrangements be made for union services, if this is deemed best. While in all our churches there are persons who are interested in foreign missionary work there are also those who have little knowledge and no enthusiasm about it. The present movement has for its object the extension and deepening of the missionary spirit among Christians of all denominations.

WILL pastors and Sabbath-school superintendents please call the attention of their young people to the appeal on another page for aid in the building of a small vessel for use in Micronesia? The children have always responded cheerfully to such appeals, and the present need presented is great. Shall not responses come in quickly?

THE notice in reference to the next Annual Meeting of the Board from the committee of arrangements at Minneapolis will be given in the next number of the *Missionary Herald*. It will be remembered that a change has been made from the usual time of holding the meeting, so that the session will begin on Wednesday, October 8, at three o'clock in the afternoon. The friends at Minneapolis are proposing to present a most cordial invitation to all friends of the Board, and they are anticipating a large and successful meeting which shall give a new impulse to foreign missionary efforts not only in the West but throughout the country.

THE Presbyterian Board of Missions reported at the late meeting of the General Assembly that its receipts for the year had fallen off about \$62,000, and that this deficit appears chiefly in the contributions of the churches. It seems that the several Woman's Boards have come within \$11,000 of the contributions of the churches. This is a good record for the women, but what shall be said of the churches? Dr. Burrell, in an address following the report, affirmed that the Presbyterian church gives only *one sixteenth of one per cent.* of its income to foreign missions. If it could be shown, as perhaps it might be, that our Congregational churches give a somewhat larger percentage for this object, it is yet clear as noonday that neither of these branches of Christ's church is giving a tithe of what it could and ought to give for foreign missions.

MR. HENRY M. STANLEY, while he has been receiving a most royal welcome in Great Britain, both from prince and people, has been saying some rather unpalatable things in regard to England's action, or rather want of action, in Africa. It has not been supposed that England was behindhand in seeking her share during the scramble for Africa, but Mr. Stanley thinks that her policy has been vacillating and that she has not insisted upon her rights in some parts of the continent. Specially does he feel that what has been called the "British sphere of influence" in Eastern Equatorial Africa is not properly defended, and that the Germans will gain practical possession of that territory. But what with Major Wissmann's return to Germany on account of his health and the slow progress that Emin Pasha is making on his way back to Equatoria, it does not seem now as if the Germans were likely to make much headway.

TELEGRAPHIC despatches from Japan in regard to disturbances at Tōkyō, in which the missionaries of the American Presbyterian Board were roughly treated by some students of the Imperial University, give added emphasis to the reports recently received by letters that the relations between foreigners and Japanese are much strained. We do not suppose that missionaries, as such, are obnoxious to the Japanese, but foreigners are, though even this is probably not true of the better class of people. It is natural that a good deal of irritation should be felt by the Japanese at the treatment they have received from other nations, and where there is so much inflammable material a spark may produce a conflagration. We trust that when full reports are received the affair to which we have alluded will not be found to be of a specially serious nature; and we believe that, whatever may be true in this case, the sentiment of the better class in Japan will quite nullify the schemes of the radical party who would drive out the foreigners.

THE daily press contains frequent reports of religious riots in Mexico, some of them of great seriousness. The Roman Catholic priests in many places have conducted in the most lawless way, and the efforts of the authorities to restrain their violence and secure justice for the Protestants have led to these riots. So far as appears, the government is seeking to maintain the rights of Protestants, but an ignorant and fanatical people, led on by priests who openly encourage murder, resist all enforcement of law. Mexico will never have peace and prosperity until she receives the Bible, and the light of its truth dispels the ignorance of her people.

IN denouncing the wrongs done to native tribes by the introduction of intoxicating liquors it is well that language be used carefully, so that the innocent may not be condemned with the guilty. It is not true that Christians send vessels to Africa with rum in the hold and missionaries in the cabin. Christians do no such thing. As matter of fact missionaries do not now go to Africa from the United States in sailing vessels such as take rum. There are base men living in Christian lands who for the sake of gain will ruin both the bodies and souls of men, and undoubtedly their actions compromise the work of missionaries in the eyes of the natives, but it is utterly false to say that Christianity is responsible for this base traffic in intoxicating drink.

WE go to press while the Ninth International Christian Endeavor Convention is in session at St. Louis. It is a vast assembly of young people from all parts of the United States. It is simply astonishing to think that there are now over 11,000 Societies of Christian Endeavor, with about three quarters of a million members, where ten years ago there were none. The movement has extended across the seas, and in almost all our mission fields there are organizations like those in the United States. We believe that the motto of the United Society expresses its purpose, "For Christ and the Church," and we rejoice to see that in the arrangements for this convention at St. Louis the missionary theme has a prominent place. May God bless these young people in their efforts to advance Christ's kingdom at home and abroad !

THERE has not been time as yet to receive reports of the sessions of the China Missionary Conference, held at Shanghai in May. But there have reached us the proof sheets of twenty-seven papers which were to be presented at the Conference by the missionaries of various Boards, and among the number we find five by those connected with the American Board. These papers are on most interesting and practical themes relating to the evangelistic, educational, and medical work, work among women, and the preparation of Christian literature. They show with what earnestness and wisdom missionary operations are being prosecuted in China. Full reports of the meeting of the conference will be awaited with much interest.

JUST as we go to press sorrowful tidings reach us of the death, at Honolulu, on May 15, of the veteran missionary, Rev. Edward T. Doane, and also of Mrs. Elizabeth A. Pedley, wife of Rev. Hilton Pedley, of Niigata, Japan, who died May 17. These are severe afflictions, indeed.

It is reported from Brussels that the Anti-Slavery Conference, composed of representatives of the Great Powers, which has been for a long time considering not only matters relating to the slave-trade but also the drink traffic in Africa, has reached a conclusion which will be made final, provided the consent of the United States is given to the imposition of import duties by the Congo Free State. The exact state of affairs is not as yet made public, yet we cannot but remember that it was the refusal, in 1884, of the United States government to approve of proposals made by the Great Powers for united action looking toward the suppression of the liquor traffic that prevented the adoption of such restrictive measures as would have put a stop to the nefarious business which has desolated Africa. Secretary Bayard at that time recognized "the moral force and general propriety of the proposed regulations," but stated that our government was not entirely prepared to join in the international understanding proposed. We believe that the best portion of our people are now "entirely prepared" to overlook all technicalities, in the interests of humanity, and will assent to any arrangement which gives promise of putting a stop to the desolation which is coming upon Africa. Khamé, the noble South African Christian chieftain, who has been fighting the drink traffic among his people in a most vigorous and successful way, recently made an appeal to an English governor against allowing her Majesty's subjects to open drink canteens and flood his country with ardent spirits. He said: "I dread the white man's drink more than all the assegais of the Matebele. Its wounds never heal. I pray your honor, never ask me to open a little door to the drink." It will be an everlasting disgrace to our country if through action or inaction on its part, restrictive measures proposed by European governments in connection with the drink traffic should fail of adoption.

DR. PEASE, of Kusaie, wrote the following on January 2: "This morning we attended the funeral of a near neighbor of ours—a very old man—named Tolen (Tulane). He was converted and admitted to the church during Mr. Snow's first stay on the island, and has never背slidden. He has lived a long, faithful Christian life and now is safe in heaven. He died of old age; but his mind was clear to the last and he was very happy—singing and praying so long as he was able to speak. Such cases are very rare in these islands. What a transition! From a little floorless, doorless, miserable hut on the beach to all the glories of paradise! And I suppose that to-day he and Mr. and Mrs. Snow are having a little praise concert, thanking God for the American Board and its work in this corner of the world. And I guess there are other Kusaians and sundry angels to strike in on the chorus. Wouldn't you like to hear them? I would."

A MISSIONARY lady, now detained in this country, in sending from her scanty means a generous contribution for the "Neesima Memorial Building," at Kyōto, says: "No man ever lived who was better loved and more respected by all who knew him for his honest, earnest sincerity, than was Mr. Neesima; and the noble work he has done for his own country, as well as the gospel-spreading impulse he has helped in this country, certainly deserve a monument which shall be a help to his fellowmen."

THE account given in our last number of the *Herald* of the completion of the translation of the whole Bible into the Gilbert Islands language by the Rev. Hiram Bingham now needs a postscript. On the evening of the eleventh of April, the day on which Mr. Bingham's letter was written, the members of the Hawaiian Board and other guests assembled at Mr. Bingham's house, and the several manuscript copies of the Bible were presented, one for the Gilbert Islands, one for the Hawaiian Board, and one for the American Bible Society, amid prayer and praise. The one-thousand-dollar bond presented by Mr. Bingham, to further the circulation of this Bible, was transferred, and then, to the great surprise of Mr. and Mrs. Bingham and Mr. Kaure, beautiful and valuable gifts were presented to them by their friends at the islands. The occasion was a most memorable one. *The Friend* of Honolulu refers to the fact, so rare in history, that one man has been able to accomplish the translation of the entire Bible, and it speaks feelingly of the "high and accurate scholarship of the two-chief workers," and adds that "it has not been found that more or better work has ever been put into such a translation than by our accomplished friends the Binghams."

A DESPATCH from Lisbon, May 27, printed in the London papers, reports the suicide of Señor Silva Porto, at his place, Belmont, in Bihé. Allusion is made to him among the letters on another page from the West Central African Mission. Porto is called in this despatch the "Captain-Major of Bihé," and he has for a long time represented the Portuguese government in that section of Western Africa. He is well known by all African geographers and has been in friendly relations with our missionaries in Bailundu and Bihé. The despatch states that this act of Porto's was occasioned by the insubordination of the natives, and the hostility of the chiefs of Bihé and Bailundu towards an expedition which was on its way to the interior. And it is also reported that troops were marching from Benguella and Mossamedes to Bihé and Bailundu. We have, of course, no letters relating to matters of so late a date. Our last communications from Messrs. Fay and Currie indicated that there were some strained relations between the king of Bihé and Mr. Arnot's party, in which Señor Porto was also involved. Our missionaries, however, seemed to be in favor at the court. We are not without anxiety as to the situation, although had anything serious occurred we should have doubtless heard of it by direct cable despatch from Mr. Searle at Benguella.

MR. CLARK, of Prague, is greatly cheered over the spiritual results witnessed in the various parts of Bohemia. Nineteen persons were received to the churches at Easter time, making forty-five additions within the last four months. In the midst of much opposition the Church of Christ is making progress in the land of Huss.

REV. DR. HYDE, of the Sandwich Islands, is now in New England, and is looking for some young pastors who may be willing to return with him. Only men of vigor and missionary spirit are wanted. Yet it may be that some who find the New England or the Western climate prejudicial to health will see in that fact a providential indication that it may be well for them to labor among the sunny islands of Hawaii.

WE are glad to give on this page a photo-engraved likeness of Rev. John J. Forbes, whose early death just as he was entering missionary work in Micronesia

is so much to be deplored. Mr. Forbes was a member of a gifted family in Scotland, where his father is still a minister of the Free Church. Having studied medicine, young Mr. Forbes came to Canada in 1883, and there it was that he was brought into the service of Christ and entered upon his theological studies. As he thought upon missionary work his heart was first drawn to Japan and then to Micronesia, and the needs of the latter field being so great he gladly assented to the proposal to go to Ponape. He was upon that island only two or three weeks and then returned to Kusae for his wife, when he was seized with the sickness which ended fatally October 29. Of all the mysteries in Divine Providence the taking away of able and devoted ministers and mis-



Rev. J. J. FORBES.

sionaries of Christ just as they are ready for their work seems most unfathomable.

ANOTHER of the early missionaries to the Hawaiian Islands has passed from earth. Mrs. Rebecca Howard Hitchcock, who, with her husband, Rev. Harvey R. Hitchcock, sailed from New Bedford, November 26, 1831, for Hawaii, died at Hilo, April 10, in the eighty-second year of her age. Mr. Hitchcock died in 1855, and during recent years Mrs. Hitchcock has lived with her sons at Hilo. She was greatly beloved by her missionary associates and by all at the islands. Reference is specially made to "her benignant presence and her affectionate kindness of spirit, as well as zeal for the Lord's work and cause."

REV. L. H. ADAMS and wife arrived at Kessab, their old home in Central Turkey, on the seventeenth of April, after an absence in this country of many years. More than 1,200 people came out to them, some coming ten miles, and they received such a joyous and hearty welcome from Armenians, Catholics, and Protestants that Mr. Adams says it was the gladdest day of his life. On the following Sabbath Mr. Adams preached "to a vast congregation, the overflow of which would make a fair New England audience." Many and serious difficulties which have existed in this community at Kessab seem likely to be removed.

## ANOTHER VESSEL NEEDED IN MICRONESIA.

TO SABBATH-SCHOOLS AND YOUNG PEOPLE:—

The young people of our churches have already built four *Morning Stars* to do missionary work, one after the other, among the islands of Micronesia. In the last *Morning Star* auxiliary steam-power was placed to give additional speed and safety to those who are voyaging on Christ's errand among the coral islands. She is doing her work well, and is an unspeakable comfort to the missionaries.

But the time has come, in the judgment of these missionaries and also of the Prudential Committee, when a small sailing-vessel is needed for the proper care and forwarding of the work in the Ruk Archipelago and in the Mortlock group. Those who are familiar with the progress of the work of God in Micronesia will remember that, in 1879, Rev. Robert W. Logan and wife went to the Mortlock group as the first American missionaries. They had great success in their work until Mr. Logan, suffering from the privations of life on these coral islands and apparently doomed to early death, was forced to leave for the United States. In God's good providence health was restored to such an extent that Mr. and Mrs. Logan returned in 1884, this time to make their home on the high island of Ruk, laboring not only in that archipelago, but supervising also the work among the Mortlocks. There they remained till, in December of 1887, the heroic missionary was called from earth to heaven, and there Mrs. Logan still continues her self-denying labors.

It has been found impossible for the *Morning Star*, with all the touring that should be done among the Gilbert and Marshall groups, and in the Eastern Carolines, to remain among the Western Carolines (which include Ruk and the Mortlocks) long enough to allow the proper supervision of the work there. The churches on the several islands need to be visited often; native pastors require counsel and instruction. The history of the past two years shows conclusively that these native Christians are not yet strong enough to be left alone. The missionary must visit them oftener than once a year to preach in their churches, to gather in the converts, to impart to these simple-hearted but tempted people, so recently out of heathenism, something that their native pastors cannot as yet give them. But this cannot be done without some better means of communication than native boats. Distances must be run in the open sea of from forty to sixty, and even one hundred, miles. Safety and speed and comfort require that a small vessel should be put at the disposal of the missionaries on Ruk in which they can go whenever occasion demands throughout this portion of the Western Carolines. God in his providence has raised up one who can have charge of the vessel, Mr. Henry T. Worth, who has sailed in many seas and is familiar with Micronesia, having been brought, while among these islands, into Christ's kingdom through the gentle persuasions of Mr. Logan. He is eager to render this service to the mission.

It has been decided to ask the young people, who have so generously aided in such matters in times past, to furnish a small vessel for this purpose. Friends in California are much interested in the matter, and have pledged a goodly sum toward the cost. They have planned a schooner of about fifty tons burden, and

the plan has been amended and approved, and proposals have been issued for a contract. It is expected that the vessel with her furnishings will cost not over \$5,000. The running expenses of such a craft after she is built will be slight. It is proposed that she shall bear the name of the pioneer missionary who so nobly began the work in that region, and who gave his life for it. Will it not be a most fitting thing that the *Robert W. Logan* shall be built as, in some sort, a memorial of the saintly and heroic man whose grave at Anapauo is in sight of the little harbor from which the vessel will sail on its errand of love? Are there not thousands of young people who will be glad to have a share in the sending of this white-winged messenger of peace to the distant islands?

Any Sabbath-school, or Society of Christian Endeavor, or individual, contributing the sum of TEN DOLLARS will be enrolled as a shareholder in the stock of this vessel, and will receive a certificate therefor. Some schools and societies will doubtless take several shares, while those who cannot contribute the full amount of ten dollars can take one half, or even one tenth, of a share.

Contributions and, in case the money is not immediately available, pledges may be forwarded to the Treasurer of the Board, Langdon S. Ward, 1 Somerset Street., Boston, Mass., specifying the fact that they are for the missionary vessel, the *Robert W. Logan*.

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#### THE NEW PLAN FOR SUPPORTING MISSIONARIES.

BY REV. HENRY P. PERKINS, OF LIN-CHING, NORTH CHINA.

THE following quotations are from an article by Rev. Dr. A. T. Pierson in the January number of *The Missionary Review of the World*.

"We think we see among the signs of the times a marked tendency to establish a more direct tie between the churches and the missionaries. . . . The churches say that to have a worker located somewhere, who is immediately supported by the particular church and from whom letters come from time to time, feeds the flame of missionary interest; that it makes the appetite for missionary intelligence more keen, cultivates intelligent sympathy, and renders the whole work more fascinating. Those who have tried it say that money can be more easily raised for three missionaries than for one on the old plan of putting money indiscriminately into the missionary treasury, to be disbursed generally."

That this plan is being tried, we in this station in China — Lin-Ching — have had considerable proof. Of the thirteen adult members of the Canadian Presbyterian Mission temporarily located here, all, excepting two ladies supported by their Woman's Board, are supported on the new plan or by an individual member of one of the churches. But that this plan is to prove superior to the old one we, as becomes those who have for some years been breathing the conservative air of China, have our doubts and arise to express them.

When a church sends forth and supports a missionary, it desires just what he also desires, spiritual success. 'To learn of this is the "something that will wake us up," the "something that will do us good." Plans, prospects, subordinate successes are, or ought to be, interesting only as leading up to the one wished-for result, namely, converted men and churches of such men living in love and

walking by faith. But perchance the missionary has been sent to a field where there must be long years of waiting. Perhaps, as so often in China, the field is one white to the harvest, but it is a harvest of atheism, of deism, and of polytheism; of pride and prejudice and opium; and the missionary finds that he must sow the good seed in patient hopefulness, upon ground thickly sown with seed of another sort.

At this stage the missionary probably fares better than his home church, for he now clearly sees that he must get his incentive and strength *for* his work rather than *from* it. And at the same time, because he has come to appreciate, as those on the outside cannot, the might of those conservative forces against which the kingdom of God is working, he can often in what he sees feel an encouragement in which those behind him find it difficult to share. While they are waiting to hear of the ear and the full corn in the ear, he is sending enthusiastic accounts of the approaching spring weather, of "seed-sowing," or perchance of the appearance of the green and tender blade. As any careful reader of the *Missionary Herald* knows, this is not fiction. There have been, and there are to-day, not a few stations where after years, and even decades, of labor the native church membership is very small and very feeble.

Suppose now two home churches, one of which has been for twenty years supporting a missionary in one of these unfortunately and unaccountably slow places. The other has been for the same time putting its contributions into the missionary box "indiscriminately." Thus its money has been going out into all the earth. In some places there has been unforeseen opposition, in others unexpected success. Which of the two churches is likely to have the greater missionary zeal? And all this time there has been a wide difference in the feelings of the missionaries supported thus diversely. The temptation to secure some visible success even at the expense of genuineness, known to all, has been doubly heavy in its pressure upon the discriminated man. If in his desire to "feed the flames of missionary interest" he does not sometimes write reports that had better feed the flames nearer his own hearthstone; if he does not build up a work of which much will vanish in the day of trial by fire, it will be because he has graduated out of the class of Christians whose missionary enthusiasm is chiefly supported by statistics.

In view of these things it may be suggested that the natural way to minimize these difficulties is to select one of those fields where early success seems assured. This is natural, and so it used to be natural to pick for the biggest apple in the basket, but that, we were taught, was not good manners. Whatever aids to the missionary enthusiasm may come from the earlier successes, do these not quite as properly belong to the "indiscriminate" givers, who are at the same time sustaining the later but perchance more fruitful fields?

And, once more, would not the gain in special interest from the selected field be less than the loss in interest in the other missions? Will a church continue to have a very intelligent or prayerful interest in any field for which it knows it does nothing? Moreover, at the missionaries' end of the line, it is a thought of no small force that we are the servants of all the churches, and thus can claim and feel that we in a measure have the regard and the interest of all.

These reflections are not intended for any churches which have already adopted this new method. To them we would prefer to suggest the promise made to those who endure to the end. But to those who are inquiring about this plan we are inclined to recommend the unheroic but often useful motto : "Go slow."

### THE REV. HENRY MARDEN, OF MARASH.

THE announcement by telegraph of the death of this beloved missionary<sup>1</sup> was received by us in season only to state the fact in our last issue. From letters now at hand it appears that Mr. and Mrs. Marden and their daughter left their home in Marash, April 17, on their way to the United States for a well-earned vacation. It was twelve years since Mr. Marden had visited this country, and he was greatly in need of rest. In a letter written from Marash, May 2, he said : "I find that during the year ending to-day I have been absent from home 189 days, and have traveled over 1,500 miles on horseback, visiting forty-three cities and towns which have Christian communities. Only a part of these places as yet have Protestant congregations, but I have personal relations with the people in them all."



HENRY MARDEN.

For many days prior to his leaving Marash Mr. Marden was absorbed in the work of making arrangements for turning over his work to other hands, and with receiving calls from the people, so that he was quite exhausted and his sleep much disturbed.

But it was hoped that he would

gain strength on the journey, which he purposed to take deliberately. Sailing from Mersin via Smyrna they reached Athens May 4, and here his sickness assumed a more serious form. On recommendation of kind friends he was

<sup>1</sup> Rev. Henry Marden, born December 9, 1837, at New Boston, N. H., united with the Presbyterian Church, New Boston, May, 1857; graduated at Dartmouth College in 1862, and at Andover Theological Seminary, 1869; ordained at Francesstown, N. H., September 2, 1869; sailed for Turkey September 11, 1869; died at Athens, Greece, May 13, 1890. He married (1) Mary L. Cristy, September 10, 1869, who died at Aintab, October 1, 1874; (2) Alice M. Kingsbury, October, 1878, who died October 17, 1879; (3) Etta C. Doane, December 28, 1883, formerly of Owosso, Michigan. Two children survive him: a son now at St. Johnsbury, Vermont, and a daughter who was with her father at the time of his death.

removed to the "Hospital Evangelismos." His disease proved to be a malignant form of typhus, and he died on Tuesday, May 13. Every kindness and attention were shown him by Dr. and Mrs. Kalopothakes and other friends, and he had the best of medical care and nursing. The Greek Prime Minister, Mr. Tricoupi, and his sister, as well as the American minister, Mr. Snowden, also showed the most sympathetic interest and attention. The United States Consul at Athens, Mr. Manatt, writes in touching terms of the event and of the sympathy awakened throughout the American community at Athens, and of their purpose to endow an American ward in the "Hospital Evangelismos," in memory of Mr. Marden. He says: "His remains rest in the beautiful Greek cemetery, almost in the shadow of Hymettus, on the one side, and the Acropolis on the other, with the blue Aegean lying just beyond. We could ask no dearer resting-place for our mortality when we have worn it out." A native paper, in commenting upon the event, speaks of Mr. Marden as "a man of fine culture and of true Christian spirit, honored and loved by all."

There has not been time as yet to receive from Turkey any testimonies written by Mr. Marden's associates, but one, now in this country, who was with him for years, speaks of him as "truly the people's friend." They will all bear witness to his earnestness and fidelity, and to the courage with which he pursued the evangelistic work, which called for great wisdom as well as physical endurance.

Rev. F. G. Clark, of Plymouth, New Hampshire, a classmate and intimate friend of Mr. Marden, writes of him as follows: —

"From my earliest acquaintance with Mr. Marden he impressed me with his manly Christian character and devotion to his Master's service. He was the first of my classmates at the academy to talk with me on the subject of personal religion, and this readiness to do personal work was characteristic of his life in college and while teaching. Every place where he taught school for any length of time enjoyed a season of special religious interest. He was regarded by his classmates and missionary associates as a man of sound sense, and the results of methods of work he adopted usually proved the wisdom of his judgment and foresight. His letters from his mission field were always hopeful, though often written in the midst of distracting and painful experiences. A glimpse of his love for New England is shown in these words written in 1874: 'They have just got a new bell for one of the churches in Marash, and when it pealed out its sweet tones, do you suppose I could keep the tears back? The rough life we lead here hardens a man in some respects, yet we do not forget the dear old home.' In 1881, he wrote: 'I am glad to see the new interest in home missions. I wish I could go to New Mexico or Dakota, and I should have gone there if I had not come here. I am satisfied, however, to spend my life here, and though I long so inexpressibly for the home land and home friends, I am sure that nothing could induce me to leave the work here while I am able to stay. And the longer I stay here the more I am interested in the mission work and the more I like it.' In speaking of the long tours made among the mountain villages and the preaching in the private houses of the Armenians he wrote: 'I ask for no nobler work than this hovel preaching, notwithstanding its discomforts.'

Just before leaving his work last April he wrote: "I long for home at times more than tongue can tell, yet I am sorry to leave the work here even for a year."

The sorrow of our brother has been turned into joy, but there will be prolonged grief among the hills and valleys of Central Turkey over his departure from earth.

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## THE RIO GRANDE CONGREGATIONAL TRAINING SCHOOL.

BY REV. A. C. WRIGHT, OF CIUDAD JUAREZ, MEXICO.

THIS is the name of an institution recently organized jointly by the American Board of Commissioners for Foreign Missions and the New West Education Commission, in Ciudad Juarez, just across the river from El Paso, Texas.

**OBJECT.**—Its object is to give a practical course of study and instruction in evangelical work to Mexican youths who wish to prepare themselves for the gospel ministry. A full theological course will be impracticable since most of those who will come to us at first will lack a good educational foundation, as well as means of support for a long course. For the present the plan must be to drill the students in the Bible, in the way to use the Bible and the way to win men, and then to send them out to "make disciples." It is expected that with the further development of evangelical schools and churches among the Mexicans, both in New and Old Mexico, better prepared material will be available for this training school, and that it will gradually raise the standard of scholarship and extend its course of study.

**THE NEED.**—"Is there need of such an institution?" Let me outline the actual condition of our Mexican work. In the State of Chihuahua we have seven churches organized and nine regular congregations, with *not one* ordained native preacher, and only two lay helpers. In Sonora there is one church, and several places which call urgently for evangelical preaching, but we have no one to send to them. The secretary of our mission judges that we could employ thirty preachers to-day, if we had them.

In New Mexico there are more Mexicans than Americans, and still we are doing practically *nothing* for them in church work. Why not? Can they not be reached by the gospel? Yes, they can; and they prove to be *as susceptible to the preaching of the Word as the average of our countrymen are*. Are they worth saving? Shame to any Christian who will formulate the question! Do they make good Christians? My observation has been that the converted Mexican is one of the most devoted and faithful of God's chosen ones.

The two reasons why we have no church work among the Mexicans (of the United States) are, first, that we have had no one to preach to them in their own tongue, and, second, that the American Home Missionary Society has had no money to support that work. We hope to furnish the preachers, and confidently trust that the Lord, through the Congregational churches of the United States, will furnish the means to support them until self-supporting churches shall be raised up on the field. That day will not be long in coming if the Mexican churches of the future give as liberally as do those of the present day.

THE SUPPORT.—This school is to be supported jointly by the foreign society and the home society which is engaged in educational work among the same people. “Why is this?” It is because the work is for Mexicans, and the Rio Grande does not separate that race, though it does mark the division between the two countries; because the support of both societies is from the same source, the Congregational churches of the United States; because of economy, for we should be obliged, at all events, to begin immediately such a school in Old Mexico, and another would soon be called for in connection with the schools of the New West, and the same churches would be relied upon for the support of both.

ITS LOCATION.—This also explains the location selected. El Paso is, and is to be, the railroad centre as well as the geographical centre of our united home and foreign field of work for Mexicans. The school is placed on the Mexican side of the river because we already have a church organized there of Mexicans, because it is the centre of a large Mexican population, and because, for the present, the school can be carried on there with less expense.

We, as a denomination, through the New West Education Commission, have done and are doing much for the Mexicans in the line of education, and we ought not to leave them without *Christianizing* them; nor ought we to turn over gratuitously to the other denominations such good material as our schools afford. Better, a thousand times, that they should take it than that no one should; but why not profit by this grand work ourselves? So, then, we are establishing a new institution. It will call for money; yes: but in order that we may call for less in the future, by training up missionaries on the field instead of sending all from afar. It will need money, but it is consecrated money, and its source of supply is the grand fountain of Christian love. It has called for work and sacrifice and devotion on the part of those most interested in it, and it will call for more. We ask for the prayers, the interest, and the hearty coöperation of all the Congregational churches in this new work for the Lord.

Inquiries for further information may be addressed to the writer of this article at Ciudad Juarez, Mexico (via El Paso, Texas).

### TUNG-CHO COLLEGE.

BY REV. CHAUNCEY GOODRICH, OF NORTH CHINA.

SINCE Tung-cho is to be a household word in American homes, like Harpoot and Kyōto, let us begin by learning how to pronounce the name. Do not read Tung-cho but Toong-jo.

This city of a hundred thousand inhabitants stands on the Peiho (“North River”), at the head of navigation, and thirteen miles east from the capital of this “celestial empire.” It is one of the seven stations of the North China Mission, and here are the Mission High School and Theological Seminary. Hither in May all our tribes come up for their annual convocation, and here our forces are counted and our work planned. Here by mutual suggestion and inspiration we gain courage and faith for forward movements, and from this place we ring out

our call across the sea for help. And we always need help. China needs help. The oldest and most populous kingdom of the Orient needs the uplifting power of the youngest, fast becoming the greatest, nation of the Occident. This year we have unanimously and enthusiastically voted to add to our institutions at Tung-cho a college,—the curriculum of our High School already includes much of a college course,—and have modestly asked for at least \$10,000, adding that we shall need \$20,000, to establish such an institution. The latter sum is by no means too large. Why not state our real needs? We want to make Tung-cho in China what Williams and Amherst and Dartmouth are in the East, what Beloit and Carlton and Illinois and Drury are becoming in the West, a royal mental and spiritual force in the heart of China. The work always upon our hearts is to raise up preachers and teachers for China, men of intellectual culture and power, men full of faith and of the Holy Ghost. It seems to us that it can only be necessary to make a simple statement of our plans and needs. We do not wish to draw one dollar from the ordinary work of the American Board. But we expect to find friends who will gladly send in to Langdon S. Ward, Treasurer of the American Board, \$10, \$50, \$100, \$1,000, \$5,000 for our college,—a college which will be doing its grandest work for one of the greatest of nations when the givers shall have found their crown and harp, and added the music of their song to the alleluias of the great choir.

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#### SKETCH OF THE DOSHISHA SCHOOLS AND CHRISTIAN WORK IN AND AROUND KYOTO.

By the terms of the treaty by which Hiogo and Osaka were opened to foreign trade and residence in 1868, no foreigner is allowed to approach nearer than twenty-five miles to Kyōto without a passport; and, until the spring of 1872, such passports were rarely given. In the spring of that year an exposition was opened in the sacred city which lasted one hundred days, and during that time foreigners were allowed to freely visit the city on passports. So great, however, was the fear of violence to foreigners felt by the officials, that policemen usually accompanied them wherever they went in the city. Rev. and Mrs. O. H. Gulick availed themselves of this opportunity, in 1872, to reside in Kyōto for three months, during which time they formed the acquaintance and gained the friendship of Mr. K. Yamamoto, a blind scholar, who was then counselor to the Kyōto governor. This acquaintance was followed up during the next few years during the visits of other missionaries to the city.

The Doshisha Collegiate and Theological School may be said to have had its birth at the Annual Meeting of the American Board at Rutland, Vt., in October, 1874, when Rev. Joseph Hardy Neesima, who had just finished his ten years of study in the United States and was about to return to his native land, made an earnest appeal for funds for a Christian college. Governor Page at once pledged one thousand dollars, and nearly five thousand dollars were pledged on the spot; and the next year, November 19, the school was opened in a rented

building in Kyōto. There were eight scholars and two teachers — Rev. J. H. Neesima and Rev. J. D. Davis.

The school is under the control of a Christian Japanese Company, called "Doshisha," or "One Endeavor Society." The internal management of the school is in the hands of the combined native and foreign faculty. Except the money received for tuition, the funds needed for the school have been largely given by the American Board. The school met with great opposition from officials and priests during the first years of its existence; so great was the opposition to starting it that it was only overcome in Kyōto by the influence of the blind Yamamoto, and in the capital at Tōkyō by the fact that Mr. Neesima had been providentially thrown in contact with the men who were at the head of the government, as he had visited the capitals of Europe with them, a few years before, as an interpreter of the second Japanese Embassy. So great was the opposition to the school, however, because it was a Christian school, that its existence often seemed to hang in the balance during the first few years; God, however, had other plans in reference to it.

The blind Yamamoto was the owner of five and a half acres of land, beautifully located in the northern part of the city, the site of the ancient palace of the daimio Prince of Satsuma. Mr. Yamamoto was glad to sell this land to the Doshisha for one hundred dollars an acre, and thus there was provided a commodious site for the school, years before any other one could probably have been secured in the face of the violent opposition. The location of the school is in the quietest part of an interior city, with about one hundred acres of open Buddhist temple grounds on the north side of it, and with a large park on the south, which surrounds the old capital buildings, where the Mikados lived and reigned for a thousand years. Being thus removed from all the deleterious influences of open ports, yet with railroad communication with Osaka on the south, and with the lake region and beyond on the east and north, the location is not the least among the proofs that a guiding Hand has founded it.

It was on this site, during the summer of 1876, that the first two buildings of the school were erected. In the fall of this year, 1876, one year after the opening of the school, nearly forty Christian students came into this school from Kumamoto, the provincial capital of the province of Higo, in Kiushiu. Fifteen of these were graduates and the rest undergraduates of a school which was started in Kumamoto five years before under the auspices of an anti-foreign, anti-Christian, Japanese Society. They had employed one American teacher, who, with his faithful wife, for five years lived and taught the gospel of Christ so successfully that forty of the students pledged their lives to the service of Christ. This broke up the Kumamoto school, but it doubled the numbers of the Doshisha and gave it a class of fifteen earnest young men, who pursued a three years' course of study in theology, graduating in 1879, and who have since been among the most successful teachers and pastors in connection with the work of the Japan Mission of the American Board. They were also ready to engage in active work five years sooner than the first class which was entirely trained in the Doshisha School.

The school has been gradually enlarged. It now has a preparatory depart-

ment, with a dormitory and boarding hall to accommodate one hundred students, built entirely by funds contributed by the Japanese, and about 180 students are in attendance upon this department. It has a collegiate department, with a five years' course of study and nearly 300 students; and two theological courses, one of three years, largely in English, for graduates of the collegiate department and others, and one of four years, largely in the vernacular. There are over sixty young men in the theological department at the present time. There are connected with the collegiate and theological departments eight dormitories and also boarding halls, to accommodate over 300 students; also, a gymnasium building. These are all built cheaply, largely in Japanese style. There are also a recitation hall of brick with stone trimmings, containing eight recitation-rooms, which was completed two years ago; a brick chapel, seating nearly 500, which was dedicated in June, 1886; and a laboratory, natural history and library building, which was completed this year, containing a large library and reading-room and a chemical laboratory, besides four recitation-rooms; this is also of brick, and the largest building connected with the school. There are now nine foreign and eight native teachers connected with the school.

Of the fifty-eight graduates of the collegiate course, all but three have been professing Christians; thirty-eight have already been graduated from the theological courses of study, and most of these and others who took none, or only a part, of the theological course, as well as many undergraduates of the collegiate department, are scattered up and down through the empire as pastors and evangelists. Eleven graduates of the collegiate department are now pursuing the theological course in the school.

About sixteen are engaged as teachers of schools, most of them of high grade, in Japan. Some ten others are pursuing their studies still farther in Japan, or in the United States. A few are engaged in business or are in official positions. At the close of the last school year the religious status of the collegiate department was as follows: The graduating class of ten were all Christians; the fourth year class of fifteen were all Christians; of the third year class of thirty-one, twenty-eight were Christians; of the second year class of thirty-eight, thirty-three were Christians; and of the first year class of one hundred and one, fifty-one were Christians.

The students come from all parts of the empire, most of the provinces being represented in the school. Most of the students in the collegiate department are self-supporting. About twenty of them are aided in part, most of them, however, doing necessary work as a partial remuneration for the aid they receive. Members of the English theological department are generally able to earn most of what they need by teaching and in other ways, but a few who are cut off from all home help need direct aid from the Mission, and funds sent by friends to the Board for this purpose can be wisely used to aid *them*, as well as to help the vernacular theological students, many of whom are helped conjointly by the Japanese churches and the mission. While the aim is to give thorough instruction in all the departments of the school, the students live entirely in Japanese style, and forty or fifty dollars will suffice for the entire expenses of a student for a school year.

The Girls' School, which is under the same board of trustees as the Collegiate and Theological School, was opened in the spring of 1876 by Miss Starkweather, in the house then occupied by Rev. J. D. Davis, which continued to be its home until, in 1878, it was removed to its present commodious site, fronting the old palace park. Its accommodations have recently been enlarged by the erection of a building containing a school assembly room and recitation-rooms. One hundred and forty girls are now in attendance, about one half of whom are boarding pupils. Its graduates, and also some of its undergraduates who have left the school, are doing good work as Christian teachers, and as wives of pastors and Christian workers.

There is also a Hospital and Training School for Nurses under the same board of trustees as the other schools. This movement was inaugurated last year, and there are now completed dormitories, etc., for thirty nurses, one general ward, 90 by 29 feet, and an obstetric ward, 68 by 29 feet, besides a building for clinics, dispensary, etc., a home for two lady superintendents of the Training School, kitchens, etc. During six months of work, ending March 31, 1887, in insufficient and temporary buildings, over 3,000 out-patients were examined and prescribed for, and a few in-patients were also received and cared for. A class of five nurses also received instruction through the winter and spring of this year.

We earnestly bespeak for the Doshisha School, in all its departments, the earnest prayers of God's people that it may continue to be blessed as one of the forces which shall hasten the coming of the kingdom of Christ in this "land of the rising sun."

The first three churches in Kyōto were organized in December, 1876, with an aggregate membership of about fifty, composed largely of the young men who had come from Captain Janes' school in Kumamoto, above referred to. So great was the opposition on the part of the officials of the city, and of the people, that it was difficult, generally impossible, to secure any places for preaching, or other religious meetings, except the houses of the missionaries, and these three churches were all organized in missionary homes in different localities in the city. For several years the homes of most of the missionaries residing here were thus used. December 31, 1886, ten years after the first churches were organized, there were 434 members connected with the Kyōto churches, more than half of whom were citizens of the city, the remainder being connected with our schools. Three churches have also been organized on or near the shores of Lake Biwa, and one in the province of Tamba, west of Kyōto. This last is a kind of banyan-tree; for, having started in Kamioka, the old Daimiate town, it now stretches over a mountain-valley district more than thirty miles long, and it holds services each Sabbath in five or more different places, paying all its expenses and supporting three evangelists with help from outside to the amount of four dollars a month. It now has a membership of over one hundred. The great need of this whole region around Kyōto in the ancient provinces of Yamashiro, Omi, Mino, Echigo, Wakasa, Tango, and Tamba, is *men*, trained native workers, to give the bread of life to the famishing three millions of people who are calling for it.

## Letters from the Missions.

### **European Turkey Mission.**

#### THE ANNUAL MEETING.—ALBANIA.

THE annual meeting of this mission was held at Monastir in April, and was a delightful occasion. Only four members of the mission were absent. Mr. Bond writes:—

“The spirit of this meeting has been delightful throughout. The devotional exercises have brought us each day very close to one another and to the dear Master. It affords us pleasure to state that, with barely an exception, the measures voted were passed without a dissenting vote. But the most important resolutions do not appear upon the minutes. They were voted in silence by individual hearts bowing in prayer at the mercy-seat, and are recorded above. Oh, for abiding grace to enable us to carry out these resolutions of increased zeal and fresh consecration in our lifework !”

Among the questions considered was that of prosecuting mission work in Albania. Of this matter Mr. Bond says:—

“We regard the opening in Albania as remarkably promising, though well aware of serious difficulties to be met at the outset. In one place an old man offers to bear all the expenses of a school if we will open it. A gentleman in the city of Berat pledges the use of his house for a school and the support of two teachers. One person has purchased two hundred copies and another thirty copies of the new Scripture portion, Genesis and Matthew, for distribution. Mr. Baird, while continuing to reside in Monastir, will spend much time in Gorcha, and devote himself for the present chiefly to the study of the language. Mr. Kyrias, now to be ordained by us, removes at once to Gorcha, and will heartily coöperate with Mr. Baird, with the full approval of Dr. Thomson, who is deeply interested in the Albanian people. The grants asked for this work are put as extra special, with the understanding that they are not to

interfere in any way, now or hereafter, with the regular appropriations.”

#### THE INSTITUTE AT SAMOKOV.

From the Annual Report we make this extract:—

“By the blessing of God we have ended another prosperous year in the Collegiate and Theological Institute. The whole number of pupils for 1889–90 has been sixty-nine. The number now studying is fifty-four. Some from Macedonia left because they expected the government would draft them unjustly into the army, others because of sickness, lack of funds, dissatisfaction with the religious standard of the Institute, etc. The spiritual condition of the school seems higher than last year, and the number of those seeking to be guided by Christian principles is larger than it then was.

“During the Week of Prayer and on the Day of Prayer for Colleges there was an increased seriousness and we hoped for a spiritual blessing, but we did not see the full outpouring which seemed desirable.

“No class graduated from the Theological Department last year. The present graduating theological class numbers three, yet it may not be best that any one of them should enter the Christian ministry. We are sorry that the spiritual condition of the school is not higher and more aggressive than it is, yet rejoice that there has been real progress among Christians. A Young Men’s Christian Association has been organized during the year, and in connection with it Dr. House has a special class of ten to fifteen students for the practical study of the Bible and for training them in personal work, and in this class there has developed an encouraging degree of Christian activity.

“The Industrial Department continues to give much aid to indigent students, developing in them at the same time a greater degree of self-dependence and Christian manliness. This benefit to character is of more value than even the

pecuniary aid given to poor students, and several not needing pecuniary assistance have been anxious to avail themselves of the opportunity to learn practical work."

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### *Western Turkey Mission.*

#### TREBIZOND AND ORDOO.

DR. PARMELEE gives a report of the work in the Trebizond field during the year 1889, showing that there has been a slight increase in the contributions, and an advance of 19 per cent. in the adherents, and of over 48 per cent. in church membership. This large increase in membership is the result of the special religious interest at Ordoos, where both among the Greeks and Armenians there has been marked progress. The latest word from Trebizond is that there has been a painful division in the congregation. Of Ordoos, Dr. Parmelee writes April 15:—

"I have just returned from another trip to Ordoos, being present at a communion season in the Armenian church. For ten days I was engaged, as on former visits, in most delightful religious work, of which I cannot now give a detailed account. The Greeks had bought a house, but needed some of the adjoining premises in order to be able to plan their building for school and chapel uses. They are receiving some help through the Alliance, but with all that Dr. Constantine can do for them, and the aid that I am asking, they will still have a very heavy burden to carry. The people, though numerous, are all poor. If they did not go to Russia and other distant regions, to wander from house to house for jobs of tinning copper vessels, they would have absolutely nothing to give, or even to live on. Returning with from fifty to a hundred dollars in hand, it is interesting to see how they pay up their debt to the Lord before they begin to make provision for their needy families. You must not forget that this poor people strain every nerve to make up the sum, something like \$400, that falls on them for current expenses. What can we expect of them when the additional burden of building is put on them?"

#### GIFTS FOR AFRICA.

Mr. Fowle, of Cesarea, writes with special cheer in view of what he had seen in some of the out-stations, particularly referring to some men of sterling character whom he had met. Of two of these out-stations he writes:—

"At both Mantishe and Roomdighin I talked about the people in dark Africa and the islands of the sea, using as a basis the supplement to Harper's Weekly for January 18, 1890.

"I never saw people here more deeply moved. Poor as they are, hard as they must work to get what little money they have, both heart and conscience responded to my unexpressed appeal; I did not ask for help, I only showed the need, and at once they raised the equivalent of \$7.70 in Mantishe and of \$5.50 in Roomdighin, to send the gospel to those whose need was so great. Those who had no money gave wheat or barley; one man gave five knives, worth perhaps eleven cents here; perhaps I shall send them to America for sale. They want to send part of their money to Central Africa and part to Micronesia. May the Lord follow with his blessing their giving and their prayers!"

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### *Central Turkey Mission.*

#### THE REVIVAL AT ADANA.

WRITING March 29, Mr. Mead gives further reports of the religious awakening at Adana.

"The interest in the meetings here, which are about to come to a close, reached its culmination last Sunday. On the previous day one of our brethren had been attacked in the market and beaten by ruffians of the Gregorian Church. The beating was not a very serious affair, but the whole city was pretty thoroughly awakened by it. Consequently the church was crowded more than usual on the following day. The afternoon congregation was the largest I ever saw assembled in the Adana church—not far from 1,300 being present. When the church gets filled up so that they seem, as they sit on the floor, to be packed like sardines, the

people are asked to rise and come forward to make more room, and thus a space is opened at the rear end of the church for later comers.

"Sitting on the floor has its advantages, when there is need of every available inch of room. A great many Gregorians were present to hear what might be said in reference to the excitement of the previous day. Mr. Jenanyan made no reference to it, but spoke for about fifty minutes from the text: 'Saul, Saul, why persecutest thou me?' The sermon was just what was needed, and created a deep impression. A third meeting — a prayer-meeting — was held in the church in the evening. The attendance at this was also large. House-to-house visitation has continued throughout the week whenever the meetings would permit, and a great deal of good has been the result. At a meeting for the inquirers alone, nearly two hundred came together. One very significant fact is that the large majority of inquirers are under twenty-five years of age. This is the more important in view of the prevailing idea that children are too young to decide for themselves and be received into the church.

"Our church has received a very gracious visitation, and I only regret that more of the older members had not shared more in the work and in the spiritual blessing as well.

"The longer I am on the ground the more hope I have for our work here. One thing that especially gives me great joy is the large number of revivals we have had in Turkey during the year. The *need* of revivals is being felt more. The old, easy-going kind of work that has been done must cease. The old-style pastors have not felt sufficient responsibility, and have seemed to be equally satisfied whether eight or ten came to the weekly prayer-meetings or whether it was eight or ten hundred, so long as they went through their stated duties. This feeling of course came from the old church. Now, I hope this year has seen a great impulse in the direction of progressive and aggressive methods of work. Let revivals once become the *fashion*, that is,

let it come to be felt that the success of the year is to be judged more according to the spiritual life in the church and the number of souls brought to Christ, and 'the little one shall become a thousand and the small one a strong nation' speedily.

"Examinations for entrance begin next week."

### Eastern Turkey Mission.

#### A REVIVAL AT BITLIS.

MR. KNAPP, under date of April 9, reports a delightful work of grace at Bitlis. There has been connected with the church a "praying band," consisting of twenty members, which has been specially earnest in efforts to secure a revival. Many reconciliations had taken place, and for some weeks prior to the date of his letter Mr. Knapp says there was the manifest presence of the Holy Spirit.

"During several revivals with which our people have been blessed, we have noticed that they have preceded calamities, as, for example, that in the winter of 1866, which was followed by a cholera epidemic; or the great revival in 1876, which seemed to fortify us against the terrible calamities of the Russian war of the following year; or, on the other hand, the revival has followed closely in the wake of depressing events, as, for example, that which followed the conflagration of the business portion of the city, whereby a number of our Protestant merchants were rendered penniless.

"The present religious awakening followed the death of four persons — a representative from each of four classes, namely, childhood, youth, middle life, and old age. The last mentioned was between eighty and ninety, and a church member whose constant presence at our Sabbath services will ever be to us a refreshing remembrance. They all died between the 6th and 15th ultimo, and when on the 16th there occurred our regular communion service, preceded as it was by the funeral of two of the above, it was accompanied by solemn impressions. When it was seen that one of the church members was present who had not been

at the Lord's table for a number of years, it was thought best to appoint a daily prayer-meeting. This has been well attended now for five weeks. There have been present between two and three hundred, nearly as many as are usually there on the Sabbath. Nearly all the adults of the congregation have taken part. Our itinerant evangelist led the meetings during the first two weeks, spending some twenty minutes in giving a sermon, followed by confessions and prayers by the people.

"We dare not say how many have been converted, but those who have been examined by the committee give evidence of renewed hearts. We are all encouraged and thank the Lord for this evidence of his holy presence."

#### THE AWAKENING AT ERZROOM.

Under date of April 17, Mr. Richardson gives further account of the revival at Erzroom.

"The awakening among the young men at the beginning of the year was not a spasmodic outburst, but proves to be deep and abiding in its effects. Last Sunday—Easter in the Eastern churches—was a great day in the Erzroom church. Twenty-one persons arose and confessed their faith and were admitted to the church. Fifteen more have applied for membership and a dozen more will probably do so soon. The bulk of those joining were young people, but one was a Protestant of thirty years' standing, though never a church member. Two others were a man and his wife who have 'halted between two opinions' for ten years, and only now have taken up their cross and confessed Christ. There is a great prejudice here against the admission of young persons into the church, and many children who are real Christians are kept out of the church on that account.

"Some three weeks ago, when neither the missionary, pastor, nor teacher was present at the usual young men's meeting, about a dozen of those who were present, without ever having heard of the Society of Christian Endeavor, formed one. They are now working to good effect among the young people."

#### AWAKENING AT MARDIN.

Mrs. Thom, writing on the last day of March, sends cheering news:—

"I must write to you of the good meetings we have been enjoying for the past few weeks. During the Week of Prayer the church seemed unusually cold and spiritually dead. The missionaries felt that something must be done to arouse them. Meetings were started and held nightly in the Boys' High School. The interest has increased from the first, and most of the audience has been composed of those outside of our own community. Several of the boys have made a public confession of Christ, and there has been an increased interest among them in regard to religious matters. A number of them will unite with the church next Sunday.

"The girls also have been aroused. Two weeks ago each of the nine girls in my Sunday-school class told me she had given her heart to the Lord Jesus. Our meeting last evening was more crowded than any previous one, and we have wished that we had a larger room, as many sat on the floor and all were uncomfortably crowded. We feel that we have seen plain manifestations of the working of the Holy Spirit in these meetings, and we have rejoiced over it.

"We have also started district prayer-meetings in the city for the women, the first time, I believe, that it has been tried in the city. The meetings are held Tuesday noons at five places. Last week at the meeting of which I had charge there were present over thirty women, not one of whom belonged to our community. Most of them were Armenian Catholics. Miss Pratt had charge of one other meeting; the three remaining were in charge of native women. We have a general meeting on Wednesdays in the church, where we hear reports from the leaders of the meetings."

#### AN OUT-STATION OF VAN.

Dr. Raynolds, under date of April 12, writes of a visit he had made at Agants as the pleasantest tour-experience of the

kind he had ever enjoyed in his district. After speaking of some difficulties that had been connected with this out-station, he gives a bright side of the picture. A large part of two days was spent in various meetings, and the preparatory lecture was given on Saturday evening. Dr. Raynolds says : —

' On Sunday morning the preacher gave an excellent sermon on the subject of growth. Before the noon service the church members came together and spent an hour in mutual confession and prayer, a very humble, childlike spirit being manifested. At the noon service the rite of baptism was administered to five little ones, after which the new brother assented to the confession and covenant, and was received to church fellowship, and the communion was administered. After the Sunday-school the church members and a few others went to the preacher's room and the sacrament was administered to his aged mother, sick and apparently not long for this world. She has been long highly esteemed as a good Christian sister, and now, knowing that the time of her departure was drawing nigh, she bore joyful evidence of her readiness and even eagerness to depart and be with Him whom her soul loved. It was a tender and impressive service, which I think none of us who were present will soon forget. The preacher's wife, a most excellent sister, a graduate of the Bitlis ' Mt. Holyoke,' has been laboring faithfully and earnestly among the women, and intimated that there were some of them who desired to be examined. So, on Monday morning, the female church members, with a committee from the male members, assembled and spent several hours in talking with six women, all but one of whom expressed a desire to profess Christ before men, manifesting strong assurance of really loving the Saviour. Two dated the beginnings of religious life during the last two months, and all spoke of a decided change in their feelings and purposes during the same period. It seemed as if we could not doubt that the Holy Spirit had been working with the

preacher's wife in her faithful efforts for these women. The next day still another woman came to be talked with. We pray that the Lord will protect those weak brethren from the snares the adversary is weaving for them, and bring them out into a large place.''

### **Marathi Mission.**

#### A PROSPEROUS YEAR.

THE Annual Report of this mission shows that a larger number (192) have been received on profession of faith than in any previous year of its history. The churches now number 33, with 2,115 members. The report begins with a record of the progress of the last twenty years, between 1869 and 1889. The churches have increased from 22 to 33; the communicants from 677 to 2,115; the contributions from \$471 to \$1,323; the schools from 35 to 127, and the pupils from 667 to 3,280. Thus it will be seen that the communicants, the contributions, and the schools have *trebled* in the last twenty years, while the number of pupils in the schools has increased *fivefold*. There are now connected with the mission 302 native agents, of whom 18 are pastors and 21 licensed preachers. The number of out-stations in which work is carried on is 107.

#### THE POWER OF THE GOSPEL.

In the report from Sholapur we find the following : —

" In several of our reports we have referred to Narsoba of Lipani, as illustrating, in a remarkable degree, the transforming power of Christianity. His prayerfulness, his unwavering faith in God, his benevolence, and his zeal to bring others to Christ, are all remarkable. Of the five families living near him, four have become Christians through his influence within a few years past. In February he accompanied us to a village where there were several inquirers, and some were asking for baptism. After a very impressive address to these, in which he showed that Christ could receive only those who forsake their sins, and that He

would surely receive such, he said: ‘ You know what my former life was, but now Christ has saved me, and given me peace;’ and in saying this his voice trembled, and several in the audience were affected to tears, for he had been a notoriously wicked man. In the early part of the year Narsoba’s thatched house caught fire during his absence. He returned, but too late to render any assistance. He was, however, undisturbed in mind, and said cheerfully, ‘ It is no matter; the Lord will give me another;’ and sure enough the Lord has given another — not a thatched house, but one much more substantial and not likely to be burnt down. The people of that village and of other villages came to his help in a remarkable way. The first convert at this village, Vithoba, is a relative of Narsoba. He had heard the truth thirteen years ago, and since then had occasionally met with Christians, so that his conscience had been awakened all this time. Not long ago, while digging a well, he was suddenly buried by the stones and earth coming down upon him. In this condition his sins all came up before him, and he praying said, ‘ O Lord, if Thou wilt spare me now, I will devote my life to Thee;’ and the Lord heard him. He has kept his promise faithfully. Thirty years ago, he says, he was imprisoned on a false charge, and while in prison a Brahman taught him to read.”

Of the Industrial School at Sirur Mr. Winsor says:—

“ The Industrial School is more and more appreciated by our native people, and now that some of their boys have really learned the use of mechanical tools there are requests from all sides that other boys be admitted to the workshop. It is in this work, as entered into by the people, that their stability will be found, for it is the groundwork of social progress and prosperity, and I am more than ever convinced that the industrial department is not a mistake. The boys, who have been in for the school course, are now beginning to go out to establish themselves in the world, and this beginning is so far most gratifying.

Three have gone as the nucleus for, or to assist in, an Industrial School opened in another mission. Three of the Africans have been taken into the Government Botanical Gardens, where the superintendent is very kind to them, and they are well received. Six more we are hoping to send to Mombasa under the auspices of the Imperial East African Company, to whom they are recommended as Christian carpenters who will do good service under right supervision. We have every reason to be thankful for the outlook and the outcome of this school, for which we hope prayer will still be offered.”

As an illustration of the work of native agents we extract the following from the report of Mr. Kasambhai of Satara:—

“ I have never found the people of Satara city so friendly to Christians and so favorably disposed to listen to the gospel message as during the past year. Many of the educated natives have convened large gatherings to discuss social and political questions, and have sent invitations to me and to others to join them. By attending these meetings I had opportunities of forming friendly relations with some of the influential as well as most orthodox of the Hindu community. The religious prejudices of the Hindus are now so much modified that they have admitted me even into their most sacred temples, where no native Christians were ever before allowed to go. One high-caste native official, who is very friendly to Christians, often called me to his house to preach to some *gurus*, or religious mendicants, who come to him for alms. A few months ago he invited me to perform a *kirtan* in an empty room near his house. It was well lighted, at his own expense, and a few select friends were invited to listen. This was a good opportunity for proclaiming the gospel to a small but attentive audience for about two hours. A Mohammedan young man, who was formerly much opposed to the Christian religion, has lately been interested in reading the Bible and Christian books, and often invites us to his shop for religious conversation. He is now preparing

for publication a series of articles against some of the corrupt practices of the Mohammedan priests in this city."

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### *Madura Mission.*

#### THE WORK OF THE YEAR.

THE Fifty-fifth Annual Report of this mission has been received, and is a most interesting and valuable document, giving details of the labors of the year 1889. We have room only for a brief extract relating to the results.

"Our first adherent was enrolled fifty-two years ago. From that time for forty years the number of adherents increased at the rate of 222 per annum. In the famine year, 1877, the number was increased by 2,209. Ten years thereafter the average rate per annum was not more than 100, making the average rate for fifty-two years, 247. This year's addition, therefore, of 839 to our number, is gratifying in itself; and all the more so in connection with the opposition that has arisen among the Hindus, an opposition that has made itself felt in losses to five stations and no gain in a sixth. Death too has carried off 231, which is 73 more than last year. The same number of stations have lost in church membership, but others have gained, so that the gain for the whole mission is 123.

"While the absence of missionaries has led to a decrease in teachers and schools, the number of catechists has considerably increased. It is pleasant that some of the recent additions to our force of faithful agents have come from the orphans saved from starvation during the famine. Although one pastor has been added to our force, two have died and one resigned, so that we have fifteen against seventeen last year. Our congregations have increased in number, and the number of villages in which Christians are to be found is now 417, an increase over last year of nearly nine per cent.

"Contributions have advanced nearly 12 per cent. although one third of the churches have contributed less than last

year. The total of Rs. 8,416 represents an average of two thirds of a rupee for every man, woman, and child, and two and one-third rupees for every church member. The Madura station has done much better than this, for there the average for every soul is two rupees and for every communicant more than four rupees. This reveals effort and self-denial, and in some cases represents the devout offerings of the heart, even while the stomach is crying for food; for there are those among our people who spend months every year with only one meal a day. The gain of over Rs. 1,300 in school fees at Pasumalai gives us an increase for the whole mission, in spite of a serious decrease in the vacant stations. Even the numbers that show no increase do show an amount of work and faithful effort on the part of our pastors and other agents that is in itself an assurance of more results to come.

"While as a mission many of our plans remain unaccomplished, and we still feel the great need of eight new missionaries and funds from the Board at home for carrying out our plan of providing district pastors and superintending catechists, yet we rejoice in the many blessings bestowed upon our work by our gracious heavenly Father and enter the work of the new year with unfaltering faith and hope."

#### MADURA DISPENSARY.—A CHRISTIAN OVERSEER.

Dr. Van Allen reports that the number of patients at the dispensary at Madura has increased to over fifty a day.

"To these the gospel is faithfully preached each day, and I do a good deal of personal work with the patients as they come up one by one for examination and medicine. So far I have not had any conversions, but I am certain that many are thinking seriously over what we have said to them. Each patient that comes receives a tract having his name written on it, the name of the disease for which he is being treated, when he attends, etc. These memoranda are written across the top, and he has to bring this tract each

time he comes for medicine. This insures his keeping the tract. I often question them of their knowledge of its contents, and the morning preaching to the patients is on the subject-matter of the tracts given out to them. Many of the patients assure me that they have read the tracts over several times. I am making strong efforts that those patients who come to our dispensary shall not go away without a good knowledge of the principles of our Christian religion. If they reject it, they do so with their eyes open. But the people of India are naturally of a religious mind, and as a rule would prefer to talk on the subject of religion than on any other subject. In fact one can't talk to a native long without the conversation turning on that subject. They are a very pleasant people to work among in many ways. They are not cold and apathetic, but of a nervous temperament, and in very many respects resemble Americans."

Mr. Chandler writes of a meeting he had held in an out-station of Periakulam, named Bodinayakanur.

"The people of that town, that is, the Christians, are much strengthened by the presence and words of an earnest Christian 'writer' (overseer) from one of the large estates of the Devikulan Mountains. He conducts services regularly among the coolies working under him, and is known among all the estates as a zealous Christian and efficient overseer. Those who do not sympathize with his Christian activity recognize his zeal, and laughingly talk about the length of time he keeps the coolies on their knees. But he tells his master that it is only in this way that he can get good work out of his coolies. At the church meeting he not only urged the others to secure their present catechist as a pastor, and also to give one tenth of their income to the church, but also promised one tenth of his own income.

"The Hindu preachers are very active again in Periakulam. They hold regular meetings for preaching Hinduism, and abusing Christians and Christ, three times a week. They have also started a girls' school to draw away the girls from our

mission school. By this effort they have, for the time being, reduced our attendance from sixty to twenty-five. But they have no females qualified to teach, and their object is not to instruct the girls but to get them away from us and amuse them, so that we do not anticipate any great success on the part of their school.

"It appears to me that all this Hindu opposition is going to make our work much harder in the larger centres, but that it will awake an interest in the Bible in all the regions round about, and that we shall reap precious fruit in the villages while holding our own in the towns. But the Lord will reveal his own plans and we shall be ready to follow wherever he leads."

### *Hong Kong Mission.*

#### THE COUNTRY WORK.

MR. HAGER sends the following impressive account of the spiritual destitution in the district in which he is our sole missionary:

"For the last two months I have been principally engaged in overseeing the work at our old stations, and planting one or two new stations, besides visiting many of our returned American Chinese. Our Kwong-hoi station is about eighty miles southwest from Hong Kong, and embraces a population greater than the whole of the Micronesian Islands. The city of Kwong-hoi and its suburbs contain at least 15,000 to 20,000 inhabitants. To the south lies the broad expanse of the China Sea, while to the north are numerous villages with a population of over 100,000. For these people there is no chapel or school within sixteen or seventeen miles. And for this vast population we have simply one helper. If any one thinks that all these numerous villages can be visited, then let him undertake the work and he will find that it will take him two or three months to go over his parish, visiting several villages each day.

"At Hoi In the situation is very much the same. Three villages alone contain 30,000 inhabitants, while if all the people

of the region were counted the population would exceed 100,000. And how many laborers have we for this field? A single Chinese helper, who has been stationed here for the last three years. When it is remembered that the Chinese have at least one ancestral hall to each village, and that if these villages and towns were in America we should have 200 or more ministers, one can form a little idea of the great need of laborers. Hoi In is our most southern station, and situated about twenty-five miles from Kwong-hoi.

#### MULTITUDES OF PEOPLE.

"Eighteen miles to the northeast from Kwong-hoi is a small village, in which we have opened a small school this year, and the region also contains over 50,000 inhabitants; but what is such a small school among so many? It is a good deal like the five barley loaves and the two fishes among the five thousand. For a number of years we have been trying to open a chapel in this region, but without success, and so hearing that a certain village would furnish the ancestral hall for a school-room, and the wood and oil necessary for the teacher's use, if we should furnish the teacher, we accepted the proposition and opened a school in Tsun Kong (Point Mountain). Of thirteen pupils two are girls, which is somewhat an innovation in this region, for none of the girls ever attend school. Fortunately one of them is the daughter of an American Chinese Christian, who is respected by nearly all the villagers. There are always some four or five Christians in the surrounding region, and we hope to be able to reach not only this village but the larger towns lying around it. Some seven miles from here is a large settlement of the Hakkas, among whom the Roman Catholics have a large number of converts.

"Eighteen miles from Kwong-hoi, in another direction, is another village, where we have had a school for the last two years, and if we estimate the population in the neighborhood we shall also find some 50,000 souls. The people of Tai Long are usually quite friendly, though it

is difficult for them to give up the worship of idols. One or two of the young men of the village have given up the worship of idols, and one of these has suffered more or less persecution. His own grandmother came to me and requested me not to take him with me. Finding some Christian books that I had given him, she threatened to burn them, but consented to return them to me if I wanted them. I told her by all means not to burn them, and so she returned them again to me. The grandmother told me that her grandson was an unnatural grandson and did not have a particle of virtue or honor; which meant that he did not worship the idols. We have sixteen pupils here, two of whom are the sons of our helpers. Most of these have studied in our school before.

"At San Ning City, some twelve miles from Tai Long, we had hoped the California Chinese Missionary Society would open a chapel, but they still have no place nor preacher, though there was a fair prospect of both at one time. It is nearly two years since this scheme was planned and the work undertaken, but without any result thus far. May they be more successful in the future!

"At Chung Wan Yung Hang, where we have two or three Chinese Christian women, we found that Mrs. Dr. E. P. Thwing had spent two or three days instructing them. This district also needs a regular Chinese preacher. Thus far we have only been enabled to do a little missionary work in passing, which has been mainly to encourage those who already believe. There are two young women, daughters-in-law of the two Christian women who have ceased from idol-worship, and I could wish that some one could instruct them more regularly.

"At Hok Chan, in an entirely new field, another Californian Christian is stationed as teacher, who has twenty-four pupils, and others are desiring to come, though the teacher has almost too much to do now. More than 100,000 people are found here without any religious instruction, and when we go twenty miles still further west

we find the city of San Hing, where there are at least 100,000 or 150,000 persons. All these estimates are below the actual number of the people. Should not the native and foreign missionary force be increased?"

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### *Micronesian Mission.*

FROM PONAPE.

As reported in our last issue, the *Morning Star* reached Honolulu April 27. The mail which was brought up reached the Mission Rooms on May 17. Mr. Doane, though most unwilling to leave his work, was constrained on account of ill-health to come to Honolulu, where he now remains in a feeble condition, though hopes are expressed that he will improve. Miss Palmer, attended only by Mrs. Cole, who was formerly of Kusaie, is bravely holding the fort at Ponape. She makes a good report of her school, which has been held about forty-six weeks of the year. There are now twenty-eight girls in the school, nine having left during the year. Four of these nine were married to members of the Training School. Of these, two are teaching with their husbands. Six of the girls have been received into the church during the year, and Miss Palmer speaks of the joy it has been to watch their progress. The books of Samuel and the Kings have been given this year to the people in the Ponapean language, and Miss Palmer says that it has been an inspiration to "see the eagerness with which these girls read the Bible stories for the first time in their own language."

Mr. Doane, while at Honolulu, was able to dictate his annual report of the work at Ponape. In it he speaks of the presence of the Spaniards as having greatly interfered with what would otherwise have been a prosperous year. Nevertheless, some of the churches are sending for lumber to build better churches, and some of them are gaining in membership; about sixty have been baptized. The Training School has been fairly successful. At Mokil there has been a sad falling away, through the influence of a young man of high birth. At Pingelap there has been a

good teacher, Thomas, with a large congregation on every Sabbath, and a successful day-school. Of Ngatik, Mr. Doane says: —

"This little island, just eighty miles south of us, has been regarded as one of the hardest islands in this part of the Pacific Ocean. Last year the Lord gave us a young teacher with his wife, to put on this island, who went to work with an earnest spirit. The natives helped him to build a dwelling-house and church, which also became a schoolhouse. Soon there was a large congregation on the Sabbath and a large number gathered in the school. The work went on swimmingly.

"When the *Star* reached there we found a great change. As we approached the church there were many greeting us with songs. I was told by the young teacher that all the congregation wanted to become church members. I laid before them the principles of the gospel of Christ, at a service lasting about an hour and a half. Then began the real work, for each one had to be examined as to the views of religious life. This examination carried us away into the middle of the night. I am happy to say that I found they had taken in the idea of the gospel correctly, and understood what it was to be a Christian. The next morning we gathered for baptism. We ordained two deacons, and the young teacher was set apart so that he might administer the Lord's Supper. We do not feel justified in authorizing such young men to receive members into the church. They might lead many into the church who should not be there."

[P.S. Mr. Doane died at Honolulu, May 15.]

### RUK AND THE MORTLOCKS.

Mr. Snelling reports that on Ruk the work is slowly advancing. One new church has been organized within the year. At every station new buildings or repairs for church or schoolhouses have been carried on. At each station also there have been some additions to the churches. In the Boys' School there are

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thirteen boys, four of whom are married. There is an equipment for twenty men and boys, and it is hoped that that number will soon be in training. Mr. Snelling has much hope that most of those who are in the school will eventually do good work. He says: "The persistent holding of the scholars to their work has had a good influence on their general bearing and character. They have more push, take greater pains with their work outside, are more thoughtful and diligent in business. But there is much room for improvement before they can take up the work as their own." In regard to the work at the Mortlock Islands, Mr. Snelling writes that it is not in an encouraging condition. There is great need of new helpers and a more constant supervision. At Nama, both the church and the school have decreased in numbers, and the same is true of several other islands. The only hope for the future is the raising up of a better class of teachers and preachers who can wisely lead the people.

#### THE MARSHALL ISLANDS.

It will be remembered that the *Morning Star* was obliged to make a special trip to Honolulu in November last on account of the serious illness of Miss Ingersoll and Miss Crosby. This took so much time that the usual visitation of the Marshall Islands by Dr. Pease was omitted, and the *Star* simply left at those islands the supplies for the native agents. Of course no detailed account of the work there can be given, but Dr. Pease gives a summary of news which had been received at Kusaie from several of the Marshall Islands. He says:—

"We have heard that our teacher in Namerik, Likilol, is dead; that the schools on Ebon are prosperous, but that Hiram's wife is very ill and in need of medical aid; that Jeremaia on Jaluij is entirely destitute of cloth, kerosene, soap, thread, etc.; that the assistant teacher in Ailinglaplap, who had the promise of returning to school this year, is anxiously looking for us; that a large number of candidates in Ujae, Nama, and Malwonlap are waiting to be received into the churches; that our

teacher at Mejuro is having much success and greatly needs help; that there is a sudden revival of heathenism on Mille, 'which makes the pastor's heart ache'; that a German missionary has begun work in Jaluij, etc. We had promised to take a young man from Ebon to work in Lailero's place (in Ujae) while he spent another year in school. One of our pupils was to take Lailemon's place in Ailinglaplap, while he was to have another year in school. Thomas is ready to go to Arno, to a part of the island where his relatives live, and where chiefs and people are impatiently waiting for a teacher. We have another who is assigned to Mejuro, where the chief begged for a teacher last year; and we had hoped to take still another to Aur and Malwonlap, where they are in the greatest need. We cannot send out one of these until I can go, see the people, and make arrangements for their work and subsistence."

#### FROM KUSAIE.

Mrs. Forbes, since the death of her husband, has remained at Kusaie. A little daughter was born to her March 4. Of the Marshall Islands Training School, Dr. Pease says: "The scholars have done quite well during the year, both in their studies and manner of living. Our prayer-meetings are interesting, and the time is always well filled." In speaking of the new king of Kusaie, Dr. Pease says: "King material is growing scarce on this island. The present incumbent had been a sailor for more than twenty years, and was sent for to be inaugurated. He speaks English tolerably well, and is a fair specimen of the average native sailor. From the forecastle to the throne!"

Of the Girls' School on Kusaie, Miss Smith writes a cheering report:—

"We have much to be thankful for in the present condition of things with us. At least six of the girls will be ready to leave us this year as the wives of teachers. Some of these older ones are rare jewels — Neibar, from Jaluij, and Theri, from Apaiang, in particular, 'adorning the doctrine' of Jesus Christ in the minutest details of their daily lives. During my sick-

ness last year, and my absence afterward, they were Miss Little's main dependence, and she has said many times that she should not have known what to do without them. Katue, too, from Tapiteuea, is one of the most trustworthy and faithful; not so quick in some ways as others, but with a certain stability of character which is unusual among the islanders. These three will be among those to leave us this year.

"Just now we are living, from day to day, in expectation of saying good-by to another of our household—not for work in the islands, but for a home in her Father's house. Teua, who came to us in 1887 from Tapiteuea, is slowly dying in consumption, and we feel that she has but a few more days with us. She knows that she cannot recover, so I have been able to talk many times with her of the change that is soon to come and of the home to which she is going. To her the most wonderful part of heaven seems to be the fact of seeing God face to face; she has often spoken of it as something which she thinks about in anticipation. I have told the girls too that Teua is soon going to be called to live with her heavenly Father, and they have made great efforts to help these last days by quiet in the house. Now we shall be able to know that two at least of our household are safe from everything 'that defileth,' and it is a comfort to remember that two will have gone straight from our school-home here at Kusae to the other home.

"In August, 1889, on the return of the *Star* from Honolulu, Esther and Miriam Kaure, the daughters of Mr. Bingham's amanuensis, Te Kaure, entered our school. They have been, for two years, pupils at Kawaihao Seminary in Honolulu; but it seemed desirable that they should be in this Gilbert school, if they were ever to be useful among their own people in after years." [See the picture in the Young People's Department, page 302.]

#### *Northern Mexico Mission.*

##### CHURCH DEDICATION.

By some accident the account of the dedication of the first Protestant church

built in Sonora, which took place in Hermosillo on the ninth of March, was not forwarded in season, but the event is of such importance that some record of it should be made here. Messrs Eaton and Case were present with Mr. Crawford and took part in the service, as did also Rev. E. L. Hood, of Albuquerque, and R. T. Liston, of Nogales. Mr. Crawford says: —

"The house was well filled in the morning, and much interest was manifested in the plain statements of truth. In the evening the house was full, and more interest shown, as well as much curiosity, to see the ceremonies or the administration of the sacraments. There were three old people received upon profession, and they had witnessed a good profession for several months before the people, especially the fanatical ones. The old lady, the wife of one of the other two, had been sick for some weeks, and was anxious to be received before she should depart, for she felt that her time was short. With tears of joy she received the baptism and the supper, and said afterward: 'Now I can go in peace. Oh, how I have longed to be received among the disciples of the Lord!' During the administration of the sacraments there was the closest attention and perfect silence. When the invitation was given at the close for those who wished to join, seven rose as candidates, and one offered herself later.

"The bishop was very much exercised over the interest the people took in us and the crowds that came out to hear and see. He launched forth his excommunications at every mass, warning and forbidding his hearers at the confessional to have anything more to do with the Protestants. He excommunicated every one who attended our services, so that the whole town is out with him."

For three evenings previous to the dedication the church was open for illustrated lectures with the use of a sciopticon. The first night the house was comfortably full; the second and third evenings the people took the place by storm, and there was

not room enough. The governor, mayor, and chief of police and many others of the leading families were present. The views of the life of Christ were most appreciated, "and Mr. Eaton had fine opportunity to present many important truths of gospel history."

Mr. Case, on account of physical disability, has been obliged to seek surgical aid in the United States, Mrs. Case remaining at Parral, from which place she wrote, May 13:—

"Two colporters, who were out when Mr. Case left home, have brought in good reports of work done and books sold. The native helper who has been for two years in Paso del Norte, now working in this field, returned, at my request, last week from Zaragoza. He and another brother from that place report a crowded house at the nightly meetings, which were held for two weeks, and much interest manifested by outside crowds. As soon as he can make the rounds of out-stations at El Valle and Las Cuevas, he will return to Zaragoza to continue this most hopeful work. He gave us a good sermon here yesterday, addressed to a full house. After the usual preaching service, was held our first meeting of the Youth's Missionary Society. Two of our school-girls had translated interesting articles from the *Missionary Herald* on the religions of India. We feel greatly encouraged by the interest manifested and the promises made by these poor children to aid by their *tlacos* in sending the Bible to those who know it not. Their first contribution amounted to nearly fifty cents, all given in tlacos by the children themselves.

"Miss Prescott has a very full school (forty pupils), and often is not able to take needed rest."

#### West Central African Mission.

FROM BIHE.

A DELAYED letter from Mr. Fay dated Kamondongo, February 25, gives cheering news.

"I am glad to announce to you the

conversion of three more of our boys. This occurred a week or so before Mr. and Mrs. Sanders arrived in Bihe. The boys have thus far shown good evidence of a change of heart. It came about spontaneously. I had had no conversation with them, and was surprised to hear three new voices in the prayer-meeting. I had for some time looked for the two oldest ones, and had been trying to impress them with the thought that with their light they must either come to the light or become far worse than before; we could not receive light and stand still. It was only the last step that remained for them to take, and they took it.

"This makes now eleven boys, large and small, but only seven or eight could be taken into the church as yet, since the smaller ones are liable to be taken away by their relatives. Children here follow the mother, and are the property of her brother. They cannot call themselves their own till they are nearly twenty years old."

Mr. Fay reports that the king of Bihe had imposed a heavy fine upon Mr. Arnot and his associates, and had threatened to plunder him if the fine were not paid. Señor Porto was also involved in the matter, and it was deemed best for Mr. Arnot to pay the fine. Mr. Currie and Mr. Sanders had also visited the king, but he made no demands upon them. The hope is expressed that all difficulties for the present are smoothed over, but it is impossible to say what may happen at any time.

#### FROM CHISAMBA.

Mr. Currie writes of the return of a caravan which had gone into the interior, bringing back many slaves, and of the growing population at Chisamba and the increase of wealth. Of political matters in that region he says:—

"Ciyuka, the son of Jambayamina, who was driven out of the country last dry season by the new king of Bihe, has returned, rebuilt his village, and sent word to the chief ruler: 'By driving me out of this country you have given me the keys of the Elombi; and when you go out

I go in.' This means that the new king by his act has pointed to Ciyuka as the coming ruler of Bihé.

"Word was sent by the king of Bihé to the people of Cisendi to expel their chief; but they have refused to do it, and the latter has built a strong wooden stockade around his village, and says it is not intended to protect him against lions and hyenas, but against men. His loud talk, however, is not wise. It tends to alienate from him the goodwill of his neighboring chiefs. Already they say: 'He thinks himself the only man in the country.' When war comes against him, as it may next dry season, he may find those chiefs who have been his friends arrayed against him.

"Every branch of the work here seems to be in a decidedly encouraging condition. All hands are evidently happy and hard at work, two things which seldom go together without a blessing."

#### FROM BAILUNDU.—THE WORK OF THE SPIRIT.

Letters are received bringing down dates to March 16. Mr. Stover says:—

"I am glad to be able to report a continuance of the increase in attendance at the Sabbath services. A week ago there were over one hundred present at the morning service, which continues to be the main service of the day. Very few outside of the regular adherents come to the afternoon service, so we really are in need of our new house of worship, the work upon which is progressing very satisfactorily. We hope to dedicate it at the annual meeting in June.

"I expect to baptize two or three at the next communion. One of them, Chombela, lived with Mrs. Walter for a long time, and has been on probation for some months. One young man is a cousin of our Cato, whose maternal village is some distance away, but his father lives at Chilume. He has been with us more or less from the first, and was noted by us as a peculiarly bright and more than ordinarily saucy boy. He came to work for Mr. Woodside when they first came,

greatly to our surprise, as he never stayed long at work before. We noted a great change in him. He bids fair to become to the Woodsides what Cato is to us. He has long since taken his place as one of our most reliable and trustworthy lads. He began to take part in the meetings some time ago. Last week I called him to my room to have a talk with him, and found that he had been planning a visit to me to speak about his being baptized.

"I wish I could give you his story as he told it to me. I was deeply impressed, by what he said, with the reality of the work of the Spirit, and how often He works when we know nothing of it. During all that period when we should have smiled at the suggestion that Nunda, pert, saucy, deceitful, though bright, had a sober thought, he was really under conviction. His inclination then was to cast in his lot here, but his friends opposed, and for a time he reluctantly obeyed; but at last he could resist no longer, and in spite of threats and taunts and scoffing he came to us, deliberately severing all earthly relationships,—all of which we never knew until he told me this a week ago. He belongs to a family in good standing, and all of them most bitterly opposed to Christianity.

"We now have five classes in the catechism, and I intend to organize an advanced class, to be taught by myself, which will have instruction more fully in the matters touched upon in the catechism. Mrs. Webster teaches one class of girls, Mrs. Stover another, Katito (Joseph) another, Kapila the beginners, and Cato what is now the advanced class. My series of catechisms will, when completed, include three books, two of which—a Shorter Catechism for Beginners and Schaff's Christian Catechism translated—are now in process of composition. The third will be an historical catechism of Biblical history, which I hope to begin ere-long."

#### KING KWIKWI AND HIS WAR.

Mrs. Cotton, in a letter to friends at home, writes March 16:—

"I am glad to say that the king re-

turned from his war last Tuesday, so that now a great many carriers can go to the coast. Mr. Fay hopes to take over one hundred men, and Mr. Woodside will go in about a month with another large caravan if possible. It is reported that quite a number of men have been killed during this campaign of eighteen months; but probably not so many, as they are all such cowards. Unfortunately, the son of the king of the country just west of us, Civanda (through which the road to Benguella lies), was killed. The people here have a queer custom. When any person of prominence dies the country is closed to travelers. Our mail men from Benguella must have nearly reached there when this happened, so they dare not travel on for fear of being plundered. When Mr. Fay gets there he will travel on as if nothing had happened, for white men are lords here. If he finds our mail men waiting on the other side of Civanda, he will turn back and see them safely through. The ceremonies for the dead sometimes last a long time.

"Last Friday, Mr. Cotton and two other gentlemen went to visit the king and take him a present. Every newcomer must take him a present, and if Mr. Cotton did not go right up after the king's return his

highness would send for him. He is generally good-natured, but this morning he was particularly so. They took him only a little cloth, as we are so short. They told him why they brought so little, and he said: 'Of course they could not bring much because they had not been able to get carriers.' They told him that Mr. Cotton was building, although he had not his permission to do so. He said: 'Of course. Why should n't he build? This is the white man's country.' He wanted Mr. Cotton to come often and offered to teach him Umbundu. We had to leave our passport at Benguella with the governor, but in its place we got a *ginya* from the governor, which answers the same purpose. The king had a half-breed Portuguese read it to him, and when the man told him the governor said he must treat us well, the king was indignant. He said he *was* treating us well, and that the governor had no business to send him such a letter; that when he did drive us out four years ago, it was because the Portuguese made him do so. He told the half-breed to get some *good* paper, and write to the governor and tell him so, and that Mr. Fay should take the letter. He is a queer old man, but he is our friend."

## Notes from the Wide Field.

BRITISH FOREIGN MISSIONARY SOCIETIES.

The following notes in regard to British Societies are taken from the reports of the May anniversaries held in London.

**THE LONDON MISSIONARY SOCIETY.** — The anniversary of this society was held in Exeter Hall, which was crowded to the doors. Sir Charles Aitchison, K. C. S. I., well known as an authority in all matters relating to India, presided, and made a strong address. He affirmed, after thirty years' knowledge of that country, that since the middle of the present century Christianity is growing in India at a rate more than five times as fast as the population is growing. This statement he based not upon testimony of prejudiced individuals, but upon "the cold and colorless statistical tables of the official census made by the government of India." He gave striking facts in illustration of this statement. The financial report of the society shows that the receipts amounted to \$517,000, which is about \$20,000 more than those of the previous year, while about \$90,000 was raised within the mission fields.

**THE RELIGIOUS TRACT SOCIETY.** — This organization has issued during the year, in books, tracts, leaflets, cards, and periodicals, no less than 62,000,000 copies. The

society, either directly or by aiding other societies, issues publications in 199 languages and dialects. The total receipts in the trade department and from contributions amount to over one million dollars.

THE BRITISH AND FOREIGN BIBLE SOCIETY has issued during the past year 3,790,000 copies. This is an advance on last year of 115,000, and on the issues of ten years ago of 1,000,000. Here is striking evidence that the Bible is not losing its hold upon the people. The total receipts of the past year were \$1,060,000. In many parts of the world the demand for the Scriptures is increasing rapidly. The circulation of the Bible in Germany reached the highest point ever attained, the report showing that the figures of the German societies have of late years "gone up by leaps and bounds." In Russia the total circulation from St. Petersburg has been 311,000 copies, an increase of 20,000 copies over the preceding year. In Spain and Italy the circulation effected is the highest ever known.

THE WESLEYAN MISSIONARY SOCIETY.—The total income of this society was a fraction over \$700,000, a falling off of \$50,000 from the preceding year.

BAPTIST MISSIONARY SOCIETY.—During the past year the secretary of this society, Alfred H. Baynes, Esq., has visited India for the purpose of examining and, so far as may be needful, reorganizing the missions of the Baptist Board. He was not able to be present at the anniversary meeting, but he sent a cheering report. Rev. C. H. Spurgeon has withdrawn from membership in the Committee of the society. The receipts of the year amounted to \$352,000, leaving a deficit of about \$12,000. A proposal was received, and heartily approved, looking toward a union between this organization and the General Baptist Missionary Society, the latter society having about one tenth the income of the former.

CHURCH MISSIONARY SOCIETY.—A remarkable series of meetings were connected with the anniversary of this society. A special telegram received that week from Africa called for instant reinforcements, and four who responded were despatched from the meeting itself. An anonymous gift of \$25,000 was announced as a "substitute for service," and other gifts with like purpose were also received. The ordinary receipts of the year amounted to \$1,042,000; besides "special funds," amounting to not less than \$255,000.

#### PERSIA.

A GREAT REVIVAL.—The missionaries of the American Presbyterian Board in Persia are filled with rejoicings over an extensive work of grace. It seems that the last year was a year of many trials, and that at its close the report showed a net loss instead of gain. The first hopeful sign was the awakening of a band of young men. The Week of Prayer, though observed with special solemnity and interest, was not followed by conversions, and the month of January passed without marked results. But later two young men, who it is said were scarcely able to read, but whose hearts were filled with love to God, went with one of the college teachers to a large village, where the church had been in a languishing condition, and a remarkable quickening was at once witnessed. Other churches soon began to feel the sacred influence, and Mr. Labaree, from whose letter in *The New York Evangelist* we learn these facts, says that every week since cheering tidings have come from some church which has received a great blessing. Preachers, native and foreign, have been taxed to the utmost in the holding of extra services. Much persecution has accompanied the work, notably from the Old Church and from the Ritualists. Some persons have been driven from their homes by their enraged relatives. Several remarkable cases of conversion are reported. Those of especial note are two physicians, who have hitherto been bitter opposers of

evangelical truth. The genuineness of the work has been attested by the liberal contributions of the people. The movement is described as very quiet, the preaching of the most searching and practical kind, relating to sin and repentance and the new birth. A large ingathering into the churches is anticipated, upwards of four hundred persons having publicly expressed their desire to begin a new life.

#### AFRICA.

**THE ZAMBESI MISSION.** — The report of the conference of the Zambesi Mission held at its new station of Kazungula, in August, 1889, and covering the two preceding years, appears in the May number of the *Journal des Missions*. The closing summary is as follows : —

1. "There has been progress the past year above that of the preceding year in regard to our relations with the natives, especially with the chiefs.

2. "The year 1888 was marked by the foundation of the school at Sesheke.

3. "The gospel has been preached more than once during the year in most of the villages having relations with Sesheke. The number of these villages is between sixty and seventy. Meanwhile we have not the joy of announcing to you the awakening of a single soul. The essentially nomad life which the Barotse had will always be a great obstacle to a rapid progress of the gospel among them."

Later news from M. Coillard at Sefula, December 24, 1889, is better. Never were circumstances more favorable for preaching the gospel or teaching the children. Madame Coillard has already the beginning of a boarding school, and among the nine girls are two daughters of the king.

#### ITALY.

**THE EVANGELICAL CHURCH OF ITALY.** — This organization, formerly called the Free Italian Church, in its report for the year 1889 enumerates 31 churches, 55 stations, 14 ordained ministers, and 15 evangelists. Connected with the churches are 2,305 communicants. Most of the stations report growth amid much opposition. Public services are often interrupted by the presence of rough men, who seek to terrify the worshipers. The report given of Bari, one of these stations, may be taken as quite characteristic. The preacher says: "The work, however, is not a very easy one. We are accustomed to see our windows broken, lighted paper bombs entering our meeting hall, flying stones passing by our head, or knocking off our hat, threatening points of daggers at our throat, and to hear the savage shouts, 'Down with the heretics ! To the fire with the Protestants !' But God has always been at our side for defence, and our soul is full of triumph and peace."

## Miscellany.

#### BIBLIOGRAPHICAL.

*Henry M. Stanley; The African Explorer.* By Arthur Montefiore, F.R.G.S. Fourth edition. Twentieth thousand. F. H. Revell: New York & Chicago.

This reprint is an authentic sketch of the facts of Mr. Stanley's life drawn from his own books, letters, and addresses, and brings the story down to his recent return from the search for Emin Pasha. As this volume numbers but 182 pages it in no wise interferes with the forthcoming vol-

ume, "In Darkest Africa," from Mr. Stanley's own pen, but it places in a graphic and entertaining way the main facts of his remarkable career within the reach of all.

*The Success of Christian Missions. Testimonies to their Beneficent Results.* By Robert Young, F.R.G.S. London: Hodder & Stoughton.

This handsome volume, by the author of "Modern Missions," is a collection of testimonies which was begun several years ago. The author has not quoted from

the utterances of missionaries or of ministers, for though their testimony is as credible as that of any class of men, yet inasmuch as those whom it is specially desired to reach by this collection might object to these witnesses as prejudiced, the author has confined himself to statements made by travelers, governors, statesmen, diplomatists, army officers, scientific men, and others who have, in reports or books of travel or government blue books, put on record, incidentally often, their impressions in regard to missionary operations. One peculiarity of this volume is that it devotes several pages in the beginning to adverse criticisms upon missions, from Captain Cook and *The Edinburgh Review* even down to Lieutenant Wood. Many of the testimonies are the same as may be found in Liggins's volume, "The Great Value and Success of Foreign Missions." The mass of evidence here adduced is such as must convince any fair-minded man that the measure of success attending the work of modern missions is quite in proportion to the efforts put forth. In no court of law would the concurrent evidence of so many and such competent witnesses be rejected.

*A Sketch of the Early Life of Joseph Hardy Neesima.* By Phebe Fuller McKeen. With an introduction by Philena McKeen. Boston: D. Lothrop & Co. Price, 60 cents.

This little book comes as a surprise. It was written a dozen years ago by the Sunday-school teacher of Mr. Neesima, Miss Phebe McKeen, who was greatly interested in this bright young man from a foreign land who had come to Andover as a stranger. A frequent visitor at the home of his teacher, Mr. Neesima told her the story of his early life, which Miss McKeen at once wrote out, using as far as practicable his own language. The record was laid aside, and the writer has since been called from earth. No one can read this story without being profoundly impressed by the character of Neesima, and by the leadings of divine providence which brought him to this country. Renouncing idolatry before he had heard of any spiritual religion, learning to pray

from Robinson Crusoe, following the light which was in him till he saw clearly, in Jesus Christ, Him who is the light of the world, his career is most remarkable. His early prayer, "Let me reach my great aim," was answered years after the record contained in this little volume was written. Those who read this delightful story of his early life will surely be eager for the fuller memoir of Mr. Neesima which is in course of preparation by Professor A. S. Hardy.

*In the Far East. Letters from Geraldine Guinness in China.* Fleming H. Revell: New York & Chicago.

This is the second edition, and the fifteenth thousand, of a book which was warmly commended in these columns on its first appearance, in 1889. The present issue is considerably enlarged by four new chapters, of equal interest with the preceding twelve. They are entitled: A Journey in Central China, In the Heart of Heathendom, A Cry from China, and The Way to the Central Paradise. There are also many new and striking illustrations, while the binding and general appearance of the book are truly sumptuous. Let every Christian read it and lay it to heart.

*Must the Chinese Go? An Examination of the Chinese Question.* By Mrs. S. L. Baldwin. Press of H. B. Elkins: New York.

This is the third edition of a vigorous pamphlet by one who has been for eighteen years a missionary in China. The special occasion for the issue of this third and enlarged edition is the action of our national House of Representatives in March last, the object of which was to drive out all the Chinese from the United States. It was an act in violation of treaty stipulations, and the proposal to make it a law is an unspeakable disgrace to the nation. Fortunately the scheme was thwarted by the action of the United States Senate, though there is little to congratulate ourselves upon in the way in which the proposal was defeated. Alas for the nation when such schemes find large support! This vigorous pamphlet will help to form a better public opinion.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the Mission in Micronesia, and especially for the *Morning Star* and the nine missionaries who are either returning to their work or going for the first time upon this missionary vessel, as she sails from Honolulu early in July.

### DEPARTURES.

May 30. From Chicago, Rev. O. C. Olds, to join the Mission to Northern Mexico.

### ARRIVAL AT STATION.

April 17. At Kessab, Central Turkey, Rev. and Mrs. Lucien H. Adams.

### ARRIVALS IN THE UNITED STATES.

May 27. At Boston, Rev. B. F. Ousley and wife, of the East Central African Mission.

June —. At New York, Rev. C. F. Gates and wife, of the Eastern Turkey Mission.

June 10. At New York, Rev. Richard Winsor and wife, of the Marathi Mission.

May 16. At San Francisco, Rev. Dr. C. M. Hyde, of the Mission to the Sandwich Islands.

### DEATHS.

May 15. At Honolulu, Rev. Edward T. Doane, of the Micronesian Mission.

May 17. At Niigata, Japan, Mrs. Elizabeth A., wife of Rev. Hilton Pedley, of the Northern Japan Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The story of the Doshisha in Japan. (Page 274.)
2. A new vessel needed in Micronesia. (Page 267.)
3. Reports from Micronesia. (Page 287.)
4. The year in the Madura Mission. (Page 284.)
5. The year in the Marathi Mission. (Page 282.)
6. Items from West Africa. (Page 290.)
7. Revivals in Turkey:—
  - (1) At Adana. (Page 279.)
  - (2) At Bitlis. (Page 280.)
  - (3) At Erzroom. (Page 281.)
  - (4) At Mardin. (Page 281.)

## Donations Received in May.

### MAINE.

Cumberland county.	
North Yarmouth, 1st Cong. ch. and so.	3 15
Scarboro, Cong. ch. and so.	5 00
Kennebec county.	
Augusta, Joel Spalding, to const., Rev. J. S. WILLIAMSON, H. M.	50 00
Hallowell, South Cong. ch. m. c.	25 00
Lincoln and Sagadahoc counties.	
Bremen, John S. Fiske, 2; Rev. J. J. Bulfinch, 2,	4 00
Penobscot county.	
Bangor, Central Cong. ch.	75 00
Brewer, 1st Cong. ch.	9 60
Washington county.	
Princeton, Cong. ch. and so.	16 00
York county.	
Kittery Point, 1st Cong. ch. and so.	15 00

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	6 52
Troy, Cong. ch. and so.	4 00
Westmoreland, Cong. ch. and so.	10 52
Grafton county.	
Canington, Cong. ch. and so.	16 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francestown, Moses B. Fisher,	5 00
Manchester, 1st Cong. ch. and so., 80.90; C. B. Southworth, with other dona., to const. Mrs. SOUTHWORTH, H. M., 25,	
Merrimac county.	
Canterbury, G.	1 00
Franklin, Cong. ch. and so.	25 00
Sanbornton, Cong. ch. and so.	37 50
Webster, Mrs. E. Buxton,	5 00
Rockingham county.	68 50
Epping, Cong. ch. and so.	32 89
Hampton, Cong. ch. and so.	9 76
	42 65

Strafford county.  
Centre Harbor, Cong. ch. and so.

3 00  
251 57

Legacies.—Exeter, Mrs. Anna W. Chadwick, by R. B. Archibald, Ex.

500 00  
751 57

## VERMONT.

Caledonia county.  
Cabot, Cong. ch. and so.

30 00  
200 00—230 00

Orleans county.  
Newport, 1st Cong. ch. and so.

10 00  
14 09—24 09

Rutland county.  
Clarendon, H. F. Button,

5 00  
30 12

Pittsford, Cong. ch. and so.  
Sudbury, Ladies of Cong. ch.

2 25—37 37

Windham county.  
Brattleboro, Cent. Cong. ch., m. c.

42 52  
5 00—47 52

Windsor County.  
Ascutneyville, Mr. and Mrs. N. Gage.

10 00  
3 50  
50 00  
1 00—64 50

## MASSACHUSETTS.

Barnstable county.

Falmouth, Cong. ch. and so.

109 00

No. Truro, Cong. ch. and so.

5 50—114 50

Berkshire county.

Hinsdale, Cong. ch. and so.

21 34

New Marlboro, R.

10 00

Pittsfield, South Cong. ch. and so.

67 93

Stockbridge, A lady friend,

5 00—104 27

Bristol county.

Berkley, Cong. ch. and so.

17 00

Westport, Cong. ch. and so.

13 00—30 00

Brookfield Association.

Southbridge, Cong. ch. and so. (of which 3.90 for Turkey),

96 52

Warren, Cong. ch. and so.

75 00

West Warren, Cong. ch. and so.

5 00—176 52

Essex county.

Andover, West ch. and so.

50 00

Methuen, 1st Cong. ch. and so.

97 52

Salem, Crombie-st. ch. and so.

96 27—243 79

Essex county, North.

Georgetown, 1st Cong. ch. and so.

25 18

Newburyport, Elizabeth Titcomb,

5 00—30 18

Essex county, South.

Beverly, Dane-st. ch., m. c.

34 82

Boxford, 1st Cong. ch. and so.

33 72

Danvers, Maple-st. ch.

187 16

Rockport, 1st Cong. ch. and so.

23 11—278 81

Franklin co. Aux. Society. Albert M. Gleason, Tr.

Bernardston, Martha L. Newcomb, for support of a missionary in China, in part,

784 24

Coleraine, Three friends,

3 00

Deerfield, Cong. ch. and so., 22;

James Childs, 5,

Northfield, Cong. ch. and so.,

7 00—821 24

Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee, Cong. ch. and so.

68 07

Holyoke, 2d Cong. ch. and so.

20 01

Ludlow, Cong. ch. and so.

24 35

Ludlow Mills, Cong. ch. and so.

8 00

Mitteneague, Cong. ch. and so.

21 20

South Hadley Falls, Cong. ch. and so., 15.05; Friends, 10,

25 95

Springfield, 1st Cong. ch. and so.,

70; Hope ch. and so., 58.58;

Olivet ch. and so., 48,

176 58

Westfield, 1st Cong. ch. and so. (of which 25 from Mrs. N. T. Leonard for Eastern Turkey), 155.55; 2d

Cong. ch. and so., 21.27,

West Springfield, Park Cong. ch.

176 82

and so.

37 55—553 04

## Hampshire county.

Asherst, Mrs. J. C. Bryant,  
Chesterfield, Cong. ch. and so.

10 00  
20 00

Granby, Cong. ch. and so.  
Plainfield, 1st Cong. ch. and so.

20 00  
22 63

South Hadley, 1st Cong. ch. and so. 26 00—98 63

Middlesex county.

Cambridgeport, Pilgrim ch. towards support of Rev. J. K. Browne,

9 00

Lowell, "Jack,"  
Natick, W. L. Coolidge,

7 00  
1 00

Reading, Cong. ch. and so.  
Sudbury, A friend,

10 00  
10 00

West Medford, Cong. ch. and so.

7 76—44 76

## Norfolk county.

Braintree, 1st Cong. ch. and so., 15.93; Henry A. Johnson, 10,

25 93

Franklin, 1st Cong. ch. and so.

30 70

Hyde Park, 1st Cong. ch. and so.

46 37

Norwood, 1st Cong. ch. and so.

228 79

Randolph, Cong. ch. and so.

115 66

South Walpole, Missionary,

2 00—449 39

## Old Colony Auxiliary.

Fairhaven, 1st Cong. ch. and so.

33 25

Mattapoisett, Mrs. P. G. Hubbard,

2 00—35 25

## Plymouth county.

E. Marshfield, Cong. ch. and so.

4 60

Hanson, Cong. ch. and so.

7 24

Kingston, Mayflower ch.

20 00

Whitman, Cong. ch. and so.

75 62—107 46

## Suffolk county.

Boston, Walnut-av. ch., 654.17;  
Village ch., Dorchester, 135.25;

856 92

Chelsea, Central Cong. ch.

25 60—882 52

## Worcester county, North.

Ashburnham, 1st Cong. ch. and so.

37 00

Hubbardston, Cong. ch. and so.

25 25—62 25

Worcester co. Central Ass'n. E. H. Sanford, Tr.

Shrewsbury, Cong. ch. and so.

30 00

Worcester, G. I. Alden,

2 00—32 00

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.

Millbury, 2d Cong. ch. and so.

125 00

——, M. J., for work in Constantinople,

400 00

——, A friend,

7 50

4,602 11

## Legacies.—Fall River, Rev. Orin Fowler by M. G. B. Swift, Att'y, 1,681 44

Leominster, Leonard Burrage, by M. D. Haws, add'l,

4,000 00—5,681 44

10,283 55

## RHODE ISLAND.

North Scituate, Cong. ch. and so.

3 00

Woonsocket, Globe Cong. ch.

12 00—15 00

## CONNECTICUT.

## Fairfield county.

Bridgeport, Park-st. Cong. ch.

43 54

North Greenwich, Round Hill ch.

12 80

Redding, Cong. ch. and so.

26 25

Trumbull, Cong. ch. and so.

10 60—93 19

Hartford county. W. W. Jacobs, Tr.

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Granby, South Cong. ch.

4 50

Hartford, 1st Cong. ch. and so., 165.47; Wethersfield-av. ch.,

180 61

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5 00

South Glastonbury, Cong. ch. and Sun. sch.

3 21

Unionville, 1st Ch. of Christ,

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50 74

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15 10—75 84

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Hebron, Cong. ch. and so.

Mansfield, 2d Cong. ch. and so.

Windham county.

East Woodstock, Cong. ch. and so.

Thompson, Mrs. Abby Shaw, de-

ceased,

Woodstock, 1st Cong. ch. and so.

700 02

*Legacies.* — Hartford, Elizabeth

Dwight Kirkland, by Henry C.

Dwight, Adm'r.

1,366 64

2,066 66

#### NEW YORK.

East Albany, Cong. ch. and so.

Honeoye, Cong. ch. and so.

Lisbon, 1st Cong. ch. and so.

Lysander, Cong. ch. and so.

Moravia, 1st Cong. ch. and so.

New Lebanon, A friend,

New York, S. T. Gordon, for native

evangelist at Sivas, 100; Charles

Dana, 100; C. T. Kilborne, 20,

Norwich, Cong. ch. and so.

Otto, Cong. ch. and so.

Richford, Cong. ch. and so.

Rutland, Cong. ch. Ladies' Mis. Soc.

Schenectady, Cong. ch. and so.

Setauket, Julia Hale,

220 00

17 00

16 30

13 00

7 50

45 14

2 00—437 19

#### PENNSYLVANIA.

Erie, M. W. T.

Miner, Welsh Cong. ch.

Philadelphia, Bedell Bible class of St.

Paul's ch., towards support of Rev.

Mr. Gardner in China, 20; Rev. J.

P. Hubbard, 5,

25 00—55 00

#### DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch.,

84.61; 1st Cong. ch., 28.76,

113 37

#### FLORIDA.

Pomona, Cong. ch.

75

#### TENNESSEE.

Jonesboro, Cong. ch.

3 00

#### TEXAS.

Greenock, S. B. Hoisington,

30 00

#### OHIO.

Burton, Cong. ch.

Chester, Cong. ch.

Cincinnati, Central Cong. ch.

Cleveland, Mt. Zion, Cong. ch., 17;

Rev. J. G. Fraser, 10; John G. Hall,

1, 28 00

Huntsburgh, Mrs. Mary E. Millard,

Medina, Cong. ch., to const. WILLIAM

P. CLARK, H. M.

Oberlin, Rev. C. V. Spear, to const.

Mrs. M. A. SPEAR, ALICE B. RING,

and Rev. E. B. HASKELL, H. M.,

250; Dudley Allen, to const. JOHN

F. PECK, H. M., 100,

Tallmadge, D. Hine, in trust of the

late Sarah T. Hine, to const. DAN-

IEL HINE, H. M.

Toledo, Washington-st. Cong. ch.

100 00

15 75—856 89

#### ILLINOIS.

Bartlett, Mrs. Julia Pierce,

Buda, Cong. ch.

Chicago, South Cong. ch., m. c., 6.12;

U. P. Cong. ch., m. c., 8.17; Taber-

72 17

nacle Cong. ch., 9.62; Theol. Sem'y,

towards salary of Rev. C. N. Ran-

som, 10;

33 91

Dundee, Cong. ch., add'l,

1 00

Forrest, Cong. ch.

18 33

Jacksonville, Cong. ch.

55 62

Millburn, Cong. ch.

13 53

Oak Park, Cong. ch., 234.63; Mrs. E.

Durham, deceased, 30,

264 63

Ontario, Cong. ch.

37 50

Peoria, 1st Cong. ch.

67 87

Ridgeland, Cong. ch.

40 70

Rockford, 2d Cong. ch., 110.45; T. D.

Robertson, 100,

Sheffield, Cong. ch.

69 21

Sycamore, Mrs. Elizabeth Wood,

2 00

Thawville, Cong. ch.

10 00

Thomasboro, R.

3 00—900 92

*Legacies.* — Avon, Mrs. Elizabeth

Churchill, by S. S. Clayberg, M.D.,

and Rev. J. D. Wychoff, Ex'rs,

401 75

1,302 67

#### MICHIGAN.

Bad Axe, Mrs. Anna H. Dizon, de-

ceased,

25 00

Benzononia, Amasa Waters,

10 00

Lansing, Plymouth Cong. ch.

12 03

Mattawan, Cong. ch.

5 00

South Frankfort, A friend,

4 00

St. Johns, Cong. ch.

52 32—108 35

#### WISCONSIN.

Barneveld, Cong. ch.

5 26

Beloit, 1st Cong. ch.

224 50

Bristol and Paris, Cong. ch.

27 20

Clinton, Cong. ch.

64 68

Evansville, 1st Cong. ch.

30 00

La Crosse, 1st Cong. ch.

37 31

Lake Geneva, Mrs. George Allen,

5 00

Mondovi, Cong. ch.

11 00—404 96

#### IOWA.

Edgewood, N. G. Platt and wife, for

catechist in Madura,

30 00

Eldora, 1st Cong. ch.

55 73

Grinnell, Cong. ch.

91 30

Iowa City, Cong. ch.

15 00

Iowa Falls, 1st Cong. ch.

10 37

Newton, 1st Cong. ch.

14 00

Rockford, Cong. ch.

5 36—222 36

#### MINNESOTA.

St. Paul, Park Cong. ch. towards sup-

port of Mrs. Thom, and with other

dona. to const. GEORGE M. BRACK,

H. M.

50 00

*Legacies.* — St. Paul, Mrs. Ann Dyer,

by Rev. S. J. Humphrey,

50 00

100 00

#### KANSAS.

Effingham, Francis Loomis,

100 00

Ford, Cong. ch.

3 47

Manhattan, Cong. ch.

32 39

Ossawatomie, Cong. ch.

15 00

Partridge, Cong. ch.

15 18

Russell, Cong. ch.

4 40—170 35

#### NEBRASKA.

Exeter, 1st Cong. ch.

4 00

Lewiston, A friend,

100 00

Neligh, Cong. ch., 18.25; do. H. K.

Warren, 10,

28 25

Pawnee City, S. E. Hillis,

5 00

Springfield, Cong. ch.

7 00—144 25

#### CALIFORNIA.

San Francisco, Mis. Soc. of Cong.

Ass'n of Christian Chinese,

5 50

#### OREGON.

Corvallis, Cong. ch.

6 85

Forest Grove, Cong. ch.

30 00—36 85

COLORADO.	
Highland Lake, Cong. ch.	12 27
WASHINGTON.	
Seattle, Plymouth Ch.	152 84
Steilacoom, Rev. L. W. Brintnall,	5 00
	157 84
NORTHERN DAKOTA.	
Dwight, Cong. ch.	5 70
SOUTHERN DAKOTA.	
Bowdle, Cong. ch.	6 50
UTAH.	
Ogden, Cong. ch.	32 65
DOMINION OF CANADA.	
Province of Quebec, Montreal, Rev. John Fraser,	25 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
Austria, Prague, Bohemian Friends for Africa, 83 67 florins,	33 47
Mexico Chihuahua, Y. P. S. C. E., to aid Rio Grande Training School, Ciudad Juarez.	15 72
	— 49 19
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part,	8,492 40
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	
(of which 225 for housekeeping out-fits of Misses Fletcher, Myer, and Gill),	2,500 00
MISSION SCHOOL ENTERPRISE.	
MAINE.—Bremen, Union Sab. sch.	2 06
NEW HAMPSHIRE.—Concord, Junior Endeavor Society of South ch., for China, 8; 4.74; Sanbornton, Cong. Sab. sch., Mission Band, 12;	
VERMONT.—St. Johnsbury, South Cong. Sab. sch., for work of Rev. H. N. Barnum,	24 74
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Phillips ch., thank-offering, 5; Dunstable, Y. P. S. C. E., 5; Easton, Y. P. S. C. E., for student in Japan, 6.25; Essex, Cong. Sab. sch., 2.25; Hyde Park, 1st Cong. Sab. sch., 19.80;	35 00
CONNECTICUT.—Groton, Y. P. S. C. E., for student in So. Africa, 30; do. Young Men's Growing Society, for student in Madura, 6; Saugatuck, Cong. Sab. sch., 3.17; Somerville, Y. P. S. C. E., for pupils in Peking and Foochow, 12.50; Stamford, Cong. Sab. sch., for two pupils in Erzroom High School, 20; Williamsville, Cong. Sab. sch., 4.50,	38 30
NEW YORK.—Jamestown, Cong. Sab. sch., 14.83; Wellesville, Y. P. S. C. E., for student in Aintab college, 15,	76 17
OHIO.—Cincinnati, Central Cong. Sab. sch., 17.92; Edinburgh, Woman's Branch, for young man at Erzroom, 10; Oberlin mission Sab. sch. of college Y. M. C. A., 1,	29 83
ILLINOIS.—Aurora, Y. P. S. C. E. of New Eng. ch., for catechist, Madura, 5; Polo, Pres. Sab. sch., for Rev. C. F. Gates' work, 18.06;	28 92
MICHIGAN.—Hopkins, Cong. Sab. sch., for Japan, 4.75; Wheatland, Cong. Sab. sch., 16,	23 06
IOWA.—Eldora, 1st Cong. Sab. sch., 2.81; Ottumwa, Y. P. S. C. E. of 2d Cong. ch., for use of Rev. H. A. Cotton, Africa, 2.85,	20 75
MISSOURI.—Lebanon, Y. P. S. C. E., for catechist, Madura,	5 66
MINNESOTA.—Minneapolis, 5th-av. Cong. Sab. sch., 2.75; Ortonville, Cong. Sab. sch., 8.66,	10 00
KANSAS.—Wabaunsee, Y. P. S. C. E., for Mexico,	11 41
NEBRASKA.—Chadron, Y. P. S. C. E., for student, Japan, 10; Franklin, Cong. Sab. sch., 9.40;	2 25
NORTH DAKOTA.—Grafton, Cong. Sab. sch.	19 40
	5 00
	332 55

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Auburndale, Cong. Sab. sch., 50.75; Dedham, 1st Cong. Sab. sch., 20; Northboro, Cong. Sab. sch., 5.35,	
ALABAMA.—Talladega, Cong. Sab. sch., 7.21; do. Sons of the King, 2.10,	
	5 00
	5 00
	95 41

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Phippsburg, Jane M. Campbell, for training school for nurses, Kyōto, 5;		
Portland, Emma L. Stone, for work of Miss Richards, Japan, 2,		
NEW HAMPSHIRE.—Canterbury, Ladies' Mis. Circle, for work Miss Patrick,		
VERMONT.—Burlington, A class in College St. ch., for Mrs. Wheeler, Harpoort,		
MASSACHUSETTS.—Berkley, A friend, for Japan, 200; Boston, Walnut-av. ch., for Japan, 100; do. Union ch., Young ladies, for Mrs. Raloo's work, Euro. Turkey, 10; Cambridge, A member of Shepard ch., for special work in Japan, 250; Easthampton,	7 00	
	15 00	
	16 00	
	Friends in 1st Cong. ch., for Mission house repairs at Bitlis, by Mrs. Wood, 23.95; East Somerville, Mrs. Sarah H. Stone, in aid of Kraal schools, Zulu, care Miss Hause, 60; Fall River, Friends, by Miss Cooper, for Mission house repairs, Bitlis, 11.50; Leicester, Thank-offering for Mr. Neesima's school, Japan, 5; Mt. Hermon, school, for chapel at Farkin, 30; Natick, A. P. J., for Japan, 2; Salem, A friend, for Japan, 2.50; Southbridge, Brookside Mis. circle, for Miss Pratt, Mardin, 16.30; Springfield, Oliver Sab. sch., for Harpoort school, 30,	741 25

**CONNECTICUT.** — East Hartford, 1st Cong. ch., for chapel at Guadalajara, 25.14; Norwich, Emily S. Gilman (10), for mule for Mr. Cotton, received and reported directly to the mission, March 1, 1890; Ridgefield, 1st Cong. Sab. sch., for school work at Rahuri, 10,

**NEW YORK.** — Buffalo, C. E. Baer, for self-help dept., Anatolia College, 1; Canajoharie, E. P. Abel, for Japan, 25; Clifton Springs, Friends, for Boys' Boarding School, Kalgan, 25; New York, Dr. and Mrs. L. H. Cobb, for an. scholarship, Anatolia College, 28;

**ILLINOIS.** — Carthage, Mrs. J. C. Rand, deceased, for steam launch for Ponape, 100; Chicago (6th Presb. Sab. sch. prim. class, 10; J. H. Miller, 10; Miss Maxey's Sab. sch. class, 5; Mrs. F. E. White's class, 10; Mrs. Dr. Standley, 5; Mrs. C. H. Gregor, 2; W. H. Rose, 1; John J. Homer, 1; A friend, 1) = 45, for mule for Mr. and Mrs. Cotton, W. C. Africa. Also received, February 18, and reported directly to the mission, 28 from W. B. Jacobs, for same object; do. John Johnston, of South ch., for Johnston scholarship, Anatolia College, 25; Elgin, Y. P. S. C. E., for scholarship, Anatolia College, 14,

**MISSOURI.** — Kansas City, Mr. and Mrs. W. B. Grosh, for the Henry Grosh scholarship, Anatolia College,

**ALABAMA.** — Talladega, Little Helpers, for Seeva Ruteenam, Madura, 1;

**MICHIGAN.** — Detroit, A friend, for Doshisha dormitory,

**WISCONSIN.** — — —, A lady, for Mrs. S. B. Goodrich's work,

**IOWA.** — Keokuk, Dr. E. B. Ringland, for steam launch for Ponape,

**MINNESOTA.** — Minneapolis, G. B. Kirkbride, for Kirkbride scholarship, Anatolia College, 25; do., A friend, for Self-help dept., 1,

**KANSAS.** — Manhattan, Y. P. S. C. E. and Jane G. Foster, 14 each for scholarship Anatolia College,

**NEBRASKA.** — Beatrice, Y. P. S. C. E. of 1st Cong. ch., for girl at Okayama, care Miss Gill,

**COLORADO.** — Colorado Springs, A friend, for Japan,

**MANITOBA.** — Morden, Four friends of Mr. Fraser, for native preacher, North China,

**CANADA.** — Toronto, Cong. Woman's Board, for Rev. C. H. Brooks, Turkey,

**PONAPE.** — Henry Nanpei, for steam launch for Ponape,

### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Bible Woman's work in Madura Dispensary,	140.00
For schoolhouse, Arrupukottai, Madura,	350.00
For support of man and wife, care Mrs. Rand, Ponape,	25.00
For housekeeping outfit for Miss McLennan, Japan,	75.00
For housekeeping outfit for Miss Bradshaw, Northern Japan,	75.00
For Miss Webb's work, Adana Seminary, Turkey,	15.00
For Miss Pratt's work, Mardin, Turkey,	10.00
For pupils of Miss Sheldon, Adabazar, Turkey,	80.00
For pupil of Miss Powers, Erzroom, Turkey,	50.00
For pupils of Miss Closson, Talas, Turkey,	50.00
For hospital and dwelling for Misses Woodhull, Foochow,	250.00
For work of Bible women and school, Ahmednagar,	74.00
For stable for Miss Hance, Esidumbini, Africa,	125.00
For Mrs. W. E. Fay, W. C. Africa,	25.00
For Mrs. Gulick, Spain,	2.00
For Virkinra Bedrosian, Constantinople,	500.00
	20.00—1,366.00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

100.00	For the Richardson wagon, Erzroom, Turkey,	25.00
26.00	For pupil of Miss Webb, Adana, Turkey,	40.00
28.00	For Mrs. Haskell's furniture, Samokov, Turkey,	12.00
	For Miss Jennie G. Evans, China,	5.00—82.00
		3,120.39
20.00	Donations received in May,	24,524.56
15.00	Legacies , , ,	7,999.83
		32,524.39
56.00	Total from September 1, 1889, to May 31, 1890: Donations, \$301,677.77	
100.00	Legacies, \$151,819.13=\$453,496.90.	

### FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

**MASSACHUSETTS.** — Springfield, Miss Helen Spring,

**NEW YORK.** — Brooklyn, Ch. of the Pilgrims, 525.88; Buffalo, Mr. and Mrs. Potter, 5; Ithaca, Mrs. Jane P. McGraw, 10; New York, J. D. Cutter, 100; J. E. Parsons, 50,

Collected by Rev. G. F. Herrick and constituting the G. R. H. in memory scholarship and the N. Burness scholarship (including 10 from Rev. H. M. and Mrs. Herrick, Morris, Minn., 40 from Cong. ch., Des Moines, Iowa, and 20 from Mrs. Alson Herrick, W. Milton, Vt.),

Previously acknowledged,

748 37-1,459.25

9,128.06

10,587.31

Also machinery for self-help department from John Barnes, Rockford, Ill., valuation,

100.00

From friends in New York City, val. 114.22

Also books from Scribner Brothers, valuation,

50.00

Also books from A. D. F. Randolph, valuation,

10.00

Also books from Harper & Brothers, valuation,

40.00

Also books from A. S. Barnes & Co., valuation,

60.00

Also books from Robert Carter & Bro., valuation,

40.00

Also books from A. C. Armstrong & Son, valuation,

30.00

Also from Rev. Joseph Boardman, valuation,

121.00

Also books from North Cong. ch., Bridgeport, Conn., by Rev. C. R. Palmer, D.D.

50.00

Also books from Smithsonian Institution.

# FOR YOUNG PEOPLE.

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## A REMARKABLE GILBERT ISLANDER.

BY REV. HIRAM BINGHAM, OF THE GILBERT ISLANDS, NOW AT HONOLULU.

TWENTY-FIVE years ago a request came to me from the Missionary Rooms in Boston for a short story about *Morning Star Number 1*, for those who built her. In it I told of some Micronesians who had sailed in the vessel (see chapter xv), especially of Joseph Ekeuea, who helped me translate portions of the New Testament into the language of the Gilbert Islanders. And now another request comes that I would tell you, of a later generation, something about a Gilbert Islander who has sailed in *Morning Stars Numbers 3 and 4*, and has also done much to help in giving his people God's Word. His name is Moses Kaure (pronounced Kah-oo-ray).

When we went in *Morning Star Number 1* to the Gilbert Islands in 1857, the people there had no Bible, and so it was necessary to translate it for them. You will be glad to know that at length this has been done. But it was no easy matter to render it into a language in which there was no dictionary nor grammar, no book nor any Biblical terms. Nor was there any Gilbert Islander who spoke English, or who was in any way properly qualified to assist in translating. But God soon raised up Joseph, of whom I have spoken, and T. Tekea, to do good work on the New Testament. This book was completed and published in 1873. Soon a new edition was needed, and so in 1874 I began revising it at Apaiang, and this, while we were carrying on a training school for teachers.

It was my custom to offer a prize, to be given at the close of every week to that member of the school who should have proposed during the week the largest number of such emendations of the Testament as the majority of the school, or I, would accept as improvements. Almost invariably the prize was awarded to a young man about eighteen years old, whose history was peculiar, and I am asked to tell it to you here.

On the nineteenth of February, 1858, hardly three months after our first arrival at Apaiang, the whole island was alarmed by the arrival of a fleet of one hundred war-proas from the neighboring island of Tarawa, manned by a thousand savages, who had come to take the island. We did not know but that we missionaries would soon all be massacred, for a bloody battle was being fought. The old king, who had so kindly received us, was killed, and his oldest son was severely wounded; but in the end the invaders were defeated.

Many of them were slain. Among them I noticed on the battlefield, the next day, the bodies of women. Many people were driven to sea and perished; others were taken captive.

Among the latter was a baby boy in his mother's arms, whose father had



MOSES KAURE AND FAMILY.

been killed in the battle. This child was no other than Moses Kaure, of whom I am writing, but of whom we then knew nothing. The Lord, however, had spared him to become a great blessing to his people. He spent his early years at a village called Ewena, about two miles southeast of the mission

station on Apaiang, and he can remember our coming there in our little boat, the *Alfred* (of which you may have read in the "Story of the Morning Star"), to teach the people on Sunday afternoons. But he did not then care much for instruction. I cannot remember him in his childhood. In later years he lived nearer the missionaries, and came under closer Christian instruction, and developed rapidly rare talents, as you would infer, for improving the idiomatic character of my translations. He was hopefully converted; was baptized, receiving the name of Moses; was married to one of the very early and dear pupils of Mrs. Bingham and Mrs. Kanoa. Her name was Teiro. She also was baptized and was called Esther.

The climate, food, and water in the Gilbert Islands were such that I could not live there permanently, and so I was obliged to return to Honolulu in 1875, and in that city engage in the work of preparing a literature for the Gilbert Islanders. Mr. Taylor continued the Training School at Apaiang, and Moses Kaure went on with his studies. In 1879 we sent for him to come and help us in our literary work at Honolulu. He accordingly came in the *Morning Star*, in February, 1880, and at once assisted Mrs. Bingham in the preparation for the press of her Old Testament Bible Stories. He had been at work only four months when the ill-health of his wife required their return to Apaiang. He reentered the Training School, and in 1882 was appointed a catechist, and was stationed on Makin, the northernmost of the Gilbert Islands, and about one hundred miles from Apaiang. In 1883 I began the translation of the Old Testament here in Honolulu, and worked on for more than two years without any Gilbert Islander to help me. I greatly needed such an assistant as Mr. Kaure, and at my invitation he came again (2,500 miles) to my aid, in January, 1886. He was accompanied by his wife and three children. Through the kindness of friends he was soon able to enter his two daughters, Esther and Miriam, at the Kawaiahao Seminary for Hawaiian girls in this city, where they continued at school for three years, until 1889, when they went in the *Morning Star* to the school for girls at Kusae. They are now there, and are doing well.

In the picture of Mr. Kaure and his family, on the preceding page, his two daughters are seen, as well as his little boy now ten years of age. The lad's name is "Morning Star." He was born on board your missionary vessel in 1880, and so Captain Bray named him after the ship. He is now attending a government school in Honolulu.

For four years Mr. Kaure has labored hard in Honolulu, helping me in the translation of the Bible. While I sat at my desk with the Hebrew Bible, lexicons, and commentaries at my side, Mr. Kaure sat at a table writing out the translation which was dictated to him. On the eleventh of April last we had reached the last verse of the Old Testament, and an interesting scene took place, which was photographed at the time. Mrs. Bingham and Mrs. Kaure were present and others of my family, and also the members of the Committee on Publications of the Hawaiian Board of Missions. In the presence of these and of other friends the last verse of the Old Testament was translated, and the whole Bible was thus in the language of the Gilbert Islanders. On the evening of that day, at a meeting of the Hawaiian Board, one of the three copies made

of this translation was given to Mr. Kaure for the Gilbert Islands people, bidding him take it to them, should he return to the Gilbert Islands by the *Morning Star* in July next. One half of it was written in pencil by Mr. Kaure at my dictation. Another copy was placed in the iron safe of the American Board in Honolulu, for safe preservation against fire. Another copy is to be sent to the American Bible Society, to be used when the time comes for printing it. A large part of these three copies is in Mr. Kaure's handwriting and is beautifully written. *The Hawaiian Gazette* of April 15 says: "The manuscript work of this islander is certainly very remarkable, as clear and neat in its execution as the best copyist could do it."



A CORAL ISLAND OF MICRONESIA.

Mr. Kaure's work here in Honolulu is done. We hope that in June next he may be ordained as a minister of the gospel—the first of his countrymen to bear that sacred office. Will you not all pray for him that many years may be given him in which to expound to his people the sacred Scriptures, of which so large a portion it has been his privilege to aid in preparing for use among them; and that the day may soon come when every one of them who wishes to read *all* that God has told us of Himself and of His Son Jesus Christ may have in his own hands a copy of the Bible, and so be led to know and love him more?

THE  
MISSIONARY HERALD.

VOL. LXXXVI.—AUGUST, 1890.—No. VIII.

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THE receipts for the month of June from donations were about \$300 in advance of those for the corresponding month last year, making the total gain from donations for the first ten months of the fiscal year \$30,770.33. The legacies for the month were less than those of the corresponding month by over \$18,000, so that the total advance from legacies for the ten months is reduced to \$73,350.07, making the net advance for the period only a little over \$104,000. Since we must probably look for a still further relative decline in receipts from legacies during the next two months, the call is more imperative for a marked advance in donations from churches and individuals. The expenditures, as previously stated, have largely increased on account of the increase of new missionaries, for which we have abundant occasion to thank God, and to add to our contributions.

ONLY a few weeks remain before the close of the financial year. The experience of our own and of other missionary boards shows plainly that it is a critical period. Our Home Missionary Society, during its last financial year, was advancing finely month by month in its receipts from donations, but the last month was a disappointment, so that the total receipts from this source were \$27,000 less than those of the preceding year. The Presbyterian Boards, both Home and Foreign, had a similar experience. *The Church at Home and Abroad*, alluding to this matter, speaks of an unparalleled falling off of gifts to both boards during the close of the year, which "took them wholly by surprise and left them unexpectedly in their present embarrassed condition, the debt of the Board of Home Missions being \$80,000, and that of the Board of Foreign Missions \$60,000." And it adds: "Had the rate of receipts continued till the close of the year as it was within a month of that time, there would have been little, if any, deficit." Let our friends see to it that this story is not repeated in the case of the American Board. May we not look for large gifts both from the churches and from individuals, so that the months of July and August shall increase the advance which the preceding ten months have shown?

UP to July 15 the number of appointments for missionary service in connection with the Board, since the last Annual Meeting, was just sixty, twenty-two of them men and thirty-eight women.

THE notice for the Annual Meeting prepared by the Committee at Minneapolis will be found on the last page of the cover of this number.

It is a relief to receive the reports from our West Central African Mission which are given on another page. It is a remarkable providence that, surrounded as he was with chiefs who were eager to plunder our missionaries, the king of Bihé resisted their advice and declared emphatically that they should not be plundered. We recognize the protecting care of the God of missions in thus watching over our brethren in times of peril. It certainly shows that they have won the confidence and regard of the native chiefs and people. Six years ago, our brethren were driven from Bailundu, but soon returned. It is a strange providence that now our missionaries, entrenched in the regards of the natives, could minister to the Portuguese, who were being driven out from a region which they called their own.

THE story of the suicide of Señor Silva Porto, which is given in full on another page, has a touch of the pathetic about it. He was a Portuguese who had spent his life in Africa, and had probably traveled over as large a portion of Central Africa as any man living. His name was a power through all the interior. He was a man of wealth, having his home and village, with a large number of native wives, at Belmont in Bihé. But in his old age he quailed before the native kings, whom, in earlier years, he would have defied. He lived in constant fear of being plundered and that his village would be burned. Life became a burden to him, and, in his despondency, he wrapped himself in a Portuguese flag and lay down amid kegs of powder to which he set fire, though in such a clumsy way that he was not instantly killed, but died the next day. He had been a good friend to our missionaries, and his death will be commented on along all the trade routes of the interior of Africa. What the Portuguese will do in view of their expulsion from Bihé is a question of no little interest and importance.

ONE of the missionaries in the Garenganze country, Mr. Swan, reports that some of the Bihéans and Bailundus who were traveling for trade in that interior region, seven hundred miles from their home, were talking with him one day about fair dealing. Mr. Swan was surprised to hear one of them say to a companion: "Look at those boys in Bailundu! They are accepting the Word of God, and will not keep a needle, if they find one, without trying to find out the owner. Jehovah taught them that." This was a striking illustration both of the far-reaching influence of character, and of the relation of the people of Bihé and Bailundu to the tribes in the far interior of Africa with whom they trade.

THE American Board has lost a firm friend, a wise counselor, and a liberal benefactor by the death of Ezra Farnsworth, Esq., of Boston, who was for twenty-one years a member of the Prudential Committee, and for a large portion of that time was Chairman of its Finance Committee. Failing health compelled Mr. Farnsworth to decline reëlection upon the Committee at the last Annual Meeting, but his love for the foreign missionary work continued to the last. May the Lord raise up other friends and helpers like him!

THE statistics of our Japan Mission, prepared for the Mission Rooms for the year ending March 31, 1890, have just been received, and the summary may be given here. The figures differ in a few points from those prepared by the mission several weeks since for its own report. Although there has not been such extraordinary progress as was noted last year, owing no doubt largely to political agitations and the hard times in connection with floods and failure of crops, yet the report is cheering. Including nine churches which are provisional in their organization, there are now 61 churches connected with the mission of the American Board, 39 of which are entirely self-supporting. The total foreign force numbers 85, of whom 23 are ordained missionaries; the total native force numbers 169, of whom 26 are ordained and 77 are unordained preachers, and 66 teachers or other helpers. The places for stated preaching number 190, with average congregations of 8,630, and 6,920 Sunday-school scholars. The church members number 9,146, of whom 1,615 were received during the past year. The two theological schools have 116 students; the 19 boarding and high schools for young men and women have 2,517 students. These, with others under instruction, make a total of 2,995 students. Native contributions for all purposes, exclusive of funds for the endowment of the Doshisha, amount to 28,860 yen.

A MEDICAL missionary in Persia wrote of a Moslem, named Ahmed, who was brought to the hospital having a compound fracture of the leg. The operation connected with the setting of the leg was tedious and painful. Inasmuch as the patient lay upon the floor the doctor was quite stiff with stooping so low, and on the completion of the operation he straightened himself up slowly and with some difficulty. Looking into the patient's face he saw expressions of mingled emotions, surprise, wonder, and pain, and on questioning him, Ahmed said with intense feeling, "Sahib, *what is it* that makes you take such pains over *us*? *Why* do you love us so?"

RUSSIA is guilty of the most flagrant denial of the rights of conscience and of religious liberty. It is said that there are now in the common prison of Witepsk several men and women of high moral character, whose only offence is that they have spoken in quiet ways of the gospel truths which they have themselves received. After confinement of about six months, their trial was to take place in June, with the probable result of their being deprived of property rights and also sentenced to long imprisonment or banishment to Siberia. No hand save that of the Almighty seems able to put a stop to these atrocities.

MANY friends in this country will be glad to learn that Rev. J. T. Ise, of Japan, who has spent nearly a year in the United States, during which he secured aid for the building of a church edifice in Tokyō, near to the Imperial University, has, on returning to that city, secured a lot of land in a most favorable location, and he hopes to have the building ready for dedication in November next. Mr. Ise has, on his return to his native land, resumed his proper patronymic, which circumstances some years ago led him to lay aside, and he is now known as Rev. J. T. Yokoi. The best wishes and prayers of many friends will attend him in the important pastorate which he is to fill at Tokyō.

AMONG the "Notes from the Wide Field" will be found a brief statistical summary of missionary work in China, as reported at the late Missionary Conference, together with the corresponding statement made thirteen years previously, at the Conference of 1877. The record is inspiriting. It will be seen that the number of foreign missionaries has increased two and a half fold. As to the native laborers, the increase of ordained missionaries has been nearly threefold; of unordained, two and a half fold. The churches have increased from 312 to 520, or sixty-six per cent., within the thirteen years. The communicants in the churches and the pupils in the schools have increased each a little less than threefold, while the contributions by native Christians have increased fourfold. This is a story of growth which should make all Christians glad.

A FEW months since we called attention to a proposal, made originally by friends in the interior and especially at Oberlin, to secure a building at that educational centre where the children of missionaries in foreign lands could find a home, when it is necessary that they should be separated from their parents. We now learn that a corporation has been chartered, to be known as the "Oberlin Missionary Home Association," with Rev. H. M. Tenney, D.D., as treasurer and Professor Ballantine as secretary. It is proposed to enter upon the work in September next, at the opening of the college year. Temporary arrangements have been made for a home for the younger children with Mr. and Mrs. William Mellen, formerly connected with the Zulu Mission, and aid will be given so far as practicable to the children of missionaries who do not room in the home. The management invite contributions, especially from friends in the interior, urging that they be not drawn from the usual contributions to the American Board, for three funds: (1) to current expenses, which will probably not be far from \$2,000 a year; (2) to a building fund, \$10,000 being the estimate of what will be needed; (3) to the endowment fund, the income of which shall be used to meet current expenses. Several liberal subscriptions for the building have already been made, and the people of Oberlin are generously assuming their share of the work. This call is especially addressed to individuals of large means who may deem it a privilege to provide a home for the children of those who have left home and all for Christ's sake. The treasurer of the association is A. B. Johnson, of Oberlin, to whom contributions may be sent.

SINCE the scramble for Africa began no event of greater importance has transpired than the recent Anglo-German agreement by which matters which were in dispute between the two nations seem to be in a fair way for settlement. The boundaries between the so-called "Spheres of Influence" of Great Britain and Germany were wholly undefined, and claims were made by each party which were unrecognized by the other. It is one of the signs of the times that, instead of angry disputes or an appeal to war, these questions in debate have been amicably settled by the diplomats. Great Britain concedes to Germany the right to a triangular district between the northern end of Lake Tanganyika and the western shore of Victoria Nyanza. Germany concedes to Great Britain the supremacy in the kingdom of Uganda and the Protectorate of Witu and Soma-

liland, and the region north of what has been known as the English "Sphere of Influence." Commerce on the great lakes Nyasa and Tanganyika is to be free for intercourse by the subjects of both nations. In southwest Africa a section which has heretofore been claimed by England is remitted to Germany. But, most important of all, Germany assents to the assumption by England of the Protectorate of the Sultanate of Zanzibar. One of the clauses of the treaty is of special value. "In both spheres of interest the missionaries of either side will be granted freedom of religion and education. The subjects of one state shall enjoy in the sphere of interest of the other equal rights in regard to trade and settlement with the subjects of the state to which the sphere of interest appertains." This agreement has met with general approval both in Germany and in England, though extremists in both nations strongly condemn it. Sacrifices have doubtless been made on both sides, but it is a sign of the progress of Christian ideas in the world that nations instead of standing stiffly for their rights are ready to make compromises in the interest of peace. Mr. Stanley has enthusiastically applauded the wisdom of the action on the part of Lord Salisbury. The Germans are naturally tried at the giving up of Zanzibar, which is regarded as the key to Eastern Equatorial Africa, but they are greatly pleased that England has voluntarily released Heligoland to German control. All this bodes only good to Africa. It will secure peace where there have been commotions, and it will open wide fields for the prosecution of missionary, commercial, and philanthropic efforts throughout vast sections of the Dark Continent.

THOSE who may have chanced to see a most unreasonable and astonishing onslaught upon a missionary of the American Board, in a letter from Robert Louis Stevenson, probably discovered the antidote to its venom in the letter itself, and no serious reply is called for. Mr. Stevenson's own statements in regard to the character of the late Father Damien furnish ample warrant for what Dr. Hyde had said in reference to the matter. *The Hawaiian Gazette* well says of the letter: "It seems incredible that Robert Louis Stevenson should be its author. In the attempt to flay Dr. Hyde, did the author fail to see that he was laying bare his own narrow, bitter, and prejudiced soul?"

THE telegraph reports serious disturbances at Erzroom, Eastern Turkey, between the Turks and the Armenians. We go to press before advices by letter can be received, and we have no information as to how serious the difficulties are. The Turks are exceedingly suspicious of the Armenians, believing that they intend to revolt against the authority of the Sultan and reëstablish the Armenian nation. Such a visionary scheme as this is not entertained except by a few fanatics. We do not imagine that the Protestants are involved in this disturbance, yet doubtless their work will be seriously affected by the commotion.

IT is reported by way of London that the British Embassy has received notice that the Koordish chieftain, Moussa Bey, is to be again tried in Constantinople for his atrocious oppression of the people in Eastern Turkey. We have heard of several trials before, each one of which has proved to be a farce. We trust that this promised investigation will amount to something.

On the opposite page will be found the form of a certificate which will be sent to all who take stock in the missionary schooner for Micronesia, the *Robert W. Logan*. It will be seen that the certificate contains a drawing of the little craft, a sketch-map of the islands among which she is to sail, with the portrait of Mr. Logan for whom she is named. The vessel is now being built at San Francisco. She will be fifty-six feet in length over all, drawing eight and a quarter feet, with a capacity of about fifty tons. Her designer, W. F. Herrick, of San Francisco, says of her: "While every attention has been given to strength, durability, safety, speed, and comfort, nothing has been done for mere adornment, if we except the gilt balls on the mastheads." A share in the stock of the vessel has been fixed at \$10, and every shareholder will receive a certificate, on fine paper, signed by the Treasurer of the Board. While some societies and persons will want several shares, those who take a fraction of a share, even as low as one tenth, will likewise receive a certificate therefor. There may be those who would like to give some necessary articles for the furnishing of the craft. A chronometer will cost \$50, a sextant \$12, a patent log \$22, and a barometer and charts will also be needed. Who will speak for the privilege of furnishing these articles? Subscriptions should be sent to Langdon S. Ward, Treasurer, 1 Somerset Street, Boston.

LETTERS for missionaries on Kusaie, Ponape, and Ruk will be in season to go down by the *Robert W. Logan* if they reach San Francisco by September 1, in care of E. P. Flint, Safe Deposit Building.

LITTLE information has been received concerning the death of that noble missionary, Alexander Mackay, of Uganda, but the following extract from his last letter, written January 2, in forwarding the news of the success of the Christian party and the opening of Uganda, has its striking application, not only to the special work of the Church Missionary Society in Africa, but to all mission enterprises in the Dark Continent. "The greatest and till recently the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of Christian. But is the power in the hand of *Christianity*? Shall a nation be born in a day? It is born, but, being only just born, it is at this moment in the most helpless and critical condition conceivable. Shall it be *left to die of neglect*, or mayhap to be suckled by some ravening wolf which is already eager to nourish the infant nation with her milk which centuries have shown to be deeply saturated with the ravening, wolfish nature? Is this to be so, or is it the resolve of Christian England that the blood of *pure Christianity* shall be instilled into the veins of this African infant, and that it shall be brought up in the nurture and admonition of the Lord? Mwanga writes: 'I want a host of English teachers to come and preach the gospel to my people.' Our church members urge me to write, imploring you to strengthen our mission, not by two or three, but by twenty. Is this golden opportunity to be improved, or is it to be lost forever?"

WE await the arrival of other letters before referring more particularly to the loss the Northern Japan Mission has sustained in the death of Mrs. Hilton Pedley, of Niigata.

# American Board of Commissioners FOR MISSIONS



This Certifies that  
is the owner of  
share in the stock of the Missionary  
Schoney, the Robert W. Logan.  
Boston, July 15, 1890

## A DECADE IN BOHEMIA.

ON the fourth day of June, A.D. 1880, the First Congregational (Free Reformed) Church of Bohemia was organized, with twenty-six members, in the house of Rev. A. W. Clark, of Prague. The tenth anniversary of this event was commemorated by special services held at Prague during the first week of June last. The meeting on Monday, June 2, was a conference of the church officers, elders, deacons, deaconesses, and helpers from all parts of Bohemia. Important topics relating to evangelization and church-work were discussed. On Wednesday, June 4, a commemorative sermon was preached by Rev. Mr. Clark, after which one of the helpers was ordained and the Lord's Supper celebrated. On Thursday the history of the work, from the beginning, in 1872, to the present time, was reviewed, and in the afternoon a "love feast" was held, with many short addresses. The chapels at Weinberg and at Prague were handsomely decorated with evergreen. As an illustration of the way in which the authorities watch all their movements, Mr. Clark mentions the fact that in less than one hour after the load of evergreens had arrived at the Weinberg chapel, messengers came from the government with the questions: "What does this mean? What are you going to do?" Among the pleasant incidents of the occasion was a presentation to the missionary and his wife of a number of illustrated books relating to Bohemian history, and also a collection of the photographs of forty representatives of the churches. In a brief review of the ten years since the church was organized, Mr. Clark says:—

"Rev. E. A. Adams, now in charge of Bohemian work in Chicago, was with us then in the field, and Rev. Henry A. Schauffler, superintendent of Slavic work in America, was laboring in Brünn, Moravia. The first contribution of this mission to work in America was these two able men, so indispensable in their respective fields of labor. Mr. Schauffler returned to America in 1881, and Mr. Adams in 1882. In the last five years God has permitted this mission to contribute six men as preachers to the Bohemian population in America. During the same time the work here has furnished four women for mission service among their sisters in America.

"The mission to Austria, in the face of unceasing opposition, and with the necessity of training up its native force of helpers, has enjoyed God's special protection and blessing. To-day the American Board has in Bohemia five churches, twenty-seven out-stations, and, including the children, nearly four hundred members.

"During this decade important books and tracts have been published. Our undenominational monthly paper, now seven years old, has over two thousand subscribers. In the circulation of Christian literature, largely by sale, the following is the cheering total for the ten years: Bibles, 4,732; New Testaments, 38,230; Gospel portions, 31,953; other books, 34,641; tracts, hymns, and papers, 713,498. It must be borne in mind that a colporter here is not allowed to sell; he may simply take orders for the bookstore.

"A 'Rescue and Reform Home' for the fallen has been established. A

Young Men's Christian Association has secured legal recognition, and although greatly needing a house of its own, is doing excellent work. The society has seventy members, and has the legal right to establish branches in any place in Bohemia where we have ten members."

The record which is thus given is certainly most cheering. A light has been kindled in Bohemia which, we are persuaded, the winds of persecution cannot extinguish, and we may look forward with high hopes to what will be witnessed at the close of another decade. The representatives of these Bohemian churches, in their commemorative assembly, addressed a letter to the Prudential Committee of the Board, signed with their own names. It is here given in a translation made by Rev. Mr. Clark.

*To the honored Committee of the American Missionary Society for Foreign Missions in Boston :—*

DEAR FATHERS AND BRETHREN,—Considering to-day the divine blessings which God has granted to our church in these ten years, 1880–90, we are filled with gratitude also to you. God certainly called you to send heralds of the gospel to our Bohemian fatherland; and with thanksgiving to God we acknowledge that your work in the Lord has not been in vain. May the Lord Jesus, who, through you, has sought lost sheep in our nation, be praised and glorified! In the name of our five churches we extend to you our deepest gratitude and love.

The Lord bless you! We entreat you to love our nation and not to discontinue your efforts for the Lord's kingdom in our land. We thank you for all your love; we thank you for all the workers you have sent to us, especially for our beloved brother Clark. Brethren, pray for us!

With warmest love we remain, in behalf of our churches,  
Your grateful servants.

[SIGNED BY SIXTEEN REPRESENTATIVES.]

#### REV. EDWARD T. DOANE, OF MICRONESIA.

THIS most honored missionary ended his earthly service at Honolulu, May 15, at the house of Rev. Dr. Hyde, to which he was taken from the *Morning Star*, when this vessel brought him from Ponape. He had been sick for more than three months, and his return to the United States was manifestly necessary. Rev. Dr. Hyde writes thus of his arrival:

"When Mr. Doane was brought ashore from the *Star*, and put in a comfortable bed with pleasant surroundings, he seemed to take a new zest in life. The sound of the horses' feet, as they trotted past the house, was music to his ears. The brilliant color of the *Bougainvillia* vine was a delight to his eye, and he wanted a spray laid on the counterpane. The lamp of life flickered brightly. He was so thankful and friendly and genial, he seemed like himself once more, and the weariness seemed to pass away from his wan and sunken features. But it was only for a few days. The disease had too strong a hold of him, and after

this brief rally he looked, as he felt, so tired that it was evident the end was drawing near. Saturday evening of the second week after his arrival he saw that the last change was coming, and Thursday morning he quietly breathed his last. In the utterances of his moments of delirium, as well as in the opportunities he had for conversation with the friends who had come in to see him or kept watch by his bedside, his mind reverted most frequently to the work on Ponape, his helpers and the people there. Everything that affection and skill could suggest and provide was most generously accorded for his comfort. He was devoutly grateful for it all, seeing divine goodness providing for him, and speaking briefly

but frequently in his kindly, hopeful way, to every one as he had opportunity, in words of Christian faith and love."

Mr. Doane was born at Tompkinsville, on Staten Island, May 30, 1820. He made a confession of Christ at Niles, Michigan, in 1839; graduated at Illinois College, Jacksonville, in 1848, and Union Theological Seminary in 1852, and was ordained at New York, February 26, 1854. He embarked from Boston June 4, 1854, and arrived at Ponape February 6, 1855. Two years later he was transferred to the island of Ebon for the purpose of working among the Marshall Islanders. The health of his wife (Miss Sarah W. Wilbur, whom he married May 13, 1854) becoming seriously impaired on Ebon, it was necessary that she should be sent to the



E. T. DOANE.

Hawaiian Islands, where she died February 16, 1862, before her husband could reach her. Mr. Doane subsequently married Miss Clara H. Strong, April 13, 1865, and after further service on Ponape the health of Mrs. Doane made it necessary for them to be transferred to the Japan Mission, where she might be with relatives. Subsequently, however, Mr. Doane was re-transferred to Micronesia, reaching Ponape in 1879, where he has ever since labored with untiring devotion. Day and night has he toiled, often rising at midnight and entering his canoe that he might be taken to some distant portion of the island to care for his children in the faith. He knew the weaknesses of those for whom he was toiling, but with unflagging courage he labored on. He might well have used the language of Paul: "We were gentle among you, even as a nurse cherisheth her children." The coming of the Spaniards to Ponape was a great grief to him, and sometimes the cloud which overspread his work seemed very dark. But his trust in God and in the power of the gospel was always triumphant, and even to the last he wrote in great hopefulness concerning the "blessed days" on Ponape.

In 1887, on the occupation of the Caroline Islands by the Spanish forces, Mr. Doane was seized by the Spanish government and sent as a prisoner to the

Philippine Islands. It was a strange and unwarranted procedure, for which the Spanish governor paid the penalty in the loss of his life at the hands of the natives, who had no one to restrain them. Mr. Doane bore himself meekly and yet so vigorously through all this transaction that the Spanish government returned him with apologies, and his influence throughout the islands was increased by what had transpired. Yet the affair caused him a vast amount of anxiety, and doubtless did much to undermine his health. But he stayed at his post to the last, and when others saw the need of his leaving his work the necessity was not apparent to him, and he had hardly laid down his armor before he was called to take his crown.

Mr. Bingham, of Honolulu, thus writes of his last hours :—

"He fell asleep in Jesus on the morning of May 15. His end was peace. The evening before I was sitting by his bedside when Dr. Lowell Smith came in to call upon him, and the dying brother, too weak to utter many words, said, 'Brother Smith, I am trusting in Jesus.' Those of us who sat by him could not doubt that this trust was most real, and that he was soon to be received into those mansions where Jesus is. He had fought a good fight, had finished his course, had kept the faith, and was going to receive the crown of righteousness laid up for him."

The only survivor of the early company of missionaries on Ponape, save Mr. Bingham, is Rev. Dr. Luther H. Gulick, who has of late years been connected with the Bible work both in Japan and in China. He writes these touching words concerning his early associate, whom he welcomed on his arrival at Ponape :

"The death of Mr. Doane makes this world very lonely for me, for I was hoping soon to see him. Mr. Doane was one of the choice spirits of the missionary world. He became increasingly genial and admirable as the years passed. I was on Ponape when he first arrived there in 1855, and soon learned to love and admire him. He was disinterestedly attached to the missionary work, and his hopefulness was very marked. His many domestic afflictions only served to make him the more spiritual and hopeful. He was in many respects a model missionary — cheerful, manly, and sensible. The heavenly world will be all the more attractive now that he has entered it. Would that many might be raised up to follow in his footsteps!"

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## THE MISSIONARY CONFERENCE AT SHANGHAI.

BY REV. CHARLES HARTWELL, OF FOOCHOW.

THIS Conference of missionaries in China, held at Shanghai, beginning May 6 and ending May 22, was probably the largest gathering of foreign missionaries that was ever held. The list of members as printed contained four hundred and thirty-one names, and several more arrived after the list was printed. Of this number a little over twenty were from other lands, but over four hundred members, male and female, were missionaries in China, including as such the various agents and colporters of the Bible societies.

The Conference began with a prayer-meeting at five p.m. on Tuesday, the sixth of May, led by Dr. Happer, of Canton, the senior missionary in China, who arrived in this country in 1844. On Wednesday forenoon, after a prayer-meeting led by Dr. Blodget, of Peking, the Rev. J. Hudson Taylor preached an inspiring sermon, admirably adapted to the occasion. In the afternoon the conference was formally organized by the choice of the Rev. J. L. Nevius, D.D., of Chefoo, and the Rev. David Hill, of Wuchang, as chairmen, and six secretaries were elected. Dr. Y. J. Allen, of Shanghai, then read the first paper of the Conference on "The Changed Aspect of China." Of the various papers presented to the Conference it may be said that they were carefully prepared and were for the most part satisfactory. As they had been printed and were in the hands of most of the members, the discussions which followed were all the more valuable.

Several interesting general meetings were held in the evenings during which the Conference sat. On one of these evenings addresses were made by Dr. W. Wright, editorial secretary of the British and Foreign Bible Society, in reference to the Society's Bible work, and by Mr. L. D. Wishard, college secretary of the Young Men's Christian Association, United States of America, on the missionary movement among students in America. On another evening, after the reading of a paper, prepared by Venerable Archdeacon Moule, on "The Relation of Christian Missions to the Foreign Residents," Professor Thwing, of Brooklyn, N. Y., and Dr. William Ashmore, of Swatow, gave interesting addresses. On a third evening, Rev. A. H. Smith gave an interesting address on "The Relation of Christianity to Universal Progress." On still another evening, after hearing brief salutations from various churches and foreign bodies, among them those of the National Congregational Council of the United States, Miss Jessie Ackerman, the "second round-the-world missionary," of the Woman's Christian Temperance Union of the United States, gave, by invitation of the Conference, a fine address on the history and work of the Woman's Christian Temperance Union in America. And in this connection it may be added that ladies generally had full recognition of their rights to speak and vote as members of the Conference. On the day allotted to women's work all the papers were presented by ladies, and on other days they occasionally spoke.

Among the subjects eliciting special interest in their discussion were Bible distribution, the translating and annotating of the Scriptures, the opium question, the relation of Christian missions to the Chinese government, appeals for new workers, and ancestral worship. The interest in the last named, however, was only incidental, being mainly occasioned by the peculiar position taken in one of the papers on the subject. Still the subject is an important one, as ancestral worship is the form of idolatry most dear to the Chinese, and is externally the greatest hindrance to their acceptance of the gospel.

But some of the best work of the Conference consisted in the arrangements made for revising and retranslating the Scriptures. The plan adopted is to have two versions in the Wenli, or book language, one in the higher and more condensed style, to please the literary class and be the text for commentaries and for use in schools, and the other in simpler but chaste style for general distribution. Also arrangements were made for a new and union version in the

Mandarin colloquial. Executive committees of ten each were chosen by the Conference to secure translators and make all business arrangements for carrying on the work. All the versions are to be based on the original texts underlying the renderings of the Revised English Bible, with discretionary power on the part of the translators to adopt any variation in conformity with the text of the Authorized Version. To secure uniformity of rendering in the three versions, the several companies of translators are unitedly to agree on the text and rendering to be adopted by all. If the plan is carefully carried out we hope that the divisions that have existed for about forty years over the versions of the Scriptures may be removed and the Bible be given to this people in even better forms than have hitherto existed. The subject also of printing the versions in the various colloquial or vernacular languages with Roman letters was fully considered in the Conference.

The medical missionaries in China also had a medical conference of three days, on the twenty-first to the twenty-third of May, which meetings were said to have been of great interest. The statement was made that there are now one hundred and one medical missionaries in China, of whom thirty-four are ladies.

The last prayer and conference meeting of great interest on Thursday evening, the twenty-second of May, was a fitting close to a series of most harmonious and spiritual meetings, which we can but hope will give a new impulse to the missionary work in general.

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#### THE APPEALS FROM CHINA.

FOUR separate appeals come from the Christian missionaries recently assembled at the Conference at Shanghai, calling for help in the mighty effort to give the gospel to the Chinese. They are addressed to Protestant Christians of all lands. One of these is from the missionary women, 204 in number, who were present at the Conference, pleading with their sisters throughout the world to come at once to their help. They say that there is a vast work for women in connection with schools, for the sick and suffering in hospitals and homes, in Christian families and heathen families, and they ask for immediate reinforcements. There is also an appeal for unordained men to work as evangelists, physicians, and teachers. And yet a third appeal comes for ordained missionaries, as many hundreds of well-qualified ministers as can possibly be secured. The recommendation is that these men be sent under the regularly constituted missionary societies of the various denominations, and the churches are urged to increase their contributions for the support of these men. And, as if these several importunities were not enough, the burdened hearts of our brethren and sisters in China, who look upon the vast empire as a most hopeful field for the preaching of the gospel, lead them to unite in sending out a general appeal, calling for a thousand men to be sent within five years.

This call is almost startling in its peremptoriness. There are some who may call the suggestion preposterous. But why so? This surely is not too many missionaries for China. It is less than one for 300,000 of her population. Is it too many for the Church of Christ to send for the conquest of this vast region?

If it seems so to any one it is because he has not risen to the apprehension either of Christ's claims or of the Church's power. America alone could furnish a thousand men for China within five years, and be vastly better for it. We present this appeal from China in the belief that it is a reasonable call, that it is easily within the power of the Christian Church to respond, and in the hope that the cry may be heard and heeded. It is signed by the chairmen and the permanent committee, in behalf of the Conference :—

AN APPEAL TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization ; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians, to travel far and wide, distributing books, and preaching to the masses, to lend a strong, helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick :

Therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it.

THE INTERNATIONAL MISSIONARY UNION.

BY MISS LAURA B. CHAMBERLIN, OF SIVAS, TURKEY.

THE seventh annual session of this Union was held at Clifton Springs, New-York, June 11-18.

The object of this meeting was to gather missionaries of every evangelical denomination from all parts of the world in one great family gathering. These missionaries, recognizing one heavenly Father and one Lord and Saviour, united as one family in praising and glorifying God for what he had done in the past fourscore years for the redemption of the world to himself. The recounting of his goodness in the past, in his special providences, in his guidance to and in fields of labor, in the opening of nation after nation to the gospel, and in the preparation of new agencies for the advancement of his kingdom, must strengthen

the hands and hearts of God's children for more earnest work in days to come. All our great missionary societies review their work and make known the results at their several annual meetings. But every denomination has its limits; no one of them has to do with all foreign nationalities, while in this meeting individual missionaries representing all denominations unite as laborers for the coming of the kingdom of our Lord. Thus with one accord in one place this Union, composed of members from every clime, united in considering methods of work for the world.

During the first six years of this Union it had gathered 178 members, every year having increased the membership of those in active service. Last year forty-six missionaries and ex-missionaries were present at the assembly. This year's roll included sixty-seven missionaries, one half of whom were ladies. Those engaged in active service of course change from year to year, and every missionary at his post of duty will look forward to the time when he can come to this family gathering.

The devotional hour, from nine to ten each morning, was the most precious service of the Union. The subjects of these meetings and the respective leaders were: "The place of prayer in missions," Rev. W. P. Sprague, of China; "Revivals in missions," Dr. Herrick, of Turkey; on Sabbath morning, a "consecration service," Rev. J. L. Phillips, of India; "The relation of the world to missions," Dr. Cushing, of Wheeling, W. Va.; "Providential directions," Rev. M. L. Taft, of China. Two sessions of two hours each, morning and afternoon, were given to the reading of special papers and the discussion of methods of missionary work. Of these papers we would note that by Dr. Herrick, of Turkey, on "The Church of God in the land of its origin," a paper which, it is to be hoped, will appear in print for the benefit of those who were not present. The paper of Rev. Dr. S. L. Baldwin, of China, on "Taoism," interested every one. Dr. Kellogg made evident by illustrations from his own experience the importance of sending men of natural ability and good education to the foreign field. Dr. J. L. Phillips's graphic account of his work as a medical missionary will never be forgotten. Rev. M. L. Taft's paper on "Education in China" and Professor Wyckoff's on "Education in Japan" were of great value. To many missionaries the most interesting feature of the Union was the accounts of work among the "Black-fellows" of Australia, the Alaska Indians, the Moravians, and in Guatemala, Mexico, Chili, etc. Two afternoon sessions were devoted to woman's work, as reported in *Life and Light*.

The evening sessions of the Union were given to the public. The "students' movement" was presented by Mr. Moorhead, of Rochester. He came before the Union in such a spirit that he won the hearts of all who heard him. The presence of Rev. Dr. William Dean, for fifty years in Burma; of Dr. S. R. and Mrs. House, so long in Siam; of Rev. J. E. Chandler, of India, and others who have spent long years in service and are yet so full of zeal and love for their Master, was an inspiration to every one who saw their faces.

To come to Clifton Springs was a home-coming to many missionaries, who have in years past gained rest and healing for body and spirit in this Sanitarium. It is a source of pleasure and of courage to every missionary to see with his own

eyes something of the good work which Dr. Henry Foster has wrought, through the blessing of God, for the bodies and souls of his fellowmen. He gave himself and all that he had to the Lord, and everything that he does seems to prosper. From the first evening, when Dr. McCarty, of the Methodist church, gave a hearty fraternal greeting to the Union, so pleasantly responded to by Dr. Herrick, to the farewell meeting, when Dr. Foster earnestly expressed the desire that the result of this meeting should be more united prayer, the meetings were uplifting, and the missionaries went away knowing that they and their work would not be forgotten at the throne of grace by the faithful workers they left at Clifton Springs. The next meeting of the Union will be in Wheeling, W. Va., June 10, 1891. Shall not the last decade of the nineteenth century be that era in missions for which all God's children have been waiting, working, and praying for the past eighty years?

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### Letters from the Missions.

#### West Central African Mission.

##### THE DISTURBANCES AT BIHE.—DEATH OF SILVA PORTO.

OUR last number contained the telegraphic report of the suicide of Señor Silva Porto, of Belmont, Bihé. This event occurred April 1. The mail which left Bihé April 15 arrived in Boston June 23, and we have detailed accounts of the events which have transpired. It is a matter for profound gratitude that, while the disturbances have been serious, the king of Bihé stood stedfastly by our missionaries, and when the mail left, the mission work was progressing in a quiet way. It seems that the king of Bihé and his people had been greatly annoyed by the coming from the coast of two Portuguese captains with about forty black soldiers, and the rumor prevailed that they were intending to build a fort and take possession of the country. From a letter of Mrs. Sanders, dated Kamondongo, Bihé, April 15, we get a full report of the progress of events.

"About three weeks ago, one of our young men who lives at the head village, came back from a visit there. He said the chief was going to send a letter to the Portuguese captains the next day ordering them to leave the country, or he would come and 'help them.' That was Friday. On Saturday the letter was sent. We

were very anxious to hear the result, but did not at all anticipate what it would be. About nine o'clock Monday morning one of Porto's slaves came over with a letter, in which he asked my husband to see that a mulatto woman at his place got to the coast all right, *when they were all dead*. We could not at all make out what it meant till Mr. Sanders questioned the slave. He said Porto had tried to kill himself and was almost dead.

"Mr. Sanders jumped onto his mule and rode over there (about fifteen miles). He found the old man alive and able to talk, but he died the next morning. It seems that when the letter came to the captains from the chief they sent back a rather impudent refusal, and rather dared the chief to try to put them out. Porto rushed up to the *ombala* with a present, which was always his way of procuring peace; but this time he did not meet with success. The chief said that Porto had committed no crime, but the captains and soldiers must leave the country. Porto's present was not accepted.

"The poor old man went home perfectly desperate. He was exceedingly cowardly, and expected that they would all be murdered without mercy. That was Sunday. That night he dressed himself in his best, piled up fourteen small kegs of powder in the little house he had used since his premises were

burned, and about four in the morning wrapped himself in a Portuguese flag, touched a match to the powder and knew no more till he found himself in bed. The captains heard the sound of the explosion, and ran to the place to find the house in flames and Porto badly burned. We did not hear that he was dead early enough for my husband to go to the funeral, and I presume it was just as well that it was so. The chief said he would mourn for Porto three days and then go into camp.

"Of course we heard all kinds of stories. Those who were friendly to us here at the village kept us informed. One night one of the men came after dark and told us that some of the headmen wanted us plundered first; that it was reported that we had communication with the captains by night; that men on horseback had been seen coming here with letters at night and carrying away kegs of powder. Cinyuna, one of our most faithful young men, said he had been told the same thing, and he had told them all that he slept by the gate and kept the key and no one could come in without his knowing it. One morning Miss Bell was in school with some little children from the village, whom she is trying to gather in, when some one came and called them out, and they all started on the run for the village. We were very suspicious and she came right over to tell us. She had hardly arrived when the boys came in from work. They said they were urged on all sides to leave, as the chief was coming that afternoon to plunder us. Finally their relatives had ordered them to carry all their belongings to the village. They replied, 'We will take our things to the village, but *we* will go where the whites go.' Cinyuna, the oldest, steadiest boy in the place, said the chief was surely coming. There were men, from all the villages within six or eight miles, skulking around in the woods to rush in and have a share in the spoils. We felt badly about the goods of Mr. and Mrs. Fay, especially as they were not here to look after them. We all put on what clothes we thought

would be most serviceable, put some pins, needles, thread, comb and brushes, in our pockets, ate our dinner and waited. Mr. Sanders had the cattle driven in and shut up, for we have quite a herd now. He had also locked up the mule, the horse and colt of Mr. Fay, the pigs (English breed), and English chickens."

#### FRIENDLINESS OF THE KING.

"You may imagine we could not settle down to any regular work. About three o'clock the herd-boy came back (he lives about two miles away) and said the old man of their village said he was a fool to run away from his work. 'The chief was Sandele's (Mr. Sanders's) friend,' etc. Then we breathed more freely. About fifteen minutes later a messenger came from one of the headmen of the country about four miles away, who has always been friendly to us, saying that, though he had heard we were to be plundered, 'We should lay our hearts to our feet, as the chief had distinctly said, "Sandele was not to be touched."' Then we unloaded our pockets, took off some extra clothes, and were more comfortable. Twice since then our boys have been warned to leave, as we were surely to be plundered. And once all the small boys went to the village to sleep, as their friends came over in the evening and insisted on it that we were to be plundered the next morning. That night Miss Bell set her alarm to go off at three o'clock in the morning. Then she planned to get up and keep watch of the cattle-pen in case they began there, while we would keep an eye on the mule, horses, pigs, etc.

"About twelve o'clock at night the boys came to tell us we need not be worried. They had been to the village and traced the story to its source. It seemed that one of the headmen, Cikongo, and another named Chisamba (the same one who pulled up a fence stick to club Mr. Sanders, in Jamba Yamina's time) were determined that we should be plundered, while the chief was just as determined that we should not be. Cikongo was sure he would have his way,

and so let word get around that we were to be plundered. We understand that the chief finally told him that if he touched our things he would find out who is chief in this country! However, the word had gone all over the country, and people had come eight or ten miles and camped all around, to have their share. Of course, as the chief had held out, Cikongo knew he could do nothing against us. Now the chief is back in the ombala, and for the time, at least, there is peace. We are anxious to see what the Portuguese will do about it."

FROM CHISAMBA.

At the latest date from this station, April 21, Mr. Lee was alone, it having been deemed best for Mr. Currie, who had been sick with fever, to go to the coast, possibly to take a sea-voyage to Mos-samedes. Mr. Lee writes in good cheer, speaking of his attempts to hold services, though as yet not master of the Umbundu language. His larder is nearly empty of articles from the civilized world: no coffee, no salt, some tea four years old and musty, one half-pound of butter, but "an unlimited supply of *mush*." Before he left Chisamba, Mr. Currie wrote of the effect of the disturbances at Bihé upon the chief of Chisamba and of the fidelity of his boys.

"I went into camp on the eighth of April, after arranging with the chief to watch over our interests during my absence. Next morning, while still waiting for a number of carriers, a messenger came from the chief saying that the captain and soldiers had been plundered, and the war party was expected to pass our station, so that it would be best for me to return and wait until the trouble was over. I took his advice, of course, and came back. My boys have since been to hear what further the chief might have to say. He expressed himself pleased that I had returned, saying we would now be together, and if the war passed he would come with his men to stay with us. In the meantime he said it would be well to put our cloth into bales and our goods into boxes,

and then, if advisable, they could readily be moved over to his place for safe-keeping. He also added the touching assurance of his esteem by saying, 'If they attack Ngana, he and I will die together!'

"In view of the excitement of the day and the many rumors that were going about, we thought it best to state the case to our boys, and tell them they might return to their villages if they wished. I accordingly spoke to them last night. They listened to me with profound silence until I had finished, and then with one voice declared they would remain with us, and go with us should we leave. This was quite unexpected, for we had fully made up our minds that several of them would certainly leave. Messengers had already come to call one of them away. But no! they were resolved to remain. Our hearts were deeply touched by this attachment and the confidence they have learned to repose in us."

FROM BAILUNDU.

Mr. and Mrs. Fay had come from Kamondongo to Bailundu, and Mr. Fay went on to the coast to obtain necessary supplies. Mr. Woodside reports that the scheme of Mr. Arnot's party to employ mules in carrying goods from the coast to the interior had proved a failure. There were nine mules belonging to the party, but three of them had died, and it was evident that these animals could not endure the rough journey. Meantime a report comes that the Boers have contracted with the government to build a wagon-road from Benguella to Caconda, and that there is to be a settlement of Boers at Civula.

Work on the church building is progressing, and the disturbances which have taken place at Bihé have produced little effect in Bailundu, save to awaken in the king and all his people a sense of indignation. Mr. Cotton reports that "Our king has written the governor of Bihé that he wants no trouble with the white men. He is the white man's friend." Mr. Cotton and Mr. Woodside

took some provisions to the Portuguese captains who were driven from Bihé and were on their way to the coast. On the road they met King Kwikwi and his followers going to the same place. The king expressed himself as very indignant at the way the king of Bihé was acting, and he desired our brethren to write to the missionaries at Bihé to come down to Bailundu to live. He says the Bihé king must repay the captains for their losses "to the last chicken." These captains speak in a very friendly way of our missionaries at Bihé.

#### **European Turkey Mission.**

##### A CHURCH CONFERENCE.

MR. CLARK, of Samokov, reports the meeting of the Spring Conference of churches (or rather, parts of the same church), held in Mehonia, May 3:—

"It was a profitable season and showed a decided advance in the Christian character, life, and work of the people. The conference drew many Christian hearts from different places closer to one another and to the Master, and they must have received much benefit from the discussions. Pastor Sichanoff has a glorious field, in this Razlog district, in which he is doing good work as pastor of his scattered flock, and those working with him are successful workers. He was chosen chairman and a young man of his church secretary.

"In the newly finished chapel, completed almost wholly by the people themselves at an expense of \$120, were gathered on the Sabbath 265 persons, and on the other two days about 150, who had come from seven places, the farthest away being over thirty miles. Among them was one pastor, one preacher, two colporters, three teachers, and five Bible-women, of whom some also teach. The questions discussed were (1) Who is responsible for the preaching of the gospel, and how can it be done? (2) the enriching of Christians; (3) what are the chief conditions for securing a happy home life? and (4) the education of children. The speakers showed

that they had endeavored to prepare themselves, and their thoughts were of value to their audience."

##### A CHRISTLESS CHRISTIANITY.

Mr. Bond, of Monastir, writes of a visit paid to a village where a household was engaged in a family festival, and they invited the missionaries to attend the feast:—

"Of course we had to eat too. But we asked a blessing first, which seemed to excite some wonder. But when we told them we did n't drink wine or brandy they were astonished, and I heard the old man telling another: 'They say they never drink, but who knows if they are not lying.' They gave us a table by ourselves, but when all had feasted we began to sing and talk, and at once an interested audience was about us.

"One of the guests was a teacher who had often attended our services in the city, and he heartily seconded all we said. Another was a friend of one of our best church members, and he too approved of everything. We were thankful for these assistants. None of the rest, excepting Mrs. Bond's patient, had ever listened to a gospel talk or a gospel hymn. But they were deeply interested and begged us to stay, as it was sweet to listen. How our hearts ached for them! All Christians in name yet not one of them acquainted with the first principles of Christianity! The priest of the village met us and invited us to his house, but we had no time to spare."

#### **Central Turkey Mission.**

##### ADANA AND OUT-STATIONS.

MR. MEAD reports that on Sabbath day, May 11, fifty-three persons were received into the church at Adana on confession of faith. Ninety were examined, but the committee was specially cautious and decided that a large number should continue on probation for a while. It is expected that many others will be accepted early during the coming autumn. Miss Webb writes of this work of grace

at Adana and of a recent tour among the out-stations as follows :—

" That the revival really reached the heart is proved by the daily lives of many of our girls. Among those ninety who applied for admission to the church were ten girls from our school. Of these six were accepted, the other four being advised to wait a little longer that we might see how they would bear the temptations necessarily involved in leaving school and returning to their homes. It is easy for them to be Christians here, where everything is favorable, but quite a different thing after they return home.

" About two weeks ago we returned from a tour of ten days in which we visited Missis, Osmania, Chaokmerzmen, Engerli, and other places. Reaching Missis Saturday evening, when they were not expecting us, it was pleasant to find the room used for church, school, and preacher's home, spotlessly clean, and *everything* ready for Sunday, even to the preacher having his shoes freshly blacked. At almost every place we visited a petty persecution by the Armenians is going on all the time. During the tour we found much to encourage us. At Engerli not a woman will attend the Protestant service, though they are glad to be visited in their homes and will listen to the Bible. I spent one afternoon in going from house to house with our Bible-woman. At two places we had short services, at each of which about twenty women were present. At one house a rich Armenian, who learned to read when young, was anxious to buy a Bible. At Chaokmerzmen the church committee all agreed to give a tenth of their income to the Lord."

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#### Eastern Turkey Mission.

ERZINGAN.—THE CO-OPERATIVE  
ALLIANCE.

MR. W. N. CHAMBERS reports a serious trouble existing in the church at Erzingan. A small dissentient portion of the members of the church have insisted upon dividing the church property, thus compelling a resort to the courts. Not-

withstanding the trouble, eighteen persons have applied for church membership, and their interest in spiritual things is most encouraging. At the annual meeting of the Coöperative Alliance, held on the first of May, delegates were present from various portions of the field: from Kars, Erivan, and Shushi, across the Russian border. The brethren from Russia desire to be regarded as part of the Erzroom station, and presented a strong plea for aid. Mr. Chambers writes:—

" The reports from the different out-stations both in Turkey and Russia were very encouraging on the whole. There was a deep feeling prevailing, indicating, if not strong revival, at least deep thought. The question of the work in Passin (Todoveren and Komaksor villages) was considered, and notwithstanding a special plea from a few young men that threatened abandonment might not be carried out, it was recommended to withdraw from the place for at least a year.

" Immediately after the meeting I visited the place to arrange for executing the plan. But I found matters so changed that I could not do so. There was a deep feeling manifest amongst the young men, and they had arranged for daily prayer-meetings. Several of them who had not even attended chapel for a long time were taking part in the meetings. They met together by themselves and without my knowledge prepared and signed a paper as follows: 'We, the undersigned, pledge ourselves in the following words: "I will walk in the strength of the Lord Jehovah.'" One added to his signature the following: 'I have already vowed myself to the Lord. I here renew the vow, to be kept till death. May the Lord help me!' They sent me the paper and acquiesced in the thought that we could not take back our decision at once, and that they should be on probation for a time. They pleaded, 'Do not cast us off now, but give us your sympathy and advice; leave the question of assistance in abeyance and in that way give us an opportunity to show our sincerity.' So the affair stands; and I returned realizing that the

word of the Lord would not return void. Todoveren may yet be revived. One young man, son of a Protestant but a prodigal, was engaged in drawing stones from the mountain. He could bring two loads a day, one before and one after noon. Finding that he could not get back in the afternoon in time for prayer-meeting, he turned his oxen out to pasture and lost his half-day and load of stones in order to gain the good of the meeting."

#### A SPIRITUAL QUICKENING IN EUPHRATES COLLEGE.

President Wheeler reports, May 26, that in numbers the college has never been so prosperous as now. In the different grades there are 295 male pupils and 320 female pupils. Among these students there has been a quiet religious interest. Miss Emily Wheeler reports :

"On the sixteenth day of March several of our girls began to seek the Lord in an especial manner, and before the term closed for the spring vacation, twenty-seven or twenty-eight were rejoicing in a new-found hope, and most of them are active this term in seeking for a blessing for others. The work has been very quiet and correspondingly deep. This term several are seeking rest, but as yet have not found it. Many Christians are longing for and praying for a deeper experience, an intimate friendship with Christ. One had come out into a wide place and it's very sweet to see her faith, love, and joy. Several girls who were noted for carelessness and other disagreeable qualities are wonderfully changed."

#### Madura Mission.

##### NATIVE INDECISION.

MR. JONES, of Madura, reports unusual prevalence of sickness among the native laborers and the loss of many by death. Scores of the church members, including three pastors and a number of catechists and teachers, have been taken away. Notwithstanding these afflictions the work has been carried forward with much hopefulness. Writing early in May, Mr. Jones says :—

" Our catechists have just been on the itinerary and report a great deal of interest in the truth among the villagers. Would that it worked so mightily among them as to lead them entirely to Christ for salvation! There are so many people all around us who are on the very threshold of a confession of Christ, who are 'almost persuaded,' and yet who are willing to stay in that state year in and year out, and pride themselves even upon their indecision, that it is at times very discouraging. The capacity of a native to be convinced of the truth is boundless ; but the remoteness between that state and conviction or conversion is extraordinary. I often wonder whether any other people on earth could, with such equanimity as the Hindus, seriously and sincerely affirm that Christianity is the true religion and that it will ultimately prevail, and yet at the same moment manifest such devotion to their old religion. I have unbounded faith in the ultimate and not remote Christianizing of this whole people, but it must be accompanied, if not preceded, by a great transformation in the mental fabric and moral attitude of the people towards truth in general and in their relationship to the same."

##### A PAGAN FESTIVAL.

The great Hindu festival of Madura was held during the first week of May and furnished an opportunity, which was well improved, for preaching the gospel to the multitudes. Under date of May 7, Mr. Jones writes :—

" The festival proper has closed to-day, after seven days of much noise and merry-making. Some 150,000 people have crowded from the villages into the city, of whom perhaps one per cent. may possibly have been led by devout feelings ; the others certainly came for trade and pleasure — pleasure of the coarse and vile kind which is so congenial to the mass of the people. They have indulged themselves to their hearts' content, and are now seen leaving in crowds, the sadder, poorer, and worse, if not wiser, men.

" To preach the unsearchable riches of

Christ to this crowd has been the happy work of some forty of us during this week. Separated into seven parties, we took our position in so many places in the city and for from five to six hours daily we have boldly and gladly called their minds from the vanities, obscenities, and errors of their own life and religion to the blessed joys and glorious possibilities of a life hid with Christ in God. The heat at this season of the year is to Europeans intolerable, and the natives feel it much. Our force was reduced considerably below what I expected, owing to the prevalence of influenza ; and two of our party came down with it during the week. Out of this immense gathering we brought together some 22,000 people in different places and preached Christ and him crucified to them. Many of these had never heard the gospel before and wondered what this new way meant.

" As compared with former years our audiences were very thoughtful, respectful, and attentive. Very few caviled or raised foolish or annoying questions, and even those were generally quieted by the audience. A few young men of the baser sort, stimulated by a few Hindu preachers who were sent here for the occasion by the Hindu Tract Society, hurled blasphemous and abusive remarks at us and our religion, but on no occasion made a stand against us as formerly. They had printed in Madura some 27,000 copies of a scurrilous little song against Christ and the Bible, and scattered this broadcast. But we are more than willing to have it go with the nearly five thousand fly-leaves which we distributed as typical, respectively, of the religions which they represent. The promiscuous character of some of our audiences was instructive and even amusing. In one place I saw in the audience a man with a door-frame on his head ; a group of ignorant villagers just on their way to the festival, one having on his head a load of rice, another pots and cooking utensils, another firewood, another half a sheep ; close by a turbanned and trowsered Mohammediān, and next to him a sulky Brahman ; and in the front a few students and a num-

ber of the ever-present boys dressed only in the popular juvenile uniform of a waist-cord ! "

#### PREACHING TO THE CROWD.

" Our men did excellent work, and did it hopefully and cheerfully. I know by experience that it is no easy matter, so far as physical and nervous exhaustion are concerned, to take one's stand on the roadside and address the surging and ever-changing crowd in such a way as to rivet their attention and challenge their assent and, if possible, move their heart. The preacher must be hardened against the smile of contempt which he will soon learn to recognize in many of his audience ; he must be prepared to convert the caviler's question into a new text for further remarks ; he must be quick to change his tone, and even his remarks, as he sees his audience quickly change its personnel before him. He must ever watch the slightest indication which may help him to impress the truth upon his audience ; he must, above all, keep cool, patient, and polite under the abuse and blasphemy which he and his Lord must undergo occasionally in such audiences ; and he must nerve himself against a stone which in the dark may be hurled at him. To him who can stand all this the work of street preaching is a privilege and an inspiration.

" Some of our preachers on the occasion were eloquent and devoted men. A few have engaged in the work nearly forty years ; and it was a pleasure to hear them at the close of this festival express their thanks for the great change which has come over the people in respect to their attitude towards Christianity.

" Many of our Christian children helped us in this work by their songs and by selling books and distributing fly-leaves. The women also united in prayer to God that he would bless the work. He has answered and will, I am confident, continue to answer their prayers. In no work do a comforting faith and a cheering hope support me more fully than in this of going out into the byways and hedges and compelling the people to come in. It

is the Lord's work in a very peculiar and precious sense. It is not a work which is very fruitful in immediate conversions in India; but it is a glorious part of that complex and grand work which the church of God is doing in this land and which will ultimately bring all India to the feet of Christ our Lord."

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### *North China Mission.*

#### THE HSIEN HSIEN DISTRICT.

MR. KINGMAN writes from Tientsin, May 19:—

"I have just returned with Mrs. Kingman from a short visit to several villages in the Hsien Hsien district, where the Tientsin station has for the present its only country work. In every place there was distinct evidence of growth since Mr. Stanley's last visit, six months previous. In one village, Ta Wang Tswang, there is an old church of some thirty members. For two years past they have held no Sabbath services and appeared to have given up all attempt at Sunday observance. At our last visit, owing to ill-feeling against the native helper who accompanied us, they received us coldly, and it seemed only too probable that this church, like so many others in similar circumstances, would waste away and disappear. This year, however, they received us warmly, differences were put aside, and they promised to make a united effort to raise money sufficient for the building of a house of worship and a place where the foreign pastor and wife might be received and entertained each year. Should this be done all the lost ground might be regained, and the village made a centre for work in all this region.

"A wretched region it is, in one respect, being devastated each year by floods. Every two or three years the water is from ten to twenty feet deep over hundreds of square miles. At such times the villages are but tiny islands, and when the wind blows fiercely the surf roars like a sea against the wretched mud-built huts, till many of them are swept away.

The former church building at Ta Wang Tswang was swallowed up by such a flood.

"At another village, three miles away, the native helper had gathered a school of fourteen young boys, many of them quick, intelligent, pleasing in manner, and well taught in the catechism and Bible primer. A most hopeful feature this! It was impossible to look into their faces without the strong hope that some of them would yet be trained and educated pastors among their own people. This is our hope: that the brightest of such boys in the country may be sent for further instruction to Tientsin, and finally to the college at Tung-cho. There was a third village where the condition of the work was promising — Chao Chia An, where they pledged themselves to raise some forty dollars gold for erecting a place of public worship. We hope that the building may be put up this year, and furnished too, for not more than sixty dollars."

#### WORK AMONG WOMEN.

"But the chief interest of the present tour was among the women, with whom Mrs. Kingman spent a number of hours each day, explaining to them such simple truths as they could partly comprehend. I have never before in China seen such interest in listening to the truth; an interest great enough with many of them to swallow up their natural curiosity and make them intent, for an hour or two hours at a time, only in hearing and eagerly questioning about the good news. It was touching to hear them plead with her to stay with them. Some of them clung to her like children; waited quietly outside for her when she went to her room for rest, and grasped her hand or dress again as soon as she reappeared. There were several cases of special interest. At Chao Chia An was an old, white-haired woman of seventy years, the mother of the man Chang baptized last year. For years she had been persuaded that there was a better doctrine than any of them knew. She sent out her son to search for it. He found it at Peking, — 'the good news,' — accepted it, and was baptized last year, a

man of fifty years. But his mother was now old and deaf and stupid, and he did not make her understand it very well, though he taught her a little prayer which she used continually. As soon as she saw Mrs. Kingman she poured out all her heart. She had been hoping that a lady missionary might come before she died and tell her of the doctrine so simply that she could understand. For years she had been longing and searching for it, and now it had come she feared that she was too old to learn and would die without knowing what it was. She listened eagerly to the very simple and oft-repeated sentences in which my wife explained the truth about Jesus. And when she understood, as she did understand at last, her joy was curiously mingled with her anxiety to tell others, her friends, how at last she had found the way. But she begged my wife pathetically to tell Jesus that she was very old and very stupid and that she feared she could not learn to read. The next day she was baptized. It was in the same household that one poor woman came to our room late at night, after all the others had gone to bed, and kneeling down before my wife, her forehead almost on the floor, begged that she would save the whole family by prayer. It was not easy to explain to her the truth that lay behind her error. The need of work for women cries almost more clamorously for workers than does that for men. Almost every station is calling earnestly for lady workers to take up work already waiting. Each year brings disappointment. Are they not coming?"

#### QUICKENING AT PAO-TING-FU.

Mr. Fraser, under physicians' orders, has been compelled to go to Japan for a brief period of rest. Before leaving he sent the following cheering message from Pao-ting-fu:

"Just now we are rejoicing in an abundant manifestation of the divine favor in our work in Pao-ting-fu. Since New Year's some thirty have been received into church fellowship. But this is not all. There is a widening and deepening of the

spiritual life in individuals. It fills me with wonder when I think that a few years ago these brethren were in darkness and knew not the truth, and now day and night they are seeking to advance this cause and kingdom as only a true servant can. Besides this, a strong spirit of self-support is growing among us. Were I asked to give a reason for my hope for this station, I would answer with these three facts: (1) many are being led into the truth; (2) a purer type of Christian life is being manifested; (3) and a willingness to give of their means to advance the work. Surely, 'by their fruits ye shall know them.'"

#### AN EARNEST INQUIRER.

Mr. Stanley writes of the good work done by the station class at Tientsin. They have been studying the life of Christ. Of one member of the class he says: —

"He had been an inquirer for some three years before his reception into the church last fall. He has had rather a peculiar history and experience. His grandfather, before his death, told the young man that when a tree in their yard attained to a certain size he was to go to Peking in search of his grandfather, who would appear to him there. He and the grandson were very religiously inclined. The son was not, and had no sympathy with this project. However, at the set time Mr. Chang went to Peking, an entire stranger, and began his search. One day in passing along the street, he saw the characters, 'Ye-su T'ang (Jesus hall)' on our chapel, and the sound of the first character being the same as that for grandfather (ye = the *e* as *a* in hate), he thought this must be the place where he was to be met and instructed by his grandfather. Since then he has been an earnest reader of the New Testament, much to the neglect of his business matters. As a result he has become involved and I have had to impress on him that 'diligence in business' is a part of Christianity, to the extent at least of paying his debts and providing for his own. Perhaps the strangest part of it all is that his wife and children have

sympathized with him, and have been willing to follow him in the course he thought was right, instead of turning against him and casting him out as crazy. The opening in his village is encouraging, and since his return home from the winter's study I hear that a number of people in the vicinity are anxious for instruction. I hope soon to visit our Hsien Hsien work, of which this is a part. The helper, Mr. Chiang, whom I stationed there last summer, has started a night-school in his village which has an attendance of fourteen."

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### *Shansi Mission.*

#### FOREIGNERS FEARED, YET FAVORED.

MR. THOMPSON, of Fen-chow-fu, sends a cheering report:—

"The work is growing more and more interesting as the months go by. The Sunday audiences are large and increasing, and all who come pay close attention to the preaching. We have introduced a baby-organ, which is proving to be exceedingly helpful. Mrs. Davis plays the organ, besides helping in various other ways. She is courageously taking up the work among the women, and already quite a number of the latter come in to worship on Sundays. This I consider a hopeful sign.

"We decided early this year that we ought to have a chapel on the great street; and I have lately succeeded in securing such a place—a fine large store at a rental of about \$1.25 a month. It is admirably adapted to our purpose, and I am confident that the action in opening it as a street chapel is a wise one. It has been opened less than a month and the daily attendance has been good. We rented the store through a friendly Chinese gentleman. This gentleman told the proprietor it was a friend who wanted the place, but when the friend turned out to be a foreigner, it occasioned quite a stir among the neighbors. Some of them said: 'We do not want these foreigners on our great street. A few years ago a foreign army captured Peking, driving our

emperor, Hien-fung, into exile, where he died; and now these people want to take our city too. We cannot allow it.' Our friend assured them that there was nothing to fear, as the Americans had no designs on China; but they refused to give their consent until they should find out the will of the magistrate in the case. As his honor did not offer any opposition, the place was finally rented to us, and we now have peaceful possession thereof, apparently with the goodwill of all the people on the street.

"Quite a number of our neighbors and others are desirous that we should start a school similar to the one at Tai-ku, and I trust that by next year the way may be opened for us to do so. If we were ready, we could open with twelve or more pupils immediately, and this would certainly be a good beginning. The most interesting thing about it is that those who are willing to send their children are also perfectly willing to have them taught the Christian doctrine. The work that is done in such schools, when followed by a systematic visitation of the homes, must be productive of much fruit. A hopeful beginning has been made at Tai-ku. The boys in the school there are getting a good knowledge of the Bible, and some of them have expressed a desire to follow Christ. I had to go to Tai-ku for silver last week, and I felt quite cheered by what I saw there. At the Chinese prayer-meeting some five or six engaged voluntarily in prayer. It was like attending a prayer-meeting in America. I found Mr. and Mrs. Clapp full of work, while Dr. and Mrs. Goldsbury were working hard at the Chinese language, and they are making good progress notwithstanding that Dr. Goldsbury gives one or two days a week to dispensary work."

#### WEN-SHUI.—OPIUM.

"We have some thought of occupying Wén-shui as a third station. I went there about a month since to look up some property. The people of the city received me pleasantly, and all who knew of it appeared pleased to have us think of

coming among them. I was offered a choice of six houses, five of them being on the great street, but I thought it best not to close a bargain for a place until we can know more certainly just what our available working force is to be next winter. I was gratified at the confidence of the inhabitants during this visit, and especially of the children. The latter seemed glad to have me talk to them, and they were quite ready to hear a simple gospel story. One man who bought a New Testament I afterwards met reading it, as he slowly walked toward his home. I also met two men there who had heard the gospel before at other stations of our board, one at Kalgan, the other at Pao-ting-fu.

"We missionaries are accused of harping a good deal about the opium business, but surely we have reason to. Quite a pathetic case came under my notice recently. It was that of the carter who brought me home from Wén-shui. I went to look for him at the half-way inn and found him—in a room, smoking opium. 'Ah!' said I, 'this is what you are doing, is it?' 'Alas! teacher,' he said, 'there is no help for it. This habit has taken hold of me and I cannot break it off. Have reduced the dose to one half, but I cannot leave it off altogether. If I had some medicine to take at home, I could perhaps break it off, but not otherwise. I cannot go to a refuge, because there are a thousand men ready to take my place as a carter, thus throwing me out of employment. Alas! alas!' We meet such cases by the score, and they are truly affecting."

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#### *Japan Mission.*

##### A NEW CHURCH IN KYOTO.

MR. ALBRECHT writes of the organization, May 18, of a new church in another part of the city of Kyōto:—

"On September 15, 1889, the Christian teachers and students of the Government Higher Middle School, lately removed to this city from Osaka, met together at the residence of Dr. Theodore W. Gulick

— a brother of our missionaries, himself a teacher in the Government School—to consider the matter of obtaining a place of worship, since their school is at considerable distance from all our churches, in order to feed their own souls as well as to sow the seed of truth in their vicinity. Belonging to various denominations, they agreed to unite in forming an independent and self-supporting church. The following week a Sabbath-school was opened at the residence of one of the members, Professor Tamura, Dr. Gulick, Mrs. Stanford, and others offering their services as teachers. About the same time the Christian ladies invited the women of the neighborhood and formed a knitting-class, meeting every Friday afternoon, joining a meeting for Bible-study to this meeting. The young men of the Young Men's Christian Association of the Government School organized a meeting for the study of Christian apologetics, following immediately after the Sabbath-school, when Dr. Gordon, Dr. Davis, and myself are taking turns in speaking to them on some of the chief subjects of Christianity. Regular preaching services were soon added in the afternoon, and one of the theological students regularly supplied the church.

"In March seven new converts were baptized by Dr. Gordon, and the church decided to be regularly organized as a Congregational church. The council was called for March 18, the city churches as well as those of Osaka and the neighborhood being represented by delegates. Twenty-four members entered into covenant with each other and the Lord; of these, sixteen came by letter from other churches, the rest by profession. In the afternoon Mr. Kozaki preached, and the sacraments were administered by him and Dr. Davis. One new convert was received by baptism. And so we have the joy of having a new seed planted in a district removed from all our other churches, and cared for by most faithful and devoted hands. So far the attendance at Sabbath-school is about 70; at prayer-meeting, 30; at preaching services, 45;

at the women's meeting, 25; while the church raises already every month over 300 yen. Now if they could have a good church building on a well-chosen site, a rapid growth would certainly follow. It is expected that one of the graduates of our Theological Department will serve them after graduation. With this new church, our older three churches, and three preaching places, we may look for further development in our evangelistic work in this sleepy old capital. Would that the Lord would pour out his Spirit upon these preaching places, that we might soon see another church started!"

#### NEW CHURCH ORGANIZATION AND BUILDINGS.

Mr. Pettee, of Okayama, under date of May 17, makes the following cheering record:—

"It gives me pleasure to report two new church buildings dedicated, a church organized, and a young man ordained and installed as its pastor, together with the marriage of the pastor to one of our schoolgirls — all occurring within two weeks, all in the same prefecture, and, more surprising still, in this year universally thought of in Japan as a poor one for weddings, church buildings, organization, or Christian progress of any sort. Both buildings were dedicated free of debt, the people straining every nerve to bring about that desirable end. As the Japanese say, 'They broke their bones' to do it.

"Amaki church building is in the same style as the one in Takahashi. Every one is astonished that \$666.64 should have been contributed by the 100 Christians of that country church, which sum, supplemented by less than \$200 from outsiders, puts up an attractive building in that old hamlet.

"But most delightful of all, for it was my pleasure to attend these various services, was the organization of fifty-five Christians at Tsuyama into a self-supporting Congregational church, with Mr. Tomita, who has done most faithful work there as an evangelist during the past twenty-two months, as its ordained pastor.

"Ten churches were represented on the council, and Pastor Hori, of Kyōto, preached the sermon. To me the three prayers were the most impressive features of the long service. One of them made tender and touching reference to the fact that the first person in the town to become interested in Christianity, who had contributed generously for the rent and furnishing of a chapel, and at one time was propounded for baptism, had not presented himself for membership. Although still living in the city, and interested in a general way in Christian movements, he could not enter fully into the joy of that hour. He led his nearest friends to Christ but never quite yielded himself, and so the church was organized without him. We had a parallel case here in Okayama ten years ago. The man to whom this station owes its existence, who preached and prayed for months, and led his fellows to church, the man for whom so many prayers have been offered through these years, is not yet in the kingdom.

"Mr. Tomita's examination by the council was very thorough and satisfactory. The whole range of ethics and metaphysics was covered, — 'What is space and its relation to God? What is the true place of theology? If the Bible were written in part by fishermen, how is it worthy of credence? Evolution and Genesis,' — these and many other knotty questions were given him to answer. Congratulatory letters and telegrams were received from all over Japan. In the audience was the woman who walked twenty miles one day last fall to save a few cents to give to the Orphan Asylum. She had just returned from the Women Evangelists' School at Kobe. She is a born Bible-woman, and will be employed by the new church for local work from this month on. Last year she had zeal without knowledge. Now she has both. On the men's side of the house sits her brother, who was bitterly opposed to her becoming a Christian. He will receive baptism at the next communion. He confesses himself to have been led by the power of her example.

"Superintendent Ishii, of the Okayama Orphan Asylum, has received many gifts for the asylum, and has been deeply touched by such practical proofs of Christian brotherhood and greatly encouraged by the aid given. He is a true man of God, and is doing a noble work. There are now sixty-five orphans in the home. They are models of good behavior.

"One other word. Keep it before the churches that Japan wants heavy reinforcements in the early fall."

#### CHRISTIAN LITERATURE IN DEMAND.

Mr. Sidney L. Gulick, writing from Kumamoto, May 17, says: —

"Last week Tuesday and Wednesday was held one of the most popular festivals of this part of Japan, the Shokonsai, or festival for praising the spirits of soldiers who died for their country in battle; its purpose is to arouse the patriotism of the people; the government spends hundreds of dollars on fireworks, etc., for the amusement of the people. The drill-ground in the middle of the city is given up to many kinds of shows, the chief being horse-racing and wrestling; the penny-peep shows and little gambling establishments are numerous. With so many special attractions, great numbers of farmers come in from the country round about, and the city is filled with people who are amused by numberless troops of gayly dressed and painted buffoons who for a drink of *sake* go through their silly pantomimes. At such times there is a great deal of saké-drinking and carousing and licentiousness. I was told by a young man, not a Christian, that it made him very sad to see how this day was observed, for it was made by the houses of ill-fame the day of their greatest gains.

"On the first day of this festival Mr. O. H. Gulick and I took a baby-carriage filled with tracts, and distributed 2,500 to the people; it was very interesting to see how ready they were to receive them; they crowded around so closely that we had to take refuge on a mound, from whose summit we could hand the tracts

down to the outstretched hands. All classes seemed equally ready to take them, from the farmer and soldier with their horny hands, to the merchants and even finely dressed ladies with delicate complexions and dainty hands. I saw none of the tracts thrown away or torn up. One incident struck me as being quite peculiar to Japan; when we retreated to the mound, we of course left the baby-carriage below; and although we frequently went to it to replenish our stock 'in hand,' the tracts in the carriage were untouched; the thought did not seem to arise that they might help themselves just as well as not, instead of waiting for us to give them out one by one."

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#### Northern Mexico Mission.

##### IN PERILS OF SMALLPOX.

MR. EATON, of Chihuahua, with his wife, paid a visit in May to the out-station San Buenaventura, from which place he writes of the prevalence of smallpox:

"This scourge of humanity seldom ceases entirely its ravages in Mexican towns, and we have learned to face it with a degree of self-control. But occasionally our experiences are rather disquieting. While engaged in a nine days' campaign of meetings, with the youngest of our churches, situated in this very fanatical community, it seemed best to Mrs. Eaton and myself to make a side trip last Wednesday to Galeana, twenty miles north, a village of four hundred or five hundred souls, which had never been visited by any missionary or native preacher, but where we have three subscribers to *El Faro*, and where there are living several relatives of the Christians in this town. We were entertained in the humble home of the public-school teacher and his wife, who are the only believers in the place and who had made all preparation in their power for our comfort.

"As the schoolroom is undergoing repairs, the pupils are received into the one living-room of the master, filling it to its utmost capacity. Against two of

the walls hang the dozens of tiny slates; a third is supplied with pegs for the boys' hats; and near the fourth stands the master's table, covered with inkbottles and cheap textbooks. There are no wall-maps; but two printed sheets present to the eyes of the boys the Lord's Prayer and the Ten Commandments. Arriving at dusk we are given supper, and seat ourselves outside the door in the starlight, to talk with our hosts. They soon tell us of the fatal prevalence of smallpox. One of our subscribers, a Swiss who has a Mexican wife, has left for us a cordial invitation to go to his house, but thinks it proper to inform us that two of his children had recently died of the disease. In the house next to us lies the dead body of another little victim, exposed to public view, as is the custom of the country. Forty-two persons, mostly children, have died of the plague this spring, as many as three having been buried in one day. The average school attendance has been diminished by one half through deaths and continued sickness. Several who had been successfully vaccinated have succumbed to the plague. After listening to such a recital we felt like sleeping in the street, but accepted the bed provided inside and left the door wide open.

"The next morning a boy who had scabs still on his face was sent to buy milk for

our breakfast. Soon came the schoolchildren, to the number of over thirty, and we were obliged to shake the dirty hands of almost all of them. After a morning spent in calling, we returned in time for Mrs. Eaton to give them their first lesson in the Tonic Sol Fa system, and for myself to address them a few words. The father of the dead child came to get help for the funeral, and at once four boys volunteered with alacrity to be the bearers of the coffin. Just before noon came the news of the death of still another, and, on driving away in the buggy, we left the teacher with his brightest pupil busily engaged in writing polite invitations to the friends of the family to attend the burial! What added to the horror of the situation was that the officer appointed to record births and grant burial permits, and who would be justified in asking a fee of perhaps twenty-five cents in the case of children and fifty cents for adults, determined to profit by the calamity, and was demanding two dollars and a half for the former, and eight dollars for the latter! That day's semi-weekly mail carried a petition from the stricken people to the county authorities begging that the officer be removed. The wonder is, not that so many die of the plague, but, with the total neglect to isolate cases of sickness and destroy infected clothing, that any survive."

## Notes from the Wide Field.

### CHINA

**OFFICIAL APPROVAL OF THE SO-CALLED VIRTUOUS CONDUCT.**—We have often referred to the notice which is taken by the Chinese government of reported instances of filial or virtuous conduct on the part of its citizens. The imperial organ, *The Peking Gazette*, contains numberless instances of this kind. Sometimes conduct that would be regarded even as criminal, certainly most absurd, is thus commended by the imperial authorities to public notice. The following is an illustration, the case having been recorded in *The Peking Gazette*: "A wife near Tientsin, seeing that her husband must shortly die, reasoned thus with herself: 'I have no children to live for, and am already old; when my husband finds himself in Hades, he will have no one to take care of him as he has at present, and may be exposed to dangers from the fox-demons of the nether world. It is better then that I should die before my lord, so as to receive him on his arrival and protect him.' Having made up her mind, she went into the adjoin-

ing room without apprising the sick man of her benevolent intentions, took opium, and died. Her husband asked after her, but was put off with excuses. In a very short time, however, he died too, and, we may hope, experienced a pleasant surprise at finding his faithful spouse ready to welcome him in the other world." Such is the official record, accompanied by a decree that this noble (!) woman should be held in honor.

## STATISTICS OF MISSIONS IN CHINA.

A STATISTICAL summary of missionary work in China was presented at the Conference recently held in Shanghai, by the Rev. J. W. Davis. We take the figures he has given, and place by their side the figures presented at the Shanghai Missionary Conference of 1877, with an appended column showing the increase within the thirteen years that have intervened. The record is most cheering.

		1877	1890	Increase in 13 years.
Foreign Missionaries . . . . .	{ Men . . . . .	238	589	351
	Wives . . . . .	172	399	218
	Single Women . . . . .	63	316	253
	Total . . . . .	473	1,295	822
Native Helpers . . . . .	{ Ordained Ministers . . . . .	73	209	136
	Unordained . . . . .	511	1,260	749
	Female Helpers . . . . .	90	180	90
	Total . . . . .	674	1,649	975
Medical Work . . . . .	{ Hospitals . . . . .	16	61	45
	Dispensaries . . . . .	24	43	19
	Patients (during 1889) . . . . .	41,281	348,439	307,158
	Organized Churches . . . . .	312	520	208
Communicants . . . . .	Wholly Self-supporting . . . . .	18	94	76
Pupils in Schools . . . . .		13,035	37,287	24,252
Contributions (Native) . . . . .		5,917	16,816	10,899
		9,271	36,884	27,613

In addition to the above there was reported at the late Conference the distribution of Bibles during the year 1889 as follows: Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total, 665,987.

## AFRICA.

UGANDA.—No doubt many of our readers watch with intense interest the reports from this Central African kingdom. *The Church Missionary Intelligencer* for June gives more than twenty pages of letters from Messrs. Gordon, Walker, and the late Mr. Mackay, with detailed accounts of the revolutions and counter-revolutions which had taken place. We can give only a brief summary of the progress of events. In October last Mwanga and the Christians, both Catholics and Protestants, were encamped on an island not far from the capital, where they remained about a month. During that time many of the people were anxious for baptism, and more than twenty received the ordinance. The Mohammedans, under Kalema, were on the land, and in a preliminary conflict they were successful, but on October 4 a severe battle was fought, in which the Christians were victorious, and on the next day another victory was obtained. Mwanga was brought to his capital in triumph October 11, and subsequently the various offices of the kingdom were assigned amicably to the Christians, both Roman Catholics and Protestants. The common danger in which they were placed served to unite the two bands. It is astonishing to read that there were 1,500 armed with guns and some 2,000 with spears, who considered themselves as identified with the Christian party; not that they were already baptized, but they were "readers." Mwanga fretted because he was not allowed to choose his own subordinates, and was manifestly inclined to the heathen side, as giving him more liberty, but he desired the English to come and teach his followers, though his motive for giving this invitation was evidently that he looked for English support upon his throne. Mwanga has been

baptized by the Roman Catholics, and it was felt that a Protestant should be the *katikiro*, or premier, and this office was given to Kagwa, a brave leader and a good Christian. Matters went on well for a time, though it was known that Kalema and his party were gathering their forces for an attack upon the Christians. Early in December this attack was made, and the Christian party retired before it. Mwanga and all his followers were compelled to take refuge on an island in the lake. The *katikiro* and other prominent men were wounded in the battle. It appears that the reason for the defeat of the Christian party was because their ammunition was all expended, and they retired till more could be obtained. The last date from Uganda was December 19, when it was stated that Mwanga had accepted from the Imperial British East African Company a British flag, and had thus put himself under British protection. A letter from Usambaro, at the southern end of the lake, dated February 12, reports that Mwanga had again returned to his capital and that Kalema was dead, but this was only a rumor, and there is great uncertainty as to the present state of affairs in Uganda.

P. S. A despatch from Zanzibar dated June 16 appears in the London papers confirming the report that Mwanga is again paramount in Uganda. Further tidings may be close at hand, and will be awaited with great interest.

**THE GAZA COUNTRY.** — *L'Afrique* reports that a Portuguese expedition has been sent to the Gaza country, the region to which, as we have recently reported, Gungunyana, the son of Umzila, has removed with all his people. This expedition is intended, by an effective occupation, to enforce the claims of Portugal as the protectorate of Gazaland. A more recent report by way of Lisbon, June 11, states that Gungunyana has joined the chief Bilene, and, with a force of 50,000 men and women, has beaten Bifoana, the leading chieftain in Portuguese territory. Other chiefs are renouncing their allegiance to Portugal and are joining Gungunyana.

**A STEAMER FOR VICTORIA NYANZA.** — The enthusiasm in England has led to the raising of a "Stanley Fund," and Mr. Stanley himself has made the suggestion as to its disposal — that it be devoted to the placing of a steamer on Victoria Nyanza. This lake is as large as the whole of Scotland, and he states that a steamer upon it would be of immense service, both for the use of the missionaries and as a civilizing factor. He proposes that it should be handed over either to the Church Missionary Society or to the Imperial British East African Company.

**ITEMS FROM CENTRAL AFRICA.** — A recent report states that Emin Pasha, on his return to Equatoria, has reached Mpwapwa all well. There is also a rumor that Lugard, the Frenchman, is to start immediately for Uganda.

Letters from Uganda, of late date, made no mention of Dr. Peters interfering in any way with the king, Mwanga, or of his having made any treaty with him. At that date Mwanga's power was paramount throughout the whole kingdom.

Early in July a party of the English Church Missionary Society, with the new bishop of Eastern Equatorial Africa, Mr. Tucker, will leave Saadani for the interior.

The reports of the suffering from famine in the Soudan are appalling. The greatest sufferers are the widows and children of the men who have been killed during the many conflicts which have raged in the interior. Reports from Suakin are that not only all sorts of animals are eaten, but that cannibalism has actually commenced. An appeal has been made in England for these starving Soudanese.

**EAST AFRICAN SLAVE-TRADE.** — Rev. Horace Waller, who is so well informed about matters in Eastern Africa, affirms that the "recruiting" that is done at Zanzibar is practically a carrying-on of the slave-trade. Laborers at Zanzibar are now being "recruited" for the Congo Free State. As much money is paid down in hard cash for the wages of a laborer as will buy a new slave. This hired man then leaves, and if he

does not return the owner has got another slave in his place, and if he does return the owner claims the man's wages. This method serves to provide a market for the slave-catchers around Lake Nyasa. Now that Zanzibar is to come under the English protectorate, we may hope for a reformation in these matters.

THE CONGO FREE STATE has appointed a consul-general, who will have his official residence in Switzerland. M. Gustave Moynier, the founder and for ten years manager of that able and interesting magazine, *L'Afrique Explorée et Civilisée*, is the first to hold this office.

#### INDIA.

A MODEL VILLAGE.—The work of the English Church Missionary Society in the Amritsar district of India has been most successful, and at the present time there is a remarkable movement toward Christianity. Inquirers are constantly appearing, and the social improvement which is witnessed is most marked. An account is given of a village named Clarkabad, where, nine years ago, there was little more than a wilderness. Now, according to the report, "there is a flourishing settlement, with a well-organized village community, as well as a Christian congregation which has been brought up from the very lowest condition to such a state of life that the majority are able to stand on their own legs . . . and eat their own bread, independent of the mission. Nine years ago there was, besides the pretty little church, nothing to be seen but a collection of disorderly built mud-houses, deep holes in and outside the village, not a single decent road; in short, nothing but a barren, dusty, dirty place. Now there is a well-laid-out village, with substantial houses and enclosures, many roads and shady avenues, the whole being surrounded by orchards and plantations, which will be very valuable in time, and well-cultivated fields. At that time the Christians were considered by the village people around a lazy set, who did not like to work, but looked to the mission as the milking cow. . . . All this has changed. The people around now look on Clarkabad as a place from which they can copy, and where they can learn something for their secular benefit as well as for their spiritual welfare. Moreover, the value of property of the Church Missionary Society in this place has increased from about 20,000 rupees in 1881 to at least 200,000 in 1890. (The rupee is worth thirty-five cents.) All expenditure which the society has had for this station, its congregation, boys' orphanage buildings, etc., was the allowance for the missionary in charge, and less than 1,000 rupees for some particular buildings (church, dispensary, and girls' orphanage). Whatever has been expended was chiefly from the income of the land, amounting to about 50,000 rupees during the last nine years."

INDUSTRIAL MISSIONS IN INDIA.—The Basel Missionary Society has a successful mission in India, including fifty European ordained missionaries and sixteen laymen, with a large native agency. Among other instrumentalities favored by this mission are industrial and mercantile establishments for weaving, tile-manufacturing, carpentry, and other mechanical workshops. The report of the mission, as quoted in *The Harvest Field*, says: "Although we have repeatedly explained the object and nature of these establishments, still we frequently meet with people who misunderstand our motives. We would therefore briefly remark, in the first place, that these establishments have not been called into existence by our missionary society, but by a separate mercantile committee, which has, however, among its members a number of gentlemen who take a deep interest in mission work, with the object of giving a means of livelihood to our converts; and, secondly, that if profit is made in the business, the mission fund gets a part of it. This, however, is not by far so large as some people seem to think, for some of them, like other mercantile firms, have their losses. It is true that some of the establishments were from the outset opened on a larger scale than was absolutely necessary for the purpose in view, and, in consequence of this, a large number of

heathen and Mohammedans find employment side by side with our Christians and candidates for baptism, but these, however, are brought within the influence of the gospel by means of the Scripture reading and prayer held every morning in our establishments, before work is begun. We know of instances in which these daily services have given the first impulse towards Christianity. Our lay brethren can also directly and indirectly do much for the furtherance of mission work. We are thankful to the Lord for all that has been done in this direction, and trust that we may also in the future get faithful workers for this branch of the mission. Faithfulness in little things the Lord will not leave unrewarded."

**CHILD-WIDOWHOOD.** — The *Dnyanodaya* of Bombay reports that the Pandita Ramabai, in a recent visit to Hyderabad, has secured subscriptions of \$3,500 toward her home for widows and others while seeking education. In referring to the matter the *Dnyanodaya* speaks of the need there is for protecting child-widows from the violence of their own friends, and says: "We emphasize protection, for our blood boils to think such things are possible as were seen lately by a friend of ours. A pretty girl, sixteen years of age, with a fair education and the pride of her father, was lately widowed, and in the very deepest of her grief her ornaments were taken from her, her head shaved, her nose-ring torn out of her nose by two women, and, as the bier was being carried out, her own father, giving her a contemptuous stroke, pushed her away, saying, 'Now you are a widow.' When we think of the utterly miserable years that are to follow, we long to have her and others like her in a place where they will be protected from those who should love and cherish them most tenderly."

**CHRISTIANS FAVORED.** — While there is throughout India the bitterest opposition shown to those who change their faith from Hinduism to Christianity, yet there are numberless illustrations of the fact that Christians are regarded with favor. An English Baptist missionary writes of the *mela* at Sonepore in November last, that there were 150,000 persons present and a great deal of fanaticism, yet the company of Christian preachers, whose encampment was between two opposing sects of heathenism, was altogether unmolested. The people fought and quarreled among themselves and robbed each other, yet they did not molest the Christians. Even the leaders of the Hindus manifested much friendliness, and many of the common people came to listen to the preaching of the gospel. A writer in the English *Missionary Herald* reports a singular illustration of the thieving propensities among the natives at this *mela*. A prominent man came with 300 rupees, to go through with certain ceremonies in behalf of others who could not come. He buried his money in the ground till the time came for him to perform the meritorious act of making a feast for the Brahmins. In the meantime another worshiper had attached himself to the man with the money, and the latter, when he went to find his rupees, behold, they were gone! And so also was his fellow-worshiper. It seems that the pagans do not trust each other, while they do trust the Christians.

## Miscellany.

### BIBLIOGRAPHICAL.

*An Intense Life. A Sketch of the Life and Work of Rev. Andrew T. Pratt, M.D., Missionary of the A. B. C. F. M., in Turkey. 1852-1872.* By George F. Herrick, of Anatolia College and Marsovan Theological Seminary. New York and Chicago: F. H. Revell. Price, 50 cents. Pp. 84.

Dr. Herrick has done a good work in preparing this memorial of a beloved phy-

sician connected with our Turkish Missions. Dr. Pratt's life was as beautiful as it was intense, and this brief record of it will be welcomed by his associates, and will be profitable for all who are to enter upon missionary service. The volume contains pleasant notices of the cities and the region in Central Turkey from which

we have recent reports of religious awakenings. The revivals at Aintab, Marash, Adana, and at other places are on ground where seed was sown by Dr. Pratt.

*Romanism and the Republic. A Discussion of the Purposes, Assumptions, Principles, and Methods of the Roman Catholic Hierarchy.* By Rev. I. J. Lansing, M.A. Boston: Arnold Publishing Co., Congregational Building. 8vo. pp. 448. Price, \$1.

A vigorous arraignment, in a series of discourses by a popular preacher, of the Roman hierarchy. It is chiefly as an enemy to free institutions that the author attacks the Roman Catholic Church, and his points are well taken and firmly buttressed.

#### BOOKS RECEIVED.

*Leah of Jerusalem.* A story of the time of Paul. By Edward Payson Berry. New York: A. D. F. Randolph & Co. Pp. 388. Price, \$1.25.

*Nature's Serial Story.* By Edward P. Roe. New York: Dodd, Mead & Co. Paper covers. Pp. 486. Price, 50 cents.

*Bella's Blue-book.* By Marie Calm. Translated from the German by Mrs. J. W. Davis. Illustrated. New York: Worthington Co. Pp. 302.

*Lucie's Mistake.* By W. Heimburg. Translated by Mrs. J. W. Davis. New York: Worthington Co. Pp. 304.

*How to Preserve Health.* By Louis Baskin, M.D. New York: American News Co. Pp. 344.

*Jesus of Nazareth.* Three Lectures before the Y. M. C. A. of Johns Hopkins University. By John A. Broadus, D.D., LL.D. New York: A. C. Armstrong & Son. Pp. 106.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the many missionaries now on their way or about to depart for their several fields; that they may be carried safely on their way; that they may find favor with those among whom they are to labor; that they may be upheld in body and in soul amid the depressing influences which will surround them; and that the Spirit of God may bless their message among the unevangelized.

### DEPARTURES.

June 25. From Quebec, Rev. James Smith and wife, returning to the Marathi Mission; also, Miss Belle Nugent and Miss Jean R. Gordon, to join the same mission.

June 28. From San Francisco, Rev. F. E. Rand and wife, and Miss J. E. Fletcher, to rejoin the Micronesian Mission; also, Rev. Irving M. Channon and wife, Miss Ida C. Foss, and Miss Rosetta M. Kinney, to join that mission. Rev. A. C. Walkup has preceded this party to Honolulu and will go with it by the *Morning Star* to Micronesia, as will Miss Jessie R. Hoppin, of Honolulu, formerly of Ohio, who is under appointment for the same mission.

June 28. From Boston, Charles F. Clowe, M.D., late of Schenectady, New York, and wife, and Miss M. A. Clarke, to join the West Central African Mission.

July 2. From New York, Mr. W. W. Peet and wife, returning to the Western Turkey Mission.

July 12. From Boston, Rev. Frederick D. Greene and wife, to join the Eastern Turkey Mission at Van.

### ARRIVALS IN THE UNITED STATES.

June 15. At San Francisco, Rev. D. Z. Sheffield and wife, of the North China Mission; also, Rev. Charles Hartwell and wife, and Mrs. J. E. Walker and daughter, of the Foochow Mission.

June 15. At San Francisco, Miss Abbie M. Colby.

June 11. At Putney, Vt., Rev. F. M. Chapin and wife, of the North China Mission.

### MARRIAGES.

June 25. At Andover, Mass., Rev. Frederic D. Greene, son of Rev. Dr. Joseph K. Greene, of Constantinople, to Miss Sarah A. Foster, both being under appointment to the Eastern Turkey Mission.

July 2. At Barre, Mass., Rev. George P. Knapp, son of Rev. George C. Knapp, of Bitlis, to Miss Anna J. Hunt, of Barre, both being under appointment to the Eastern Turkey Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The appeals from China. (Page 317.)
  2. Work among women in China. (Page 327.)
  3. Attitude of the Chinese toward foreigners. (Page 329.)
  4. New churches and new church buildings in Japan. (Pages 330 and 331.)
  5. A Pagan festival and Christian preaching in India. (Pages 325 and 326.)
  6. Spiritual quickening in Turkey. (Pages 323 and 325.)
  7. The disturbances in West Central Africa. (Page 320.)
  8. Other items from Africa. (Page 334.)
  9. A decade in Bohemia. (Page 312.)
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### DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Alfred, Cong. Sab. sch.  
MASSACHUSETTS.—Boston, J. N. Denison, 300; Florence, Young people of Cong. ch., 40; Mansfield, Cong. Sab. sch., 25; Brighton, Cong. Sab. sch., 30; do. Y. P. S. C. E., 30; do. F. G. Newhall, for "Mabel Frances Newhall" Scholarship, 50; Cambridge, W. S. Drew, 10, RHODE ISLAND.—Providence, Union Cong. Sab. sch.  
CONNECTICUT.—New Britain, C. E. Steele, in part, 10.30; New London, A friend, 50, NEW YORK.—Brooklyn, Rochester-av. Sab. sch.

5 79	PENNSYLVANIA.—Germantown, W. H. Harrington,	40 00
	Ohio.—Painesville, S. Bigbee, 6; Ravenna, Mrs. W. A. Woodbridge, 50,	56 00
		680 09
	Previously acknowledged,	69,227 72
		69,907.81
	ARTHUR W. TUFTS, <i>Treasurer.</i>	
	BOSTON, June 30, 1890. 2343 Washington Street.	

### Donations Received in June.

#### MAINE.

Cumberland county.		
Portland, Lydia T. Kendall,	500 00	
Hancock county.		
Bar Harbor, Friends,	5 00	
Castine, Trin. ch., m. c.	10 50	—15 50
Lincoln and Sagadahoc counties.		
Bath, A friend, for Mr. Goodrich's college in Tung-chio,	10 00	
Penobscot county.		
Bangor, Cong. ch. and so.	3 53	
Piscataquis county.		
Brownville, —,	1 00	
Washington county.		
Machias, Centre-st. ch.	5 00	
York county.		
Kennebunkport, Cong. churches,	13 39	
Legacies.—Augusta, Mrs. Joel Spalding, by Joel Spalding, Adm'r,	548 42	
	138 60	
	687 02	

#### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, 1st Cong. ch. and so.	76 23	
Roxbury, Brigham Nims,	10 00	—85 23
Grafton county.		
Haverhill, Cong. ch. and so.	36 25	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	15 00	
Manchester, J. W. J.	50 00	
Pelham, Cong. ch. and so.	72 50	—137 50
Merrimac county.		
Concord, G. McQueston, 5; A friend, 5,	10 00	
Henniker, Cong. ch. and so.	58 75	
Hooksett, Cong. ch. and so.	13 48	—82 23
Rockingham county.		
Exeter, 1st Cong. ch. and so.	88 00	
Kensington, Cong. ch. and so.	8 00	
Newmarket, T. H. Wiswall,	10 00	—106 00

#### Strafford county.

Great Falls, 1st Cong. ch.	50 00
Sullivan county.	
Acworth, Cong. ch. and so.	50

#### VERMONT.

Caledonia county.		
Lower Cabot, Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for Shansi, 5,	10 00	
Chittenden county.		
Burlington, 1st Cong. ch. and so.	201 07	
Franklin county.		
East Berkshire, Cong. ch. and so.	12 00	
Orange county.		
North Thetford, Cong. ch. and so.	4 06	
Wells River, Cong. ch. and so.	23 32	—27 38
Washington county.		
Berlin, 1st Cong. ch.	24 81	
Waitfield, Cong. ch. and so.	3 97	—28 78
Windham county.		
West Brattleboro, Cong. ch. and so.	13 88	
Windsor county.		
Norwich, Rev. N. R. Nichols,	10 00	

Legacies.—Essex, Nathan Lathrop, by S. G. Butler, Ex'r,	303 11
	30 00

#### MASSACHUSETTS.

Berkshire county.		
Dalton, Cong. ch. and so.	82 83	
Sheffield, Cong. ch. and so.	30 50	
Williamstown, 1st Cong. ch. and so.	71 42	—164 75
Bristol county.		
South Easton, J. Rankin,	25 00	
Essex county.		
Lawrence, Trinity Cong. ch.	31 25	
Essex county, North.		
Amesbury, Main-st. Cong. ch.	25 29	
Haverhill, Jos. Flanders,	5 00	
Ipswich, 1st Cong. ch. and so.	25 00	
West Newbury, 1st Cong. ch. and so.	12 00	—67 29

Essex county, South.		Hartford county. W. W. Jacobs, Tr.
Hamilton, 1st Cong. ch. and so.	30 50	Farmington, 1st Cong. ch. and so. 172 34
Lynn, "A friend,"	10 00	Hartford, Park Cong. ch. and so. 98 39
Peabody, South Cong. ch.	181 00	New Britain, Y. M. Miss. Soc.
Hampden co., Aux. Society. Charles Marsh, Tr.	221 50	South ch. 8 29
Monson, Cong. ch. and so.	30 47	Poquonock, Cong. ch. and so. 39 75—318 77
South Hadley Falls, Cong. ch. and so.	14 92	Litchfield co. G. M. Woodruff, Tr.
Springfield, Memorial ch.	64 10—109 49	Milton, Cong. ch. 10 00
Hampshire county.		Roxbury, Cong. ch. and so. 8 43
Amherst, Thank-offering,	10 00	Thomaston, Cong. ch. and so. 13 45
Enfield, Cong. ch. and so.	50 00	Winchester, Cong. ch. and so. 3 54—35 42
Goshen, Cong. ch. and so.	16 00	Middlesex co. E. C. Hungerford, Tr.
Haydenville, Cong. ch. and so.	20 00	Centre Brook, Cong. ch. 35 50
Northampton, Y. P. S. C. E. of 1st ch., 375; Y. P. S. C. E. of Edwards ch., 175, both towards the support of Mr. Mead, Turkey,	550 00—646 00	Middletown, 1st ch., 164 94; South Cong. ch. and so., 50 09. 215 03—250 53
Middlesex county.		New Haven co. F. T. Jarman, Agent.
Cambridgeport, George F. Kendall,	10 00	East Haven, Cong. ch. and so. 28 63
Lowell, Eliot ch. and so., 54 34;		Middlebury, Cong. ch. and so. 24 01—52 64
Pawtucket Cong. ch., 31 63;	85 97	New London co. L. A. Hyde and H. C. Learned, Trs.
Melrose, Cong. ch. and so. (of which m. c., 21 66),	174 86	Lisbon, Cong. ch. and so. 24 00
Newton, Eliot ch.	292 00	New London, 1st Ch. of Christ, m. c. 15 42
North Chelmsford, 2d Cong. ch. and so.	52 12	Norwich, Park Cong. ch., 4,334-37; Broadway ch. and so., 200, 4,534 37
Reading, Cong. ch. and so.	10 00	Preston, Long Soc'y ch. 5 00—4,578 79.
Somerville, Broadway Cong. ch., to const. Rev. CHARLES E. ANDREWS, H. M.	100 00—724 95	Tolland county. E. C. Chapman, Tr.
Middlesex Union.		Hebron, Benj. A. Bissell, 10 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00		Talcottville, Cong. ch. and so. 260 00—270 00
Norfolk county.		Windham county.
Holbrook, Winthrop Cong. ch.	54 26	North Woodstock, Cong. ch. and so. 26 18
Randolph, Cong. ch. and so.	67 92	Voluntown and Sterling, Cong. ch. and so. 22 74—48 92
South Walpole, Missionary,	1 00	
South Weymouth, 2d Cong. ch. and so.	20 00—143 18	5,706 59
Old Colony Auxiliary.		<i>Legacies.</i> —Saybrook, Augustus Bushnell, by G. A. Bushnell, Ex'r, 100 00
New Bedford, North Cong. ch. and so.	1 50	Wethersfield, Nancy Wells, by R. Fox, Ex'r, 1,000 00—1,100 00
Plymouth county.		
Abington, 1st Cong. ch.	24 86	6,806 59
East Bridgewater, Union Cong. ch.	11 69—36 55	NEW YORK.
Suffolk county.		Brooklyn, Clinton-av. Cong. ch., 1,850.08; Puritan Cong. ch., 6.33; Two friends, 15, 1,871 41
Boston, Union ch., 82.40; Mt. Vernon ch., 35; Highland ch., Roxbury, 10; Eliot ch., Roxbury, m. c., 6.13; St., 25,	158 53	Buffalo, A friend, 5 00
Worcester county, North.		East Otto, Cong. ch. and so. 3 50
Petersham, Cong. ch. and so.	3 00	Eaton, Cong. ch. and so. 14 00
Winchendon, North Cong. ch. and so.		Harpersfield, Cong. ch. 2 80
Worcester co. Central Ass'n. E. H. Sanford, Tr.	150 00—153 00	Jamesport, Rev. Wm. Hedges, 1 00
Clinton, C. L. Swan,	100 00	Morrisville, Cong. ch. and so. 2 50
Leicester, 1st Cong. ch.	25 82	Mt. Sinai, Cong. ch. and so. 15 71
Sterling Junction, Charles F. White,	2 60	New York, Olivet ch. mis. assoc., 50; T. F. Howard, 10; Cash, 100, 160 00
West Boylston, 1st Cong. ch. and so.	12 05	Ogdensburg, 1st Cong. ch. and so. 15 50
Worcester, Union ch., 123.56; Piedmont ch., 50; "A friend," 10,	183 56—324 03	Riverhead, Cong. ch. and so. 75 00
599.07, less discount, 4,	2,822 02	Rodman, Cong. ch. and so., 17; Mrs. Simon Gates, 5, 22 00
<i>Legacies.</i> —Cambridgeport, Mrs. Caroline A. Wood, by W. A. Bullard, Trus. and Ex'r, 2,500 00		Sherburne, 1st Cong. ch., to const. Mrs. ANNIE R. BOTSFORD, H. M. 115 00
Groton, Ephraim Sawtelle, by George S. Gates, Ex'r, balance, 16 00		Utica, R. S. Williams, 5 00
Worcester, Rebecca W. Whittemore, by Henry E. Hill, Adm'r, 599.07, less discount, 4,	595 07—3,111 07	Walton, 1st Cong. ch. 116 28
	5,933 09	West Bloomfield, Cong. ch. and so. 3 00
		West Newark, Cong. ch. 2 05—2,429 75
RHODE ISLAND		
Peace Dale, Cong. ch. and so.	20 12	
Providence, Central Cong. ch.	615 00—635 12	
CONNECTICUT.		
Fairfield county.		
Black Rock, Cong. ch.	79 22	
Bridgeport, 2d Cong. ch. and so.	51 00	
Long Ridge, Cong. ch. and so.	2 30	
New Fairfield, Cong. ch.	13 00	
North Greenwich, Cong. ch.	6 00—151 52	
TEXAS.		
San Antonio San Antonio,		
		5 00
TENNESSEE		
Nashville, Cong. ch., Fisk University,		20 00

## OHIO.

Chagrin Falls, 1st Cong. ch.,	28.46;
Friend, 1,	29 46
Cincinnati, Walnut Hills Cong. ch.	73 62
Cleveland, Irving-st. Cong. ch.,	12.03;
Y. P. S. C. E. of 1st Cong. ch., for the Volunteer Fund, 10.95,	22 98
Gomer, Welsh Cong. ch., to const.	50 00
Rev. Wm. M. DAVIS, H. M.	
Oberlin, Students, towards salary of	
Rev. C. A. Clark,	281 54
Painesville, A steward,	100 00
Salem, David A. Allen,	25 00
Sandusky, 1st Cong. ch.	15 30—597 90

## ILLINOIS.

Chicago, Kenwood Evangelical ch.,	
413, 13; 1st Cong. ch., 133.58; Lin-	
coln Park Cong. ch., 22.03; South	
Cong. ch., 22; Union Park Cong. ch.	
m. m. c. 11.23; Bethlehem ch., 5.25; A	
friend, for house for Mr. and Mrs.	
Cotton, 250; Mr. and Mrs. H. D. P.	
Bigelow, of 1st Cong. ch., to const.	
MARSHALL P. BRACE, H. M., 100;	
Rev. H. M. Penniman, 7.50,	964 72
Earville, J. A. D.	25 00
Farmington, J. W. Newell, to const.	
MARY E. NEWELL, H. M.	100 00
Hampton, Henry Clark,	5 00
Joy Prairie, Cong. ch.	83 16
Lake View, Ch. of the Redeemer,	
W. S. Meggs,	1 00
Naperville, A friend,	25 00
Stark, Cong. ch.	8 81
St. Charles, Cong. ch.	20 00—1,232 69

## MISSOURI.

Meadville, Cong. ch.	6 55
Webster Groves, Cong. ch.	137 30—143 85

## MICHIGAN.

Alpena, ——,	
Ann Arbor, 1st Cong. ch.	56 50
Atwood, James Brandt,	10 00
Detroit, Trumbull-av. Cong. ch.	45 60
Grand Blanc, Cong. ch.	10 88
Grass Lake, Cong. ch.	16 55
New Baltimore, Cong. ch.	11 00
South Frankfort, ——,	3 75
Stanton, 1st Cong. ch.	31 11—195 39

## WISCONSIN.

Blue Mounds, Cong. ch.	1 88
Eau Claire, 1st Cong. ch.	68 07
Fond du Lac, Cong. ch.	75 75
Fulton, Cong. ch.	16 00
Green Bay, 1st Presb. ch.	94 54
Menasha, E. D. Smith,	250 00
Mill Creek, Cong. ch.	5 03
Princeton, 1st Cong. ch.	6 00
Tomahawk, Cong. ch.	4 00—521 27

## IOWA.

Algona, A. Zahlten,	15 00
Burlington, Cong. ch.	55 73
Davenport, Edwards Cong. ch., to	
const. Rev. LEROY S. HAND, H. M.	66 00
Dubuque, German Cong. ch.	10 00
Grinnell, Cong. ch., m. c.	11 00
Hawarden, Cong. ch.	12 37
Muscatine, Cong. ch.	25 00
Rockwell, Rev. and Mrs. James Alder-	
son,	5 00
Storm Lake, Cong. ch.	16 42—216 52

## MINNESOTA.

Faribault, Cong. ch.	31 86
Lake City, ——,	3 60—35 46

## KANSAS.

Eureka, Cong. ch.	10 00
North Topeka, Cong. ch.	5 00
Palermo, Mrs. Maria Rappelye,	5 00
Stafford, Cong. ch.	3 00—23 00

## Donations.

## NEBRASKA.

Turkey Creek, German Mission,	5 04
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## CALIFORNIA.

Oakland, Plymouth-av. Cong. ch., to	
const. Rev. E. C. OAKLEY, H. M.	100 00
San Francisco, Olivet ch.	5 10
Santa Cruz, A friend,	30 00—135 16

## OREGON.

Portland, Plymouth Cong. ch.	12 00
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## COLORADO.

Colorado Springs, 1st Cong. ch., 15;	
D. C. Jencks, a balance, 6.30,	21 30

## DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, <i>Treasurer.</i>	
For the Canadian Station, West Cen-	
tral African Mission,	1,183 00
For Mr. Brooks' work, Constanti-	
nople,	10 00
For the Morning Star Mission,	7 00—1,200 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

England, Chigwell, S. L. Ropes,	75 00
Sandwich Islands, Honolulu, Evang.	
Com., towards support of Rev. W. D.	
Westervelt, 250; Mary A. Kainwa-	
ola, 7,	257 00
Turkey, Gemerek, Cong'n, 16.06;	
Roonedigin, Congregation, 5.76;	
Denek Madeni, Brethren, 1.85;	
Oozoomloo, A brother, 4.40; Nigde,	
A brother, 84c. $\equiv$ 28.91; all for West	
Cen. Africa,	28 91—360 91

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions in part,	8,492 40

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	3,500 00

## MISSION SCHOOL ENTERPRISE.

VERMONT.—Bennington, Green Bay Bank	
of Vermont, Cong. ch.	30 00
MASSACHUSETTS.—Boston, Sab. sch. of 2d	
ch., Dorchester, for mission in China,	
20.80; Boxboro, Y. P. S. C. E. of Cong.	
ch., 7; Fall River, Y. P. S. C. E., Central	
ch., for colporter at Satara, 50; Long	
Meadow, Y. P. S. C. E., 4.40; Taunton,	
Winslow Y. P. S. C. E., 5,	87 29
NEW YORK.—Amsterdam, La. Mis. Soc.	
of 2d Presb. ch., for Tung-cho mis. sch.,	
China, 72; prim. dept. of do., for same,	
15; Cambria Centre, Cong. Sab. sch., 10;	
Sherburne, 1st Cong. Sab. sch., 29.40,	
ILLINOIS.—Sandwich, Y. P. S. C. E., for	
school in Mexico, 5; Wheaton, Coll. Mis.	
Soc., for pupil in Erzroom High School,	
10,	15 00
MICHIGAN.—Muskegon, Cong. Sab. sch.,	
6.39; New Haven, Cong. Sab. sch., 4.50,	
WISCONSIN.—North Byron, Cong. Sab. sch.	
NEBRASKA.—Ainsworth, Cong. Sab. sch.,	
for student in Tung-cho training school,	
CALIFORNIA.—San Francisco, Y. P. S. C.	
E. of Olivet Cong. ch.	
NEBRASKA.—Ainsworth, Cong. Sab. sch.,	
for student in Tung-cho training school,	
CALIFORNIA.—San Francisco, Y. P. S. C.	
E. of Olivet Cong. ch.	
MONTANA.—Helena, W. C. Davies' Bible	
class, for teacher in China,	
30 00	5 25
315 83	10 89
10 00	1 00
10 00	10 00
10 00	5 25
30 00	30 00

Eureka, Cong. ch.	
North Topeka, Cong. ch.	
Palermo, Mrs. Maria Rappelye,	
Stafford, Cong. ch.	

## CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—New Haven, Centre ch. Sab. sch., 20; Norwich, Faith and Delia Leavens, 2.  
NEW YORK.—New York, Primary Sab. sch. of Pilgrim Cong. ch., 10; Norwich, 1st Cong. Sab. sch., primary dep't, 10,  
MISSOURI.—St. Louis, Plymouth ch., for work of Mr. Snelling and Mrs. Logan,  
MICHIGAN.—Hillsdale, Mary Smith,  
IOWA.—Albia, Mrs. Payne's boys,

MINNESOTA.—Minneapolis, Newsboys' Sab. sch.  
22 00 CALIFORNIA.—Redwood City, Cong. ch.  
So. DAKOTA.—Huron, Cong. Sab. sch.  
20 00 SANDWICH ISLANDS.—Honolulu, Mission Gleaners' Soc., towards support of Mrs. E. F. Rand, 200; W. B. M., Honolulu, for support of Miss A. A. Palmer, 300,  
65 67 50  
75 500 00  
500 00  
528 31

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, Mrs. L. F. Stearns' Sab. sch. class, Hammond-st. ch., for Mrs. R. A. Hume, Ahmednagar, India,  
VERMONT.—Burlington, 1st Cong. Sab. sch., for two annual scholarships, Ana. College, 28; Salisbury, Mrs. T. O. Seaver, for support of girl in school at Ponape, 12,  
MASSACHUSETTS.—Boston, Hollis Moore Trust, for books for missions, 50; Bradford Academy, class of '79, for Mrs. R. A. Hume, Ahmednagar, 15; Haverhill, Y. P. S. C. E. of Center Cong. ch., for ch. building at Arrukopokkai, Madura, 30; Maynard, Mrs. L. Maynard, for work of Miss C. Shattuck, Central Turkey, 10; Newton, Eliot ch., for Japan, 525; Northfield, Mis. soc., for support of a boy in Miss Phelps' school, Africa, 25; Pittsfield, Young Girls' Mis. Soc., for Okayama Orphan Asylum, 25; Springfield, A friend, for new dormitory of Doshisha, Japan, 50; do., for printing-press for Ponape, 50; do., King's Daughters of Park ch., for girls' school at Osaka, Japan, 21.00; do., A friend, for school work, care of Rev. L. S. Gates, 20; West Boylston, Mrs. W. W. Parker, for Japan, 5,

CONNECTICUT.—Greenwich, 2d Cong. ch., for ministerial students in Japan, 5249; Manchester, Y. P. S. C. E., 10; do., Girls' Mission Circle, 20; both for Miss C. H. Barbour, San Sebastian, Spain; Willimantic, Mrs. Mary E. Warner, for "our Samuel," 10,

NEW YORK.—Brooklyn, E. L. Frost, for I. A. Marsovan, 5; Clifton Springs, Miss Cora L. Marsovan, for an scholarship Ana. College, 15; New York, Y. La. For. Mis. Soc. of Broadway Tabernacle, for scholarship fund, Aintab, 70; Pekin, Abigail Peck, for Japan, 10,

PENNSYLVANIA.—Philadelphia, Y. P. S. C. E. of Central Cong. ch., for student at Ana. College, 14; Scranton, Presb. Sab. sch., for work in Shushi, East Turkey, 8; Shamokin, Morgan C. Jenkins, for Japan, 5,  
NEW JERSEY.—Williamstown, A friend, for "our Samuel,"

GEORGIA.—Thomasville, "Earnest Workers," for work of Miss S. L. Smith, Micronesia,

ALABAMA.—Mobile, Girls' For. Mis. Band, for Miss Gertrude Wyckoff's work, China, TENNESSEE.—Nashville, Y. La. C. E. Soc., Fisk University, for Miss Matthews, Monastir,

OHIO.—Cincinnati, Mrs. W. H. Blymyer, of Walnut Hills Cong. ch., for Mrs. R. C. Hastings' work in Ceylon, 25; Cleveland, C. W. Merrell, for work of Mrs. H. B. Newell, Nagaoka, Japan, 50; do., Bethlehem ch., for an scholarship, Anatolia College, 15; Toledo, Women's For. Mis. Soc. of 1st Cong. ch., for work of Mrs. Logan, Ruk, 25; and for work of Miss Abbott, Bombay, 25,

ILLINOIS.—Chicago, A friend, for mule for Mr. and Mrs. Cotton, 15; do., Mr. and Mrs. Coe, New Eng. ch., for scholarship Anatolia College, 25; Poplar Grove, Cong. ch., for boy in school at Kalgan, China, 10, Iowa.—Des Moines, Estate of Mrs. E. P. S. Gorton, for Okayama orphan asylum, 50; and for unfinished building at Eski Zagra, 50; and for teacher at Yozgat, care Mr. Fowle, 50; and for work of Rev. L. S. Gates, Marathi, 50 (in all 200). Independence, Rev. W. S. Potwin, 5; and do. H. W. Burnard, M.D., 5.25; both for Boys' School, care Rev. J. H. Roberts,

MINNESOTA.—Duluth, Y. P. S. C. E. of Pilgrim ch., for Mrs. J. T. Gulick, Osaka, OREGON.—Portland, Woman's Mis. Soc. of 1st Cong. ch., 46.25; "Helping Hands" of do., 25; both for Miss Florence White, Kyōto,

CANADA.—Montreal, Chinese Sab. sch. Emmanuel ch., for Mr. Hager, Hong Kong, 27 20.

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.  
Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer.

For the Erzroom wagon fund, 216 34  
For a boy in Rev. R. A. Hume's school, Marathi, 10 00  
For Beggars' school, Aintab, 25 00  
For Miss A. Little's school, Kusaie, 30 00—281 34  
100 00  
27 00  
10 00  
2 50  
10 00  
2 50  
216 34  
10 00  
25 00  
30 00  
1,931 43  
32,751 06  
4,379 67  
37,130 73  
Donations received in June,  
Legacies " " 32,751 06  
" " 4,379 67  
Total from September 1, 1889, to June  
30, 1890: Donations, \$334,428.83;  
Legacies, \$156,198.80=\$490,627.63.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS.—Williams College scholarship endowment fund,

NEW YORK.—Clifton Springs, Rev. L. Bodwell, for Richards Chair, 10; Oswego, Theodore Irwin, 100,

DISTRICT OF COLUMBIA.—Washington, 1st Cong. ch., for Williams College scholarship endowment, 272; do. (La. Aux. Mis. Soc.,

51; Y. La. Monday Mis. Circle, 15; A. E. Smiley, 10; Miss Wright, 5; Senator Pomeroy, 5, Dr. O. F. Presbrey, 5; Mr.

Hooper, 4; Walter Allen, 1); for Richards Chair, 96,  
ILLINOIS.—Chicago, Rev. Dr. and Mrs. F. A. Noble, 100, and Sab. sch. of Union-park ch., 100, both for Richards Chair, 200 00  
LONDON.—From Rev. T. W. Brown, Sec. T. M. A. Soc., £44.3.0,

Previously acknowledged,

368 00  
200 00  
215 56  
1,037 56  
10,587 31  
11,624 87

# FOR YOUNG PEOPLE.

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## THE KUZZEL-BASH KOORDS.

BY REV. H. N. BARNUM, D.D., OF HARPOOT, EASTERN TURKEY.

A PECULIARITY of the different races in Turkey is that they do not amalgamate. They have come along down the centuries as separate and distinct streams, seldom commingling at any point. The Koords are supposed to be the Carduchi, whom Xenophon mentions as opposing the Ten Thousand in their memorable retreat four hundred years before the Christian era. They still dwell among the mountains, as they did in ancient times, and they constitute a large part of the population of the eastern portion of the Turkish Empire.

The Koords who inhabit the Dersim, that part of the Anti-Taurus just north of us, are called Kuzzel-bash, or Red-head. I never understood the significance of the name. They are divided into about fifty



A KOORD.

separate tribes, each with a chief, not unlike the feudal system of the Middle Ages. For many centuries each tribe has been a practically independent power, and even now they are only in partial subjection to the government. They regard

any attempt to control them as an unjust invasion of their rights, to which they submit only by compulsion. Sometimes they pay taxes, sometimes not; but they decline to furnish men for the army. The government proposes to send soldiers among them this year to bring them into closer allegiance.



PROMINENT KUZZEL-BASH KOORDS,

The Koords generally are zealous Mohammedans, but the Kuzzel-bash are such only in name. According to tradition they had a Christian ancestry, and this is confirmed by the numerous ruins of churches and monasteries which are found in that region. They do not observe the five daily Moslem prayers and

the ablutions which precede prayer, but they pray extemporaneously. So, too, they do not keep the fast of the month Ramazan, but they have a fast of twelve or fifteen days of their own. Like the Moslems, they practice circumcision and polygamy, but do not allow divorce. Many of them are pantheists. Some of them believe in the transmigration of souls, and others believe that the soul returns to its original source, that is, God. They have no written language and no literature, although a few have learned to read Turkish. Their religious teachers are called seyids. Their office is hereditary, like the Levitical priesthood, and they are greatly reverenced, although very ignorant. Like the Persian Mohammedans, they profess great veneration for Ali, the son-in-law of Mohammed, who, they say, was divine. Some say that Christ came into the world a second time in the person of Ali, and others that the name Ali was used instead of Christ's name by their ancestors, who accepted Mohammedanism only as a form, simply as a blind to the Moslems and as a veil to conceal their Christianity. The exact truth cannot be determined.

A select number, those who are free from glaring faults and are supposed to lead an upright life, constitute a sort of church. Membership is not easily acquired. A man who wishes to join must come on his hands and knees, must confess his faults and be forgiven. He cannot be received without his wife. If he commits some great offence he is turned out, and his membership is regained with great difficulty. A second excommunication is final. This chosen body has occasional secret meetings on Friday evenings, at which bread and water are passed around after the manner of the Lord's Supper. This may perhaps be a relic of the Christian communion. I believe that in regions where wine is found it is used instead of water.

A few weeks ago I had a call from four of the leading men of that district. They had come here by invitation of our governor-general. After they had made profession of allegiance to the government of the sultan, the pasha gave to each one of them a suit of clothes, besides making them other valuable presents. He also had their photographs taken, clad in their new garments, to send to the sultan. The picture on the opposite page is a copy from that photograph. The second man from the left is one of the most venerated of all the seyids, by the name of Ibrahim. He wears a gorgeous red mantle, heavily trimmed with gold braid. The old man to the right of him is Yusef Agha, one of the most influential chiefs of the mountains. On a visit to his village many years ago I was much impressed by the dignity and apparently high character of his wife, as she pleaded that we include the Koords among the people whom we try to bless with education. We tried a brief experiment, but it was not successful. Tribal feuds and fear of the government keep these people in a state of almost perpetual ferment. The man at the extreme right is Yusef Agha's son. He looks almost as old as his father.

These men called upon me just after they had visited the different departments of the college. They were much impressed, especially by what they saw in the female department, and said that they were reminded of their own ignorance and backwardness as a race. With a Christian civilization this people would become one of the finest races of the empire, but at present they do not seem

to be particularly open to religious and moral impressions. They live among lofty, rugged mountains, where there is very little arable land, and they are very poor. Many of them live by plunder.

In the southeastern part of the Harpoot field a good many nominal Christians — Armenians and Jacobites — live among the Koords. They are extremely ignorant. In appearance, in dress, in character, in language, in everything except the name and some of the rites of Christianity they are essentially Koords. About twenty years ago the Harpoot Evangelical Union commenced a missionary work in that part of Koordistan, and it is continued with a good degree of success to the present time, with the aid of the other evangelical churches of this country. In missionary work one of the first things is to give the people the



TRANSLATORS OF THE KOORDISH BIBLE.

Bible in their own language, and then teach them to read it. The New Testament was soon translated, and it was published by the American Bible Society, which has always been a most efficient helper in the missionary work; but the translation did not prove to be a good one. The Bible Society proposes to publish a new translation. The picture on this page represents the three men who are doing the work. The one in the centre became the pastor of the church in Redwan. He is now the acting pastor of the Diarbekir church, but he still helps on the work in Koordistan. The man at the right of the picture preaches in Redwan, and the one at the left at Farkin. The Koords of that district are not Kuzzel-bash, but the language of both districts is essentially the same, and the new translation will avail, we hope, for the whole of Koordistan.

T H E

# MISSIONARY HERALD.

VOL. LXXXVI.—SEPTEMBER, 1890.—No. IX.

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THE donations for the month of July were in advance of those for the corresponding month last year a little over \$4,900, making the gain from donations for the first eleven months over \$35,600. This is encouraging, provided that there be no falling off during the month of August, which is always the critical month. Let there be special effort during the last days of this month to make it sure that all contributions from churches or individual donors intended for the present fiscal year be forwarded to the treasurer without delay. For this purpose the accounts of receipts for the year *will be kept open, as usual, until the Monday after the first Sabbath of September, the 8th instant.* The gain in legacies for the first eleven months in the year over those of the corresponding period last year was about \$70,000. Since these were unusually large during August last year, we must expect that this relative gain for the year will be lessened. We must therefore look for a marked advance in donations during this last month of the year, which, we trust, may be in this respect its best.

ON July 31 a telegram was received at the Mission Rooms from Shanghai, announcing the death of Dr. McBride, of Kalgan, July 6, of typhus fever. It is hardly a year since Dr. McBride and his young wife sailed from San Francisco for North China, full of ardent hope for a life-service in that empire. It is a singular and sad fact that among the comparatively few deaths that have occurred within our missionary ranks, within a little over a year, there should be three M.D.'s who had recently entered upon missionary work. The same telegram which brought the news of Dr. McBride's death brought the words: "Terrible floods. Missionaries safe." From telegrams to the public press we learn that the Pei-ho River has overflowed its banks in the vicinity of Tientsin, and that communication between that city and Peking had been interrupted for several days. While rejoicing in the safety of our missionaries, we may expect to hear, when letters reach us, of sad desolations caused among the people in northern China.

SORROWFUL reports are reaching us of the distress in Japan on account of the scarcity of provisions. The price of rice has nearly doubled, and there is some danger of an uprising against the men who are supposed, rightly or wrongly, to be hoarding it for a higher price. The canvass of Tōkyō reveals the fact that there are some thousands of people in want. It is said these people do not dream of such a luxury as rice eating, and cannot obtain even coarser food.

In the *Missionary Herald* for May we referred with great pleasure to the proposal of Rev. Dr. George F. Pentecost and others to visit Japan and India, to conduct a series of evangelistic services. The plan has now been slightly changed, and instead of visiting Japan first, as was proposed, Dr. Pentecost and his associates will go directly to India and spend perhaps two years, beginning their labors at Calcutta, where they will remain several months. The prime object is to reach English-speaking people, the Europeans, the Eurasians, and the students from the universities and higher schools to whom the English language is as familiar as their vernacular. We trust it will be possible for Dr. Pentecost to visit other parts of India, and that he may be able to help forward the work in our Marathi, Madura, and Ceylon missions. He and his associates are going not under any missionary board, and they ask pecuniary contributions from no one. But they do ask, and they ought to have, the earnest supplications of all Christians that this new enterprise may be overshadowed, both in its inception and in its carrying out, by the influences of God's Holy Spirit, and that a mighty awakening may follow this united effort to preach to the millions of India the gospel of our Lord Jesus Christ.

*The Independent* has often justified its right to its name, and it does so conspicuously in its issue of August 7, in which it prints letters from thirty missionaries of the American Board in reply to inquiries the editors had sent to these missionaries without the knowledge of the Board's officials. The inquiries related to the opportunities and needs which were specially to be noted in the several fields. Would that these replies could be read by every Christian in the land! Similar communications have been printed in the *Missionary Herald* so often and so long that doubtless they have to many a perfunctory air. They may be thought to be a part of the machinery for carrying on the missionary Board. We trust that these voices from the missionary stations coming through another channel will be heard and heeded. The needs are multitudinous and imperative, and they are presented with great power and pathos. *The Independent* well says that "to the friends of the American Board they must be irresistible."

OUR readers will find in the article on another page by Mr. Rice, of Chicago, an excellent résumé of what has been attempted within a few years towards the suppression of the traffic in ardent spirits with Africa. In the "Notes from the Wide Field" will be found a summary of the stipulations agreed upon by the Brussels Anti-Slavery Conference bearing upon the liquor traffic. It is the hope, as it should be the prayer, of all Christians and philanthropists that the position of Holland towards the stipulations of the Brussels Conference will not prevent the carrying out of the humane measures proposed for the suppression of slavery and the drink traffic.

FOR want of space we are obliged to put over, until our next number, an article reviewing the report of certain investigations made within the London and Wesleyan Missionary Societies of Great Britain. It is sufficient now to say that the missionaries of the Wesleyan Society in India are completely exonerated from the charges made against them.

LETTERS received from Erzroom, the last date being July 19, a month after the reported riots in which the Moslems and Armenians were engaged, express the belief that the worst is over, so far as the city is concerned. Beyond five dollars' worth of broken glass no harm was done to mission property. It is said that the excitement which led to the riot was created by a telegram sent to the Sultan, stating that arms were stored in the Armenian churches and school-houses. In the search which followed no firearms were found. The Armenians at once closed the schools and sent the keys of the buildings to the government. The search was regarded as insulting, and was naturally resented by the Armenians, and, two days later, a conflict ensued. The Turkish mob rushed through the city, killing and wounding, and stoning the houses. The English consul, Mr. Richardson reports, was doing all that was possible to protect the mission, and little further trouble was anticipated. The most serious matter at the present time is the lawlessness in the rural districts, where the Koords are taking advantage of the disturbances to waylay and rob travelers. In view of the misrule and violence prevailing in Eastern Turkey it is gratifying to know that Lord Salisbury has notified the Turkish government that these disorders must cease, or else the Powers which agreed to the Berlin Treaty will be asked to fulfil its stipulations in regard to guaranteeing order throughout the Turkish Empire.

THE more recent disturbances at Constantinople, at the Gregorian Cathedral, followed as they have been by the resignation of the Patriarch, give a somewhat portentous aspect to affairs. The Turkish government seems blind to its own interests. The officials are absurdly excited in regard to the danger of an Armenian revolt. It is said to have been actually proposed to make the possession of a revolver by an Armenian a capital offence. A ludicrous illustration of the suspicions which haunt Turkish officials is seen in the fact that a ladies' Christian Association in Constantinople, which has been arranging for a home for governesses out of employment, has been accused of being a secret society plotting against the government, and its printed prospectuses have been seized at the custom-house. Unless Turkey takes some decided steps for the repression of disorders and for the better ruling of her people, the Eastern Question may be again precipitated upon the world, and Russia, who has long been strengthening her forces in the vicinity of Erzroom, will be claiming a portion of Turkish territory.

THE story, by Rev. W. N. Chambers, of "Fifty Years at Erzroom," and the sketch-map of that region, will be found opportune in view of the recent prominence given to that city in the despatches to the public press concerning the conflict between the Moslems and the Armenians.

IT will be seen by the letters of Dr. Farnsworth, on another page, that the wave of revival influence which is passing over Turkey has reached Cesarea. Mr. Andrus, of Mardin, also reports that on the first Sabbath of June over thirty persons were to be received to the church on confession of faith. This is the largest addition to the Mardin church which it has ever received at any one time.

THE sorrowful tidings of the death of Mrs. Pedley, wife of Rev. Hilton Pedley, of the Northern Japan Mission, were given in our July number. Mrs. Pedley, whose maiden name was Elizabeth A. Staples, was born at Baltimore, Ontario, May 29, 1862, and was the child of Christian parents. She received an excellent education, graduated from the Collegiate Institute at Cobourg, carrying off the highest honors of the school and receiving the governor-general's medal for general proficiency. Subsequently she taught in the public schools, and afterward in a mission school for the Rama Indians, where she had marked success and was greatly beloved by her pupils and associates. She was married to Rev. Hilton Pedley, July 9, 1889, and soon after they sailed for Japan. Her whole heart was interested in missionary work. She enjoyed a singularly happy Christian experience, free from doubt and full of peace. She is spoken of as an apt student of human nature; pleasant in manner and address, and eminently qualified for Christian service, and it was joy to her that she could give herself to the Master's service in a foreign land. But she had hardly entered upon that service before the Master called her away. She died at Niigata May 17, leaving her husband and a little babe and the whole mission in sorrow over the loss they have sustained.

IT is a singular and an interesting fact that after Sir Edwin Arnold's striking poem, *The Light of Asia*, has been before the public for years, to be admired and criticized, this eminent author should have gone to the extremest point of Asia and to the nation where may be seen the brightest blossoms and best fruitage of Buddhism, there to write upon "*The Light of the World*." It has been repeatedly claimed that Sir Edwin Arnold, in portraying the virtues of Gautama and the excellencies of his faith, by no means designed to advance him to the front rank, or to proclaim the superiority of Buddhism to Christianity. Recent communications from Japan state that Sir Edwin Arnold gave a public reading of a portion of his new poem at Tōkyō, on June 27, in aid of the poor of that city, and that great gratification was expressed at his treatment of the theme. While the view which this poet may take of the person and character of Christ may not accord with that commonly entertained, yet it will be a surprise and a gratification to many that he regards him as the "*Light of the World*."

THE first Sabbath of July was a red-letter day in Prague. The chapel was filled to overflowing and eight former Romanists were welcomed to the church. It was a new experience in this church to receive by letter a young man from the Bohemian church in Chicago. During the last fourteen months no less than one hundred former Romanists have been received to the five evangelical churches in Austria.

ON Friday, June 27, thirty-eight young men were graduated from the Doshisha of Kyoto, twenty-eight of them from the collegiate department and ten from the theological. Eight students also completed a special course of two years in theology. Dr. Learned writes that at the graduation exercises the governor of the neighboring prefecture was present, and Rev. Mr. Yokoi (Mr. Ise) gave an excellent address.

THE English papers of July 18 contain a report received by the English Church Missionary Society from Uganda, dated March 18, confirming the rumor that in February the Christian forces, Protestants and Romanists uniting, had again defeated the Mohammedan party, and had reinstated Mwanga on the throne. Dr. Peters had indeed induced Mwanga to sign a treaty, which the Romanists favored but the Protestants opposed, but this treaty will, of course, amount to nothing in view of the more recent Anglo-German agreement. The dissensions between the Protestants and Romanists were serious, but they had made a solemn agreement not to molest each other. The following letter is said to have been received by Cardinal Lavigèrie from King Mwanga, dated Uganda, November 4. The letter doubtless was not written by the king, even if signed by him, but possibly it represents the scheme that this unscrupulous monarch has formed for maintaining himself upon his throne. "I write to tell you of my return to my kingdom. You have heard that when the Arabs drove me out I took refuge in Bakumbi. Bishop Livinhac and his missionaries treated me kindly. After four months the Christians sent for me. We fought for five months. God blessed us, and we triumphed over the Arabs. Now, I beg you, please send us priests to teach the religion of Christ in all the country of Uganda. I also ask you for children who have learned medicine, like those who went to Ujiji. When they come here I will give them a nice place. I have heard that our father, the Pope, the great chief of religion, has sent you to treat with the great men of Europe to put an end to the trade in men in the land of Africa. And I, if the white men will give me strength, can help a little in this work, and prevent the trade in men in all the country near Nyanza. Deign to ask for me strength to do well. On my part, I will pray God to bless you and to help you in all the works you do for his glory."

REV. DR. ELIAS RIGGS is devoting his time and strength to the development of a Christian literature for the Bulgarians. His translation of the Scriptures into their language was completed in 1871. He is now preparing a Commentary on the New Testament, a work for which no man is better fitted. Several other valuable works are also in preparation. Most urgent appeals have come from the mission for the means to publish such works and to give them a wider circulation. The sum of \$2,000 is needed for this object, which we gladly commend to the lovers of good Christian literature who are interested in this branch of the great Slavonic race.

THE officers and students of Williams College have established two permanent scholarships in Anatolia College, Marsovan, Turkey; and Carleton College, Northfield, Minn., is supporting, for two years, an alumnus, Mr. Henry K. Wingate, of the senior class in New Haven Theological Seminary, as instructor in mathematics and English in Anatolia College. He is now on his way to fill the place of Mr. Sivaslian, of Anatolia College, who is coming to this country for two years of special study in the observatory of Carleton College. These links uniting the Christian colleges of our East and West with the young and promising Christian college of Asia Minor are of deep interest, and they are specially encouraging to those who are engaged in the struggle for the permanent and efficient establishment of Anatolia College.

THE first day of July was the appointed time for the election of members of the first Parliament under the new Constitution of Japan. The people were intensely interested in the event, but the day passed off quietly, one reason for this, perhaps, being that the number of electors was limited, and none save electors were allowed to be present at the places of polling. The restrictions upon the right of suffrage are such that in a number of the districts there were less than fifty voters, while in the large majority of these districts the number was less than five hundred. One of those elected from the city of Kyōto is Mr. Nakamura, an active member of one of the churches and a trustee of the Doshisha, while another member chosen from the same city, though not a communicant, is a friend to the missionaries and favorable to their work. It is also reported that a trustee of the Doshisha, who resides in the Annaka region, has been elected to the Parliament. Altogether not less than ten members of the Parliament are Christian men, some of them having been strongly opposed by the Buddhists on this account.

ON the seventh of July last the annual ceremony of the Mahmal was witnessed at Cairo, in Egypt, when the hundreds of thousands of that city turned out to see a camel bearing a hugh box covered with the cloth of gold, and followed by fourteen other camels on which rode the "Holy Men," who were starting on the pilgrimage to Mecca. It was a holiday, the prime minister and the Egyptian army taking part in the display. But the Mahmal is now only a symbol. The pilgrims go from Suez to Jeddah by sea, a cheap and swift journey compared with the march through the desert as of old, while the ceremony of the starting is still maintained.

ON a later page will be found an interesting account of the first movement towards the evangelization of the Albanians. It is hoped that this new enterprise can be made almost wholly self-supporting, and that such an interest has been awakened through the education of some Albanian youth in our Bulgarian mission schools as will open the way for the preaching of the gospel. All that is asked at present is the small sum of \$88, to enable a missionary to visit among the people and to encourage the native preacher. It is thought that some good friend of new enterprises will be glad to assume the expense of this new mission. The Albanians are a hardy, vigorous people, occupying the mountainous region between Macedonia and the Adriatic, supposed to be largely of Slavonic origin, with a mixture of the old Epiotes of classic days.

ABOUT two years ago an appeal was made to the Board of the Reformed (Dutch) Church to undertake a new mission in Arabia. That Board did not venture upon the undertaking, because of its financial condition, but as a result of the interest awakened an undenominational mission has been inaugurated which proposes to begin work among the Moslems, probably in South Arabia. The movement has awakened special interest in the theological seminary of the Reformed Church at New Brunswick. Two missionaries from this seminary have already sailed, and it is expected that there will be some coöperation between this mission and that of the United Presbyterians in Egypt.

## SIMULTANEOUS MEETINGS.

WE wish to call special attention to the proposed Simultaneous Meetings in the interest of foreign missions, to be held, it is hoped, with all the Congregational churches in the country, beginning Sunday, September 28, and to continue through the following week, including Sunday, October 5. The success of meetings of this kind in England has led some of the missionary societies in America to try the same general plan, with a few modifications. The Presbyterian General Assembly has recommended this plan to its churches, and some of the Synods and Presbyteries have held meetings with results entirely satisfactory. Several of the Methodist Episcopal Conferences have made a trial of the plan, and the New England Conference has voted to repeat the experiment of last year, observing the week fixed upon by the Prudential Committee of the American Board.

The following paragraph from the Annual Report of the Home Department of the American Board, presented at the meeting at New York, October 15, 1889, will give an idea of the plan proposed, and also of the success attending the first effort of this kind made by our churches in this country:—

“*Simultaneous Meetings.*—The event of the year, so far as this department is concerned, has been the plan for, and successful carrying on of, a series of simultaneous meetings in the interest of foreign missions with all the churches of our denomination in Massachusetts, from September 29 to October 6. A circular having the endorsement of the Prudential Committee was sent out to every Congregational pastor in the State, accompanied by a personal letter. The plan was briefly stated, asking, so far as practicable, that this week be observed as a missionary week; that sermons in the interest of foreign missions be preached Sunday morning, September 29; and that during the following week one or more missionary meetings be held either by the church itself or in union with other churches. The plan has met with wellnigh a universal endorsement of all the pastors in the Bay State, and it is believed that not far from eighty per cent. of the churches shared in these meetings, giving an opportunity to almost every Congregationalist within the bounds of the State to hear one sermon or more in behalf of foreign missions. It is with profound gratitude that we make record of this result. In the judgment of those who are competent to speak, it is said that there have never been so many meetings in the interest of the foreign work in this country during the same period of time. The suggestion of simultaneousness, together with the union and coöperation of several denominations, has been approved by all our brethren. We hear glowing accounts of the attendance at these meetings, and of the earnest and instructive sermons and addresses, and we have reason to anticipate larger contributions and an increase to our missionary force as a result of this movement. We have a profound conviction that the time is ripe for a similar movement in other States, may we not say in all parts of our country?”

The plan for the present year, briefly stated, is as follows: Let every church of our order set apart at least one day, either in its own house of worship or in unison with other churches of our denomination or other denomination, some

time during the week between September 28 and October 5. To prepare for this week of missionary meetings and conventions, it is suggested that each pastor preach a foreign missionary sermon Sunday, September 28, and that special prayer be offered the previous week, at the prayer-meeting, for the divine blessing on these gatherings. Each pastor will make all necessary arrangements for, and preside over, the meetings in his own church. So far as practicable, the Secretaries of the American Board and returned missionaries will respond to calls to speak at these meetings; but pastors and lay workers must be depended upon for most of the speaking.

The American Board will furnish literature, free of charge, to all pastors and others who will prepare addresses to be delivered during the week named, and also leaflets in such quantities as may be needed for gratuitous distribution at the meetings.

For further information address either of the District Secretaries at New York or Chicago; or Field Secretary Creegan at Boston.

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#### MR. STANLEY'S "IN DARKEST AFRICA."

MR. STANLEY'S new volumes, the full title of which will be found in a note below,<sup>1</sup> will be greeted by all readers with mingled feelings of surprise and admiration. For the fourth time this explorer gives to the world a record of achievements which are of unsurpassed interest. As one reads these latest volumes and remembers those that have preceded it, specially the first, "How I Found Livingstone," he will marvel quite as much at the development of the author as he does at the unfolding of the mysteries of the Dark Continent. Mr. Stanley has indeed revealed Africa, and it is equally true that Africa has revealed Mr. Stanley. And as man is greater than nature, we must think that the most interesting thing in Mr. Stanley's books is Mr. Stanley himself. Not that he obtrudes his personality upon the reader, but the marvelous story could not be told as faithfully as it is without revealing, incidentally, the marvelous qualities of the leader of the expedition. And his rare powers as a leader are certainly matched by his powers as a writer. How it was possible for one whose energies have necessarily been devoted to practical affairs, so many of whose years have been spent in laborious marches across Africa, to attain to such skill as a writer, and within the few months since he emerged from the Dark Continent to prepare this felicitous record, is a marvel indeed. But this modern Ulysses has shown that he is fully capable of being his own Homer.

We have no room at command to dwell upon the many topics which the perusal of these fascinating volumes suggests. We must content ourselves with alluding to a few points which bear directly or indirectly upon missionary work in Africa.

To the Christian heart it is a joy that the success of this Herculean labor, this last and perhaps greatest crossing of Africa, is ascribed by the leader to the

<sup>1</sup> In Darkest Africa; or, The Quest, Rescue, and Retreat of Emin, Governor of Equatoria. By Henry M. Stanley. With two steel engravings and one hundred and fifty illustrations and maps. In two volumes. New York: Charles Scribner's Sons.

overruling providence of God. We recall Mr. Stanley's words to Sir W. Mackinnon, in his prefatory letter: "You who throughout your long and varied life have stedfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back again in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men." Speaking of a great deliverance, he says: "The night before I had been reading the exhortation of Moses to Joshua, and whether it was the effect of those brave words, or whether it was a voice, I know not; but it appeared to me as though I heard: 'Be strong and of a good courage, fear not, nor be afraid of them, for the Lord thy God he it is that cloth go with thee; he will not fail thee nor forsake thee.'"

These volumes have a higher value than any interest, however intense, attaching to the relation of wonderful adventures and hairbreadth escapes, or to new geographical knowledge of the vast interior wilderness of Africa. An original contribution is here made to the cause so dear to the heart of Livingstone — to that "healing of the open sore of the world" on which he invoked a blessing. A strong light is thrown upon deeds, hitherto done in darkness befitting their awful character, and the world may now clearly see what are the unnatural atrocities practised in those vast regions whither the Arabs have carried devastation and slaughter. Much of the famine and of the native opposition which made Stanley's progress so slow and painful were the direct consequence of Arab misdeeds. How could the natives know that this small army was not bound on the same errand of destruction as all the other caravans they had seen? And how could food be gathered from regions recently laid waste by Arab raids?

One illustration of their methods will suffice. A company of Arab ivory-hunters penetrates from the east coast into the far interior, fighting its way past all previous invaders and easily silencing with rifles the war-cries of the natives. Settling down in some prosperous region whence they can sally forth in bands to destroy, burn, and enslave, they launch out in every direction; leveling to ashes every native village, destroying the plantain groves, taking possession of all food stores, and killing all the men. The women become their slaves, the boys are trained to carry arms, and when tall and strong enough become bandits in their turn, being admitted as partners in the bloody raids of their masters. Wives are given them from among the captured native girls. This policy of murdering the adult males and preserving all others, accounts, says Mr. Stanley, for the extraordinary increase in numbers of the raiders in the Upper Congo basin. "Once we know where their centres are located, we may with a pair of compasses draw great circles round each, and park off areas of 40,000 and 50,000 square miles into which half a dozen resolute men, aided by their hundreds of bandits, have divided about three fourths of the great Upper Congo Forest for the sole purpose of murder, and becoming heirs to a few hundred tusks of ivory. Every tusk,

piece, and scrap in the possession of an Arab trader has been steeped and dyed in blood."

But what remedy for these horrors does Mr. Stanley propose? He expresses small respect for certain recent crusading proposals made by Cardinal Lavigerie and other enthusiastic European philanthropists who desire by force of arms to attack the Arabs in their Central African strongholds. Characterizing this as "a mad project," he adds: "The last thing I heard in connection with it is that a band of one hundred Swedes, who have subscribed £25 each, are about to sail to some part of the east coast of Africa, and proceed to Tanganyika to commence ostensibly the extirpation of the Arab slave-traders, but in reality to commit suicide. There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa and Congo State against the introduction of gunpowder into any part of the continent, except for the use of their own agents, soldiers, and employees, or seizing upon every tusk of ivory brought out; as there is not a single piece nowadays which has been gained lawfully." All the Arab atrocities would be clearly beyond their power, says Mr. Stanley, if they possessed no gunpowder. "Not a mile beyond their settlements would the Arabs and their followers dare venture. It is more than likely that if gunpowder was prohibited entry into Africa there would be a general and quick migration to the sea of all Arabs from inner Africa, as the native chiefs would be immeasurably stronger than any combination of Arabs armed with spears."

If this extirpation could be accomplished, we can easily believe that peaceable travelers who should hereafter penetrate the African wilds might soon win the confidence of the natives. Certainly the rich open regions would no longer be found desolate and famine-stricken. The wild assaults of Mazamboni's tribe upon Stanley's advance column, between the Great Forest and Lake Albert, were changed to friendly advances on its return, when it was understood that the strangers were not followers of the Arab Kabba Rega.

These volumes, even to those who are in some good degree familiar with Africa, give what may almost be termed a new view of the vastness of that continent, its mysteriousness, its capabilities, and its needs. Mr. Stanley says: "Africa is about three times greater than Europe in its extent, and is infinitely more varied. You have the desert of deserts in the Sahara, you have the steppes of eastern Russia in Masailand and parts of South Africa, you have the Castilian uplands in Unyamwezi, you have the best parts of France represented by Egypt, you have Switzerland in Ukonju and Toro, the Alps in Ruwenzori, you have Brazil in the Congo basin, the Amazon in the Congo River, and its immense forests rivaled by the Central African forest." And the Christian will remember that this imperial continent belongs to his Master.

We have only room to allude to Mr. Stanley's remarks concerning Mr. Mackay, who seems to have impressed him strongly, and whom he calls "the best missionary since Livingstone." It was the patient hopefulness, the dogged persistency of this lamented missionary that seem to have made such an impression upon the traveler, so that he says: "To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a

moan amid the ‘wildernesses,’ and to hear him lead his little flock to show forth God’s lovingkindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.”

Let these two volumes of Mr. Stanley be read by every one who wishes to know about a great continent and a great man.

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## FIFTY YEARS AT ERZROOM.—1839-89.

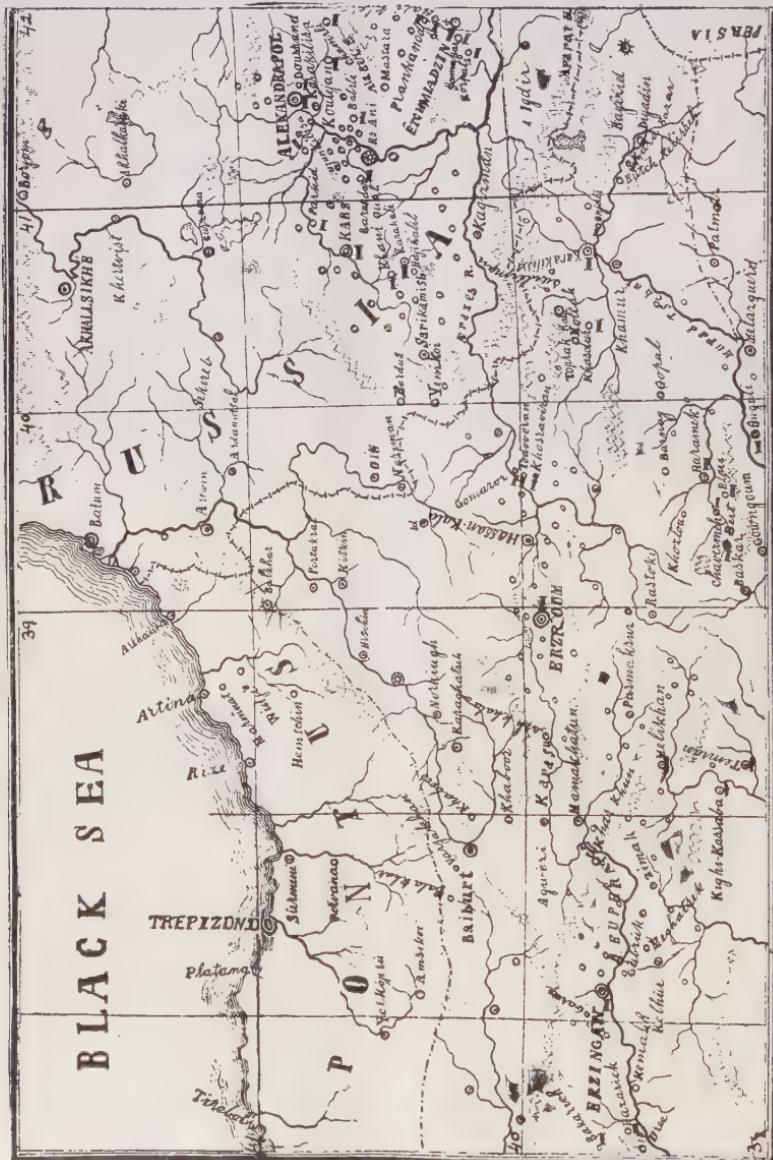
BY REV. W. N. CHAMBERS, OF ERZROOM.

ERZROOM is a city of about 40,000 inhabitants, situated in the plain of the same name, near the headwaters of the Euphrates and Araxes. It is central in Upper Armenia, and is of interest in Armenian history. It is 180 miles southeast from Trebizond and 100 miles west from Mt. Ararat, latitude  $39^{\circ} 53'$  North, longitude  $41^{\circ} 20'$  East, with an elevation of 6,250 feet. The province, with which Erzroom station in Turkey very nearly coincides, comprises about 16,800 square miles, or about the size of New Hampshire and Massachusetts combined, with a population of about 700,000, composed of various races, namely, Turks, Koords, Persians, Circassians, Yezidees, Jews, Armenians, Greeks, etc.

When the mission of the American Board at Constantinople, as early as 1832, was considering the question of suitable places for establishing mission stations, it was remarked that “Erzroom would have been a most desirable place had not the Armenian population nearly all emigrated to the Russian territory.” Two years later (1834) Justin Perkins, on his way to Persia, writes from Erzroom that there are about 300 Gregorian Armenian and 100 Catholic Armenian houses. In 1837 Rev. T. P. Johnson, on a tour of inspection through Tocat, Sivas, and Erzingan, reached Erzroom, and his investigations led to the establishment of a station there, Rev. William C. Jackson with his family reaching the city September 11, 1839. The reasons given for occupation at the time were: (1) the large population (about 30,000), with many villages near at hand; (2) its central position; (3) its importance as a centre of trade, and (4) its excellent climate.

Hardly was the missionary settled in his home when the Armenian bishop publicly cursed him and his work, ordered all books received from him to be burned, and absolutely forbade all intercourse with him. The opposition came not merely from the Armenians, but from papal missionaries. In 1842 Mr. Johnson reports: “The first helper at his work, and four Armenians at Bible service.” In the same year Rev. Josiah Peabody and wife were added to the station. With a larger attendance at services, the opposition grew more and more bitter. At this time a priest who had shown some evangelical tendencies was most cruelly treated. One day this priest was summoned by the bishop, accused of heresy, and ordered to be bastinadoed without trial. No one daring to execute the order, because there had been no trial, the bishop seized the rod and, ordering the priest bound, administered ninety blows. The poor fellow was

able to count twenty-five, and then fainted. His socks protected his feet somewhat, but they were soon cut to shreds. He was then put in irons and cast into prison, where he remained insensible till next morning. After this the bastinadoing was of frequent occurrence ("almost daily"), as was the binding and



SKETCH MAP OF ERZROOM STATION, WESTERN SECTION.

imprisonment of those who visited the missionary or read his books. All books found were burned. But the books were nevertheless widely scattered, no less than 700 having been distributed during the year 1843. Mr. Peabody, during a tour in the Passin plain, was cordially received, but he was immediately

followed by a messenger from the bishop who collected and destroyed all the books and tracts which had been distributed.

A petition to the pasha was signed by 125 Armenians, asking for the removal of the Americans, and complaint was made to the government officials at Constantinople, and the Porte addressed a note to the United States Legation at Constantinople in reference to the work of our missionaries, asking that it be discontinued. Of course this was not done. The violent persecution continued. Men were stationed on the roofs of the neighboring houses to watch the mission house door and report all who entered there; those who persisted were publicly excommunicated in church, and people were ordered to spit upon them, their books were burned, they were imprisoned and bastinadoed. This continued till 1846, when a general imperial order was issued curtailing the powers and privileges of "heads of communities," and banishing the bastinado as an instrument of torture. Up to that time the heads of communities had the right to arrest, bring to trial, and inflict punishment on members of their own communities without the interference of the government. An appeal was made to the authorities at Constantinople for protection, and the result was unexpectedly favorable. The Grand Vizier addressed a letter to the pasha of Erzroom, which may be found in the *Missionary Herald* for September, 1846, in which he refers to the spread of the Protestant faith among the Armenians, and forbids, in the name of the Sultan, the Patriarch from interfering in the religious and personal affairs of those who desire to accept the Protestant faith. He commands the pasha to protect and defend these persecuted Protestants. But this official document by no means changed the spirit of the people. A mob attacked the house of Dr. Azariah Smith, who had come temporarily to take the place of Mr. Jackson. The priest, whose case has already been referred to as so cruelly bastinadoed, fearing for his life, took refuge in Dr. Smith's house while Dr. Smith was absent. He was seized and dragged through the streets in the midst of the howling mob, and placed in custody in the bishopric. The second time the mob returned and again broke into the house, destroying the windows, furniture, books, and everything they could lay hands upon. The arrival of the police put a stop to further destruction, and several men were arrested and the priest released. The government placed a fine of between seven and eight hundred dollars on the Gregorian community as compensation to Dr. Smith. The estimate as to the number of gospel readers at this time placed them about fifty.

In 1847 Rev. Isaac G. Bliss and family reached Erzroom, and shortly after this the first baptism took place, and drew a large crowd of spectators. On April 22, 1848, a church was organized with five members. Messrs. Peabody and Bliss made extensive tours, visiting Moosh and Diarbekir, and found that by means of merchants and others who had visited Erzroom the leaven of the gospel had penetrated these regions. In the district of Khanos they found a company of evangelical Christians, the last of the old Paulicians, remnants of a large number who had passed through stormy persecutions. These Paulicians had heard of the "foreign gospellers," and had sent two of their number to inquire about them. One of those who came to Erzroom at that time is now (1890) a gray-haired old man. He tells the story that at that time he asked,

in all sincerity, what he might do when he returned to his village to show himself a Protestant. One of the brethren laughingly replied, "In Lent take a little *yoghoort* [thickened milk], go to the roof of your house, and eat a spoonful of it." The poor fellow took the remark in earnest, and did so. No sooner had the yoghoort entered his mouth than a fierce storm of persecution burst forth that threatened the destruction of the last vestige of the little community of evangelical Christians.

On this Khanooos plain, and in Erzroom city, there was much to encourage the missionaries at the end of the first decade of the station. Sabbath meetings and prayer-meetings were well attended, and a more liberal spirit was manifest. In 1850 Mr. Bliss was compelled, on account of his health, to return to the United States, and Mr. Peabody was again left alone. In 1852, twenty persons were enrolled on the Protestant tax-list, and two schools, one for boys and one for girls, were opened. Persecution still continued and spies were found in all the meetings. In 1856 a church with seven members was organized at Khanooos, which place had been occupied as an out-station since 1853. In 1854 Rev. Sanford Richardson and wife were located at Erzroom, but two years later they were transferred to Arabkir, and on account of the declaration of war with Russia, the fall of Kars, and the approach of the Russians, it was deemed best for Mr. Peabody to leave Erzroom.

After the war was over, in 1857, a petition was forwarded by a few people at Erzroom asking for a preacher. The next year the mission sent there Messrs. Dunmore and Trowbridge, who found matters in a more hopeful condition than they anticipated. A school was established in 1858, and the bishop, who had again anathematized the Protestants, was forced to retract and to order his people to treat the Protestants with respect.

In 1859, the beginning of the second decade, thirteen "houses" petitioned to be set apart as a Protestant community. During that year a terrible earthquake laid in ruins 2,000 buildings, nearly destroying or injuring about 3,000 others. Nearly 400 dead were taken out of the ruins. In 1851 the irregular occupation of the station had so broken up the church that a new organization was made under encouraging circumstances. The Gregorians seemed impressed by the truth, but unfortunately the station was left vacant again, Mr. Pettibone and Mr. Winchester, who came in 1859, having withdrawn to other stations. In the fall of 1862 Mr. Pollard came to Erzroom, and in 1863 Dr. and Mrs. Parmelee. The improved position of Protestantism in the latter year is seen in the fact that an effort which had been long continued, but without avail, to secure a burial-ground, was now successful without any opposition. The only serious difficulty experienced in the keeping of two large schools was the single small schoolroom.

Tours through the neighboring provinces of Russia emphasized the fact that the leaven had spread in many places. A poor priest in Erivan was imprisoned for his evangelical tendencies, and was subsequently carried to burial from prison. A new era opened for the station in the fall of 1868, with the arrival of Messrs. Cole and Pierce with their families, and Miss C. A. Van Duzee, and the return of Dr. Parmelee, who had been absent for a period. This large reinforcement naturally attracted the attention of the bishop, who has since

been Patriarch at Constantinople, and now of Jerusalem. He demanded the removal of the missionaries and made false accusation against them. His efforts were unavailing, but petty persecutions still continued. A new chapel was completed in 1868, one half the expense having been borne by the people. The same year a girls' school was established by Miss Van Duzee, and there was also a training class of ten or twelve young men. In passing through Erzroom in 1869, Dr. Perkins, of Persia, speaks of the city as one of great importance, "now well manned by three able and faithful missionaries, and it should never have less." In 1870 Mrs. Parmelee died, and Dr. Parmelee visited America, returning after a couple of years. In 1871 Miss Patrick joined the station. In the following years great advance was made toward self-support, the people paying one half the salary of their preacher. New out-stations were occupied, and a few young men came from the Russian part of the field to prepare for work as laborers. But in 1887 the prospect of war led Messrs. Cole and Pierce to take their families to Trebizond, while they returned at once to Erzroom. In a few months, however, and before the war actually broke out, Mr. Pierce and family returned to America, but Mrs. Cole and her children with Miss Nicholson came to Erzroom and were able to remain during the trying times which followed. The self-sacrificing labors of these missionaries, so well seconded by the brethren of the Protestant community, during the three years' war and famine which scoured the land, greatly impressed the people, and served to allay the feeling of bitter antagonism which had hitherto existed. The people saw the disinterestedness of the missionaries in its true light, especially as they witnessed the death of Miss Nicholson in their behalf. In 1878 Miss Mary F. Bliss (afterwards Mrs. W. N. Chambers) joined the mission station, and one year later Mr. Tashgean was ordained pastor of the church. In 1879 Rev. Robert Chambers and wife and Rev. W. N. Chambers came as reinforcements, and Miss Powers and Miss Brooks arrived at Erzroom in the autumn of 1882. Rev. D. A. Richardson and wife arrived in 1888, and Miss Abi Preston, M.D., in 1889.

During the last decade great attention has been bestowed upon the Russian part of the field and with gratifying results. The greatest hindrance has been the interference of certain Immersionists, whose coming has divided the Protestant community, and has had the effect of reducing the contributions of the people for the support of evangelical work. While, therefore, there has not been great apparent growth within the last decade, yet the statistical review for the year 1889 indicates no inconsiderable returns in this exceedingly difficult field. The following is the latest tabular view for the station covering the year 1889, giving Erzroom together with its out-stations in Turkey and its out-stations in Russia:—

## ERZROOM AND ITS THIRTY-ONE OUT-STATIONS, JANUARY 1, 1890.

	CHURCHES.	MEMBERS.	FROM THE FIRST.	ADHERENTS.	SCHOOLS.	PUPILS.	NATIVE HELPERS.
In Turkey,	3	158	225	1,624	18	450	30
In Russia,	1	99	111	1,194	6	65	9
Total,	4	257	336	2,818	24	515	39

But the full effects of the work should not be looked for in tabulated statements. The indirect influence has been fully one half. Changes in the old communities traceable to evangelical work have been very great. In a few respects the position of the Gregorian community to-day is virtually Protestant as compared to what it was fifty years ago. However, that must not be interpreted as saying that the ignorance and superstition in many things are not still dense. The leaven of truth is at work and very great changes are being accomplished. In Erzroom the Armenian national schools are large, with fairly good appointments. The New Testament is used as a textbook, and Bible history is inculcated, and the Bible is extensively distributed amongst the people. A few years ago Mr. Sanasarian, a Russian Armenian, established a school of high grade, with teachers educated in Germany, and having a nine years' course. It has the best and most approved appointments, affording as high a grade of education as the country can bear.

As a missionary station it was occupied as a strategic point of importance. It is so still. Aside from its importance as a large station-field in Turkey proper, it extends its borders over into the neighboring Russian provinces, where its influence has been great. Part of the Kars province, with a population of about 400,000, and Erivan province, with a population of over a million, look to Erzroom. There are eight out-stations in those provinces. Besides, the city of Shushi, in the province of Karabagh, has petitioned to be taken under the care of the American Board and reckoned as a part of Erzroom station. A celebrated modern traveler whose personal observation gives his words authority says: "With the exception of Judea, the central point of interest in the world's history, no region is more important in the records of mankind than that which lies between the Caspian and Black seas, south of the Caucasian Mountains, extending to the country round about Ararat." Every war throws a large portion of this territory inside the Russian boundary. The next concession will, in all probability, include Erzroom. Who knows that the beginnings of another struggle are not now being inaugurated, and this district will not be one of the centres where will be fought out the great battle of religious liberty in the great Russian Empire?

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#### THE LIQUOR TRAFFIC WITH AFRICA.

BY WILLIAM H. RICE, ESQ., CHICAGO.

ON the thirtieth of March, 1887, a meeting was held in London to set on foot a holy crusade against the shameful iniquities of the liquor traffic among native races. At that meeting the following resolutions were adopted:—

*First.*—That the traffic in strong drink, as now carried on by merchants belonging to Christian nations, in India, Africa, and most of the colonies and dependencies of the British Empire, has become the source of wholesale demoralization and ruin to the native races, and is proving a fatal stumbling-block to the progress of the gospel among them.

*Second.*—That in the interest of Christianity and humanity the facts bearing on the traffic and its results should be made more generally known to the people

of England and other countries, with a view to the formation of sound public opinion, and eventually to the passing of enactments for the repressing of such traffic.

*Third.*—That for this purpose a Committee be formed, to include, besides members of the Executive of the Church of England Temperance Society, representatives of the leading missionary and temperance societies, and the following noblemen and gentlemen (here a list of names follows), with power to add to their number; etc. etc.

The name of the organization thus formed is “The United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic.” The society is constituted as follows: President, The Duke of Westminster; Chairman, The Lord Bishop of London; Vice-Chairman, Sir John Kennaway; Chairman of Executive Committee, Hon. T. H. W. Pelham. There are also connected with the society fifty members of Parliament, twenty-four bishops, representatives of eleven missionary societies and eight temperance societies. There is also an International Committee made up of persons representing fourteen nationalities.

The facts brought out at this meeting, showing the degradation resulting from the traffic, are fearful to contemplate; and one can hardly believe it possible that such things can be done by people living in the light of the nineteenth century and in lands even nominally Christian. Some of these facts may here be restated:—

“British, German, French, and American traders are forcing alcohol into the Dark Continent in such quantities and in such forms as to produce the most disastrous results—not only on the moral and spiritual condition of the natives, but even on their physical and commercial interests. The rum, gin, and brandy furnished them is not only a degrading curse but a maddening, deadly poison. So deadly is it that among some of the natives it goes by the name of ‘Death.’ The Archbishop of Canterbury said, ‘There is a trade in rum and a trade in gin which are neither more nor less than liquid fire—mere poison—which destroy in a short time the men and women who consume it without stint.’ Five hundred and eighty natives were picked up dead in Kimberly, South Africa, in 1888, slaughtered by intoxicating drink. To show the conscienceless character of some of the men who are engaged in this traffic, we have only to quote what occurred in the German Reichstag in the discussion on the Cameroon Credits. When the deputy for Hamburg, himself at the head of a large exporting house, was charged with sending poisonous brandy to the negroes in Africa, he replied ‘that the charge was partly true, but that he had never sent bad brandy to the German colonies, *only to the French colonies.*’ In the words of Canon Farrar: ‘The old rapacity of the slave-trader has been followed by the greedier and more ruinous rapacity of the rumseller.’”

“The present European trade with Africa,” says Dr. Guinness, “is a Christless civilization—building great warehouses filled with guns, gunpowder, and murderous drinks; man-murdering factories, receiving cargoes of deadly poison; demijohns of burning, maddening liquor; rum jars by the million in every African town and village all along the coast positively for a thousand miles.”

In the year 1885 there were exported to Africa over ten million gallons of liquor by the following countries :—

England . . . . .	311,384	gallons.
Germany . . . . .	7,823,042	"
Netherlands . . . . .	1,096,146	"
United States . . . . .	737,650	"
France . . . . .	405,944	"
Portugal . . . . .	91,525	"
	<hr/>	
	10,465,691	"

In the five years ending with the year 1887, Boston exported three and a half million gallons of intoxicating drinks to Africa. In 1889 Boston exported to the same country 327,036 gallons of rum, valued at \$406,184.

During the fiscal year ending June 30, 1887, the United States exported (to what countries not stated) malt liquors, spirits, rum, whiskey, and wine to the value of \$1,673,000.

From 1884 to 1888 inclusive there were exported from the United Kingdom, to two ports only in Africa, beer and spirits to the value of nearly four millions of dollars. In one year the National African line of steamers carried 25,000 cases of gin to two factories only. An English trader on the Manah River has a trade of 1,000 gallons per week with the natives.

Twenty years ago it was a great rarity to see a Kaffir in a state of drunkenness. Now they can be seen in that condition in all parts of Kaffirland — men, women, and even boys and girls. In some places boys and girls of fourteen and fifteen are paid their wages in rum. In fact, in some parts of the country there is practically no other currency.

“The gauge of the wealth of many a village is the amount of liquor they can afford to drink ; and its proudest monument the pyramid of empty gin bottles that adorn its square.”

King Maliké, the Mohammedan Emir of Nupé, sought the aid of Bishop Crowther, as follows : “It is not a long matter—it is about barasa [rum], *barasa*, BARASA ! It has ruined my country—it has ruined our people very much—it has made our people become mad !” He closes his message with the words : “For God and the Prophet’s sake—for God and the Prophet His Messenger’s sake—you must help us in this matter—that of barasa.”

Khame, chief of Bamangwato in Bechuanaland, said to the British representative : “I dread the white man’s drink more than all the assegais of Matabele [his enemy]. That kills men’s bodies and it is quickly over—but drink puts devils into men and destroys their souls and bodies forever. Its wounds never heal. I pray your honor—never ask me to open *even a little door to drink*.”

The effect on commerce is equally destructive. Industry cannot thrive in such company. There is no development of the resources of the country. A trade that commences with gin will continue with gin and end with gin. As the Earl of Meath said in Parliament, “Wherever the trader with a cask of rum goes, there disappears the commerce of England.” Goods remain on the shelves, for the demand is only for gin or rum, gin being sold at 4d. and sometimes 3d. per bottle. The Niger Trading Company have prohibited trading in

intoxicating liquors because rum so demoralizes trade. Efforts have been made to put a stop to the traffic, but so far with but meagre success. In the Congo Free State trafficking in spirituous liquors with the natives must be licensed. The annual license fee is 2,000 francs (\$400) for each establishment, and 5,000 francs (\$1,000) for each boat used in the traffic. For selling without a license, if in a building, the penalty is 20,000 francs! If from a boat, 50,000 francs! In Bechuanaland "whosoever shall sell, give to, or procure for, any native in British Bechuanaland any wine or spirituous or partly spirituous liquors in any quantity whatever, shall be liable to a penalty of £50 sterling; or in default of payment, to imprisonment, with or without hard labor, for a term not exceeding six months." In Zululand a penalty, fine, or imprisonment is imposed. In Basutoland the sale, gift, or disposal in any way of spirituous liquors is strictly prohibited. The report for the year ending June, 1887, regulating the traffic in Basutoland, reads: "The drink traffic here has ceased to exist." These are but limited areas, comparatively, where the traffic has received a check. In England an effort has been, and is still being, made to bring public sentiment up to a point to demand that the British Government, in conjunction with other Powers, take active measures toward suppressing the traffic. Resolutions looking to such action have been unanimously adopted by the House of Commons.

It is with a sense of shame and mortification that it must be said that an attempt to obtain the joint action of all the Powers would have been successful but for the action of our own government. Though the object in view at the time was not directly the suppression of the liquor traffic in Africa, it would certainly have opened the way for such a result had it not been for the action referred to. In 1884 Lord Granville, then Secretary of State for Foreign Affairs of the British Government, having satisfied himself of the necessity of the suppression of the liquor traffic in the Pacific Islands by "International Agreement Action," addressed a circular to her majesty's representatives in France, Italy, Germany, Austria, Russia, and the United States, instructing them, in the interests of humanity, to sound the respective governments of those countries as to their readiness to enter into an international agreement for preventing the sale of arms, ammunition, dynamite, and alcohol to the natives of the Pacific islands. Favorable answers were received from all the Powers *except the United States*. Secretary Bayard replied as follows: "While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper restrictions, the government of the United States does not feel entirely prepared to join in the international understanding proposed, and will therefore for the present restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens referred to and the natives of the Western Pacific Islands." The effect of Secretary Bayard's decision compelled the English Government to abandon its scheme for an international agreement. "Thus," as one writer has said, "the flagrant abuses caused by the traffic in arms and spirits are now being perpetuated by the refusal of the American government to take part in an undertaking which the European Powers generally supported, and which calls for the active

sympathy of every friend of justice throughout the world." To show that an international agreement action could have been successfully carried out we have only to refer to the suppression of the traffic among the North Sea fishermen by the governments of Great Britain, Germany, Belgium, Denmark, France, and Holland.

"What is needed," says Dr. Guinness, "is to waken the conscience of Europe and the United States so as to lead to a joint prohibition of this deadly traffic among all native races." An effort in this direction is being made in this country, as evidenced by a large number of petitions sent to members of Congress from some of the Eastern States, asking that Congress take some action in the matter. Among others, the Union Park Congregational Church of Chicago has passed a series of resolutions calling on our representatives in Congress to see to it that the speediest possible correction be made of our national complicity in this traffic.

It is to be hoped that all Christian organizations who have at heart a desire for the spread of Christ's gospel will join in this movement, so that our law-makers may feel the importance and necessity of prompt, energetic action. Surely the Church cannot consider the appalling facts and not feel the impossibility of making Christian mission work a success when such shame and degradation and ruin are connected in the native mind with the Christian name. The time has come when in the interests of national honor more energetic efforts should be made to suppress this traffic. There is no excuse for its continuance, for it is a blot on Christian civilization—a traffic that destroys not only men's bodies, but "imprisons their souls in the bonds of the second death."

### **Letters from the Missions.**

#### *Hong Kong Mission.*

##### A CHRISTIAN DISPENSARY.

MR. HAGER writes June 13 that he has been hindered by sickness from attending, as he had proposed, to certain work, though he has recently visited many places at a distance from Hong Kong. Of a dispensary opened by the native brethren at San Ming City, he writes:—

"They dispense medicine every day except on market day and the Sabbath; the reason for not healing the sick on market days being the desire to avoid crowds, for a large number of people usually congregate together, and it would be almost impossible to give medicine to all who came; and, besides, crowds usually create disturbances. On these days, however, preaching services are held and the message of salvation declared. On dispensing

days a short religious service is held before medicines are given. At these services sometimes more than one half of those present are women, so that even the women hear the gospel. A native preacher said to me that two very important things were gained in opening the dispensary, and these were that weak Chinese Christians were made stronger and had a place to meet, and, second, that the women could hear the message of God. During a few days, while a Chinese theatre was held, some 120 persons were given medicine daily, though the average number of patients is somewhat less.

"But even the good work of healing, though finding favor with many, is causing some opposition among the druggists, native doctors, and exorcists, since it endangers their business to some extent. Western or foreign medicines are only used in

the healing art, and hence the native druggists sell less of their roots and herbs to those who are diseased, since they are treated at the dispensary ‘without money and without price.’ The expense for the evangelistic services is borne by the California Chinese brethren, who employ one preacher and provide for the rent of the chapel, while the expense for medicine and the salary of the native physician are met by native subscriptions here in China. It is the desire of the brethren to take short journeys into the country and heal the sick among the villages, devoting the daytime to curing diseases, and preaching in the evening, which will enable them to reach all classes, whether male or female, old or young. How much good may result from these efforts is of course uncertain, but we may hope and believe that some seed will fall upon good ground.”

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### *Foochow Mission.*

#### A MAGISTRATE AS PATIENT.

Most of the patients who come to the hospital at Foochow are poor people, but Dr. Kinnear was surprised recently to have brought in the card of the “Min Magistrate,” who is one of the higher officers residing in the city. This magistrate sent word that he wished to consult the doctor. Dr. Kinnear took with him his first assistant, and Mr. Hartwell went as interpreter.

“Our cards were examined and we were led through courts, audience-rooms, in one of which were some instruments of torture, by laundry-sheds and half-decayed, unused buildings, through narrow passages and around corners, to the reception-room of the chief man. We were received by his secretary and a number of the writers, and tea was served, as is always the case when entering a Chinese house. A great deal of formal talk had to be endured before he was ready to see us, and then we were shown into a small bedroom, where the dingy, wrinkled paper served to show where every piece of batting in the siding, every beam, girder, and old unused door were placed. The

tattered paper hanging from the ceiling, and the thoroughly miscellaneous contents of the room, reminded me of some of the rooms I have seen in old farmhouses that have been moved back of the new house and used for storerooms and granaries. The man was a tall, good-natured, homely Chinaman from Sze-chuen, whose talk sounded like various combinations of *c*, *s*, and *z*, and who received us very cordially.”

After examination of the case the patient was informed that proper treatment would require the use of the knife, whereupon, Dr. Kinnear says,

“The man went into the next room like a scared child, and the remainder of the interview was carried on by the interpreters going from one room to another. I explained what the next best thing would be, as it was evident that cutting would not receive the sanction of the crowd of attendants, and said it would be best to take a dose of salts first. The salts provoked another discussion, in which we had to explain the use of the salts, the Chinese name, how they acted, etc. He finally said he would send out for the medicine and let me know if he wanted me again. He sent again next morning for me. Less formality had to be endured than on the previous day, and the patient himself received us. He was more cordial than ever, had slept better than common the previous night, pains were gone, etc. ‘A wonderful medicine,’ he thought. He permitted me to make a slight operation that day and once again since, and a still later visit shows improvement. He has flattered (?) me very much with protestations of his esteem for my skill and wisdom. I hope it may some time prove to have been the entering wedge of a greater work among the officers and that the Lord may use it for his honor.”

SHAO-WU.

Dr. Whitney reports that they have had an unusually large number of visitors during the winter, officials, members of yamens, literati, and others. These calls consume much time. “as the Chinese

upper classes are so full of bows, scrapes, hollow compliments, and preliminaries." Mr. Walker, under date of May 20, writes:—

"During the past month or more I have visited a good part of the Shao-wu field, and have found matters in the main prosperous. Sunday, April 20, I was at Shao-wu, and received to the church four men from a fine farming region four to six miles west of Shao-wu. At their examination, after all questions had been asked, and I was about to request the four to withdraw, our Shao-wu preacher fore stalled me by asking one of them to withdraw. When he had gone out the preacher turned to the other three and said, 'It is very easy to let people into the church, but if we let a bad man in it is often very troublesome to get rid of him again, and as there are no church members living in your neighborhood, we must ask *you* to tell us frankly what you think about this man's Christian character.' This was done in turn for each one of the four, and in each case the three present bore decided testimony to the fact that the absent one was much changed for the better in his daily life.

"At Yang-chin-K'eng I found several promising inquirers and the work going forward hopefully. I found also two disaffected church members, one of them an old man who has been a member for eight years or more. Two weeks ago Sunday I was at Twentieth township, Er-shi-tu, and found things in good order and received one man to the church. He has been considered an inquirer almost from the first, but only for a few months past has heartily kept the Sabbath.

"One week ago Sunday I was at Kiang-fu-fang, twenty-five miles south of Shao-wu, where a few inquirers had been reported as intimidated by persecution. I found things in better condition than the reports had led me to suspect. Two or three inquirers did not hesitate to come out boldly and attend meeting. Another, living three miles beyond this village, who had been imprisoned and beaten two hundred blows on charges falsely preferred

against him, because he was embracing Christianity, found courage to attend half a day, while still another who lives a little this side, and had been timid, also attended meeting all day. Our meetings were held in the main room of the tavern at which we had put up. From this place I went west about three miles to where my teacher lives, and called with him on the deputy magistrate of that region. The teacher's relatives are trying to cut him off from the tribe because he will not worship the tribal ancestors. The magistrate promised well. From there we went on eighteen miles farther through a new region, and had some good opportunities, especially on our way back. We spent a night at a farming village of over one thousand inhabitants, and had a very interesting time with some of the leading men."

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#### North China Mission.

##### SELF-SUPPORT.

MR. AMENT, of Peking, writes under date of June 4:—

"As to the working of the self-support principle at the North Chapel, I am glad to report progress. It is not all smooth sailing. The chapel-keeper and his wife were not satisfactory. It is proposed to put a colporter whom my people were supporting—a Manchu, whose stipend is small—in care of the chapel, at the expense of the people. So now at the North Chapel we have the cheering spectacle of constant evangelistic work going on entirely at native charges. My one paid helper is absent, and the preachers are all voluntary men, except one Tung-cho schoolboy (nineteen years old) who belongs to me. Better work has never been done in the chapel than during my enforced absence. The boy, whose father gave him to me nine years ago and whom you will hear of some day, Wen Hsien, came to me this morning with his face all aglow, to tell me of the large audiences and of the preaching which was continuous from one to six o'clock. It seems to me that the idea of self-support is to be developed gradually and after native methods."

## THE SUMMER PALACE OF THE EMPEROR.

Mr. Aiken, of Peking, in writing of a tour, speaks of spending two Sundays at Jehol (or Je Ho), a place of interest as the site of a large summer palace of the emperor, of which Mr. Aiken writes:—

"It includes forty-eight 'places,' or seats, in different parts of a walled inclosure some thirteen miles in circumference, situated upon a low plateau, forming a magnificent natural amphitheatre in the midst of the surrounding mountain ranges, and at the confluence of some mountain rivers, which after the summer rains become mighty torrents. The scene recalls to mind the story of Kubla Khan:—

In Xanadu did Kubla Khan  
A stately pleasure-dome decree:  
Where Alph, the sacred river, ran,  
Through caverns measureless to man,  
Down to a sunless sea.

"Old Xanadu, or Shangtu, now lies in ruins beneath the drifting sands, but this extensive pleasure-ground of the present dynasty, in the mountains north of the Great Wall, forms no unworthy successor and representative in our own time of the Great Khan's famed retreat. Massive Buddhist temples of great size and extent, just back and a little to one side of the imperial grounds, illustrate the close connection which has in some way come to exist, in spite of the quite different principles of Confucianism, between Buddhism and the imperial power; a connection which exists also, to a large extent, between Buddhism and the whole life of the empire, and which is further illustrated by the fact that the present empress dowager is said to be most commonly alluded to by her eunuchs as the 'Western Buddha;' the 'Western' not meaning that she has anything to do with Western lands, but only that she was the third wife or consort of the former emperor, Hsien Fêng.

"What was of more interest to us, however, than either the glory of the Great Khans or the influence of Buddhism, inasmuch as our eyes are turned towards the new Christian China which is slowly emerging from heathenism, was the

reception which the people gave to us and to our books, as representatives of the new life which is coming into China from above. Saturday afternoon my Chinese companion and myself drove out of the town a short distance, riding in our cart to a place where a play was being given upon the stage of a temporary theatre, most of the audience being assembled in the open air. There was an instant rush towards us as soon as we drove up, and from that time until nearly sundown we were surrounded by purchasers and listeners, amongst whom our cheaper and more attractive books went rapidly, and we had as abundant opportunity of talking about 'the doctrine' as could have been desired. While selling books we had the pleasure of meeting a Chinese official who talked with us pleasantly for some little time and came to see us the next evening at our inn. In some respects he seemed one of the best type of Chinese officials, thoroughly gentlemanly and intelligent, evidently not lacking in ability, and showing an intelligent interest in foreign things as also in the 'doctrine,' with which he had already become somewhat acquainted in Peking."

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*Japan Mission.*

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## THE NEW CHURCH AT KYOTO.

MR. ALBRECHT, writing June 9, says:—

"The new preaching place, of which I wrote in my last, was opened June 1, 2, and 3, with a service on each evening, at each of which three sermons were preached. If I say that it was eleven o'clock every night before I came back home, you will have a new proof of the patience with which the people can squat on the floor, smoke a pipe, and listen to the 'Jesus-way' preacher. Every night the house was packed full, so that we speakers were crowded into our improvised pulpit out on the back veranda, fully 150 or more squatting on the mats of the room. I had been loth to consent to this change of location, not wishing to give up the old place without more signal results; but it certainly was wise. As fishers of men we certainly

ought to go where our fish will bite best, and in these three opening evenings we have reached more men with the gospel than in the old place in three months. An afternoon Sunday-school has been arranged—I wish we had a baby-organ for it—and evening preaching is held regularly. What the result will be remains to be seen."

#### HARD TIMES.—THE REACTION.

Mr. Cary writes from Osaka June 21:—

" You will probably hear something of the distress felt in some parts of Japan because of the high price of rice. In Osaka the trouble does not seem to be quite so serious as *The Japan Mail* represents. There are always a large number of poor people here; but a committee of our Christians that has investigated the subject feels that the time has not yet come for organized help on their part. The government is giving some relief, and some comes from individuals, especially from politicians who, before the approaching elections, wish to get a good reputation for themselves. It is thought by many that by the beginning of autumn the distress will be much more marked, that some of those now helping the poor will cease doing so, and that there will then be a call for us to put forth our strongest efforts to afford relief. We hope, however, for better things.

" You doubtless hear more or less about the reaction against foreigners. I think there is danger that a wrong impression may get abroad. Doubtless around Tōkyō this feeling is very strong. I judge that it gets its impetus chiefly from the so-called *soshi*, who are students connected with various schools, especially the private institutions. Several recent occurrences, with the comments made upon them by a portion of the English press, together with political discussions, have tended to increase the difficulty. It should be understood, however, that in this part of the country we, as yet, see almost nothing of what is experienced in Tōkyō and its vicinity. There may not be the same eagerness for foreign ways. There is

getting to be a feeling against the higher education of women, etc., but since my return from America I have seen nothing to show that the foreigner is personally unpopular. We are somewhat removed from the political excitement and so less affected by the waves of public opinion."

#### A TOUR IN TAMBA.

On account of the great scarcity of ordained missionaries for the occupation of new stations, the unmarried women connected with the mission are undertaking a class of work heretofore unattempted by them. Miss Shed has been alone for some time at Maebashi, Miss Colby and Miss Gardner at Tsu, and Miss Gunnison at Matsuyama. Some of them have been engaged recently in special tours. We have the following report of a five weeks' tour made by Miss Barrows in the province of Tamba, northwest of Kyōto. Writing June 21, Miss Barrows says:—

" People in the interior seem different from those in the open ports, more straightforward, honest, and earnest. It is pleasant to see the growth in Christian experience. Two young men who promised me the last time I saw them to begin to pray from that night, came to tell of the joy which shone in their faces and to bring their friends.

" At the communion service in the little village of Funaida there were nine baptisms. One young woman walked over twenty miles to receive the rite. Three others were the father, uncle, and youngest son of the only Christian family in a small village seventeen miles from Kyōto. They are the last ones of that family to come into the church. I was told that one of the older sons, who is just about to graduate from the theological department of the Doshisha, walked home the seventeen miles, after the close of school in the afternoon, talked all night with his father, and was back again in time for the morning session, doing this more than once in the spring, because he felt that he could not go out to work for others while his own father was outside the fold.

" The new pastor is devoted to his

church and they to him, but with at least ten different places to visit, some of them widely separated, he cannot stay long in any one place without seeming to neglect the others. He intends to visit each place once in two months. In February the church sent him to Fukuchiyama, one of the most important cities in the province, to work for two months. At the end of that time there were forty or fifty inquirers meeting regularly for Bible study. Of these five men were physicians, and some were lawyers. In some cases the whole family came together. We were there ten days in all. We spent our mornings in the pastor's study, meeting the women who could come for Bible study and conversation, and our afternoons in making calls. There were meetings every evening for both men and women. The women are in advance of the men in faith. Of the ten who seemed to us ready for baptism, eight were women. The men seemed to have reached the point where they began to realize that to follow Christ meant a possible loss of reputation or pecuniary loss, and they were weighing the question.

"It will interest you to know that this is the native place of Mr. Nakashima—the man who has made himself so much of a name at Yale. He has already entered upon his duties as professor of philosophy and literature at the University in Tōkyō, and he made his first visit at home while we were there. His parents and sisters are among the inquirers. The parting sociable for us was also a welcoming one for him, and he made what he said was his first public speech since coming home. In it he gave most unequivocal testimony to the Bible, saying he had made it his study in visiting foreign lands to find out, if possible, the source of their prosperity, and he was convinced that it was founded on nothing else but the Bible. As many as eighty were at the gathering, and it was a very timely word, which would have the more weight as coming from one of their own townsmen who had been eleven years abroad.

"In view of the importance of the time,

the church have asked their pastor to make this place his home for the next year. Perhaps you will remember that his wife is one of our last graduates. She is a lovely young woman and will be a great help to him in the work. They are just settled in their new home, and I hope it will be one whose light will shine abroad and be a practical illustration of that for which the Japanese language has no word.

"Perhaps the political questions of the day have had less effect in that country province than in some others. Certainly I never traveled with greater freedom, or was more cordially welcomed, or met with less that was unpleasant than this time."

#### TOURS IN SHIKOKU.

Miss Dudley reports several visits made by her, usually in connection with some native women, to the out-stations on the island of Shikoku. Writing of Kochi, she says:—

"I believe the work there has passed through a crisis, and that we may now look for steady improvement. The audience on the Sabbath is good, and the church, with the exception of one man, is united in giving hearty support to the pastor. The women in this church are more active in direct work than the men, and the woman who went with me remains six months and will greatly strengthen the woman's work there. A letter just received says she has started women's meetings in five different parts of the city, and there are fifteen new women attending church as the result."

A little later Miss Dudley visited Marugame and other points in northeastern Shikoku, and then went to the province of Iyo, which is on the western side of the island, with Imabari and Matsuyama among its principal towns. In view of what she saw she writes:—

"The province of Iyo would gladden your heart. It shows a different side; but then there have been years of work here. Imabari, with its new pastor and his efficient wife, a graduate of Kobe Girls' School, is looking up. The woman's

work here is in a most hopeful condition. I spent parts only of two days there, reserving my strength for more needy places, but the sight of this Imabari church does me good. A beautiful little church is the centre of attraction for all eyes. It cannot be hid or ignored. It made a severe strain on the pockets of the Christians and there has been a tendency to take a little rest since the completion of the building in January. The father and pillar of this church, a Christian physician, has come under a cloud, but there is light for him behind it.

"Komatsu is changing. The bitter opposition which was felt so many years has gone, and a time of utter indifference succeeded, which now in turn seems to be followed by a desire to know more about Christianity. We held a meeting in our hotel and about seventy were present, the majority being non-Christians; about half were men, and the best attention was given. The woman who was with me (the Bible-woman from Matsuyama) did well, and some of the men attempted to cheer once, but she quietly went on. She was asked to repeat the same talk next day in a neighboring village, and she did so. Gentlemen are not expected to attend these meetings, but in new places the Christians seem so anxious that we should not shut them out that we sometimes consent. We visited Saijo, a large town five miles from Komatsu, and held a women's meeting. An evangelist is giving all his time now to that place and the outlook is good. We visited four other villages in this vicinity where we found Christians, and in some places an earnest spirit of inquiry. This entire section of Iyo is fully open and ready for the good seed."

"From Komatsu we crossed the mountains to Matsuyama. Here the work has grown wonderfully, one hundred additions since my last visit a year ago. The Bible-woman here is unable to half do what needs to be done. Miss Gunnison is attempting too much work and she cannot endure it for long."

In reviewing her experiences during these visits to Shikoku, Miss Dudley calls most

earnestly for speedy reinforcements, both missionary families and unmarried women being needed. The work throughout Shikoku seems to her in much better condition than last year. Bible-women are called for everywhere and the outlook is most cheering.

#### THE SHIKOKU ASSOCIATION.

Mr. Atkinson refers to two tours he has taken on the island of Shikoku, where, notwithstanding a somewhat unsettled state of affairs, he has been gladly welcomed. He reports that among the Christians, as well as among those who are simply inquirers about the Christian doctrine, he has found many serious doubts on some vital points of faith, especially in regard to the Atonement and the inspiration of the Scriptures. These doubts have apparently been awakened by the articles recently published and widely scattered throughout Japan, denying the divinity of Christ and the authority of the Scriptures. In May, five churches on the island of Shikoku were organized into the Shikoku Bukwai, or "Association." Mr. Atkinson says: —

"The tone of the meeting was in the minor key. The influence of the depression of the previous year was manifest in much that was said. A more hopeful feeling grew as the meetings progressed, and I think all returned to their fields strengthened by the fellowship. The following points were considered: — (1) How to raise more and better evangelists. (2) A request to the American Board to send missionaries to Matsuyama and to Takamatsu at the earliest day possible. (3) A request to the Japanese Home Missionary Society to occupy some of the twenty places where work ought at once to be begun in only two of the provinces of Shikoku. (4) The organization of a summer school for the pastors and evangelists of Shikoku, and the inviting some of the leading pastors from elsewhere to come as lecturers.

"Sunday afternoon was given to a meeting to arouse interest in the churches in local evangelistic work. At night —

Sabbath—a theatre preaching was held, and four sermons were preached."

The Hyogo Association which met in Kōbe included thirteen pastors and evangelists, whose unanimous testimony was that the outlook for evangelistic work was more encouraging than at any time during the last year.

#### Western Mexico Mission.

##### A PROSPEROUS YEAR.

MR. HOWLAND, in his annual review, speaks of the results as more satisfactory and the outlook more hopeful than ever.

"Here in Guadalajara the church received a much larger number than in any previous year, twenty-five adults being admitted on profession of their faith, a gain of about forty per cent. This increase has not resulted in a corresponding gain in the attendance at service, as quite a large proportion of the new members are from the surrounding villages, and will probably form *nuclei* for other churches. The attendance has been constant, with some increase, especially during the opening months of this year. What is even more encouraging than the numerical gain is the obvious improvement in spirit and in activity. The collections, which in past years have barely sufficed to cover incidental expenses, have largely increased, being over \$150 during the year of 1889. The prayer-meetings have been better sustained, and neighborhood prayer-meetings have been started and sustained by the brethren for more than six months. The church has also assumed the responsibility for services in San Sebastian, a village some twelve miles south, sending some one every Sabbath and furnishing pulpit, etc., the mission being at no expense except for the use of a horse. We are also comforted in thinking that we see more of a spirit of devotion to Christ and the church, and less of *personal* adhesion, and also less of readiness to yield to envy and anger.

"In Tlajamulco there has been improvement. Eight adults were received during the year, and attendance at services

has been better and more constant. The school has prospered, being larger even than when we had the Methodist congregation with ours. The pastor has not only been able to hold together and build up the church, but has won the respect and regard of the people of the village.

"In Cajititlan, also, where Don Eugenio has been stationed, progress has been more indirect and general than numerical and visible. This has been partly due to frequent absence on the part of the worker, to visit other points further south."

It has been decided to discontinue the work at Chapala. At the hacienda of Sitala the movement which began in connection with the reading of the paper *El Testigo* has gone on prosperously. Two more have been received to membership and a number are desirous of joining. At Zapotlanejo the congregation has been scattered, because the members could not get work. The people were in the habit of gathering about the door of the preaching place, that they might listen; but the priest now keeps watch, and if any one lingers near the door he is warned away. The workers who were at this out-station have visited another village, where they have found a band of believers who are meeting daily to read the Scriptures.

#### West Central African Mission.

##### QUIET AND PROSPERITY.

THE news from this mission is reassuring. No serious results have followed the expulsion of the Portuguese captains by the king of Bihé, and our brethren write as if nothing had transpired. It has been possible to obtain a much larger number of carriers than in previous months, and so the needs of the stations in the interior are fairly well supplied. Mr. Woodside reports that, as one of the caravans was crossing a river only one day inland from Catumbella, one of the men was shot dead and his load stolen. The load proves to have been one of furniture belonging to Mr. Sanders, and the thieves secured nothing which will be of any value to

them. Mr. Stover reports a visit made by himself and Mr. Fay to the chief of Bailundu. "We found him looking his best, and gracious as ever to us. It seems impossible that he can be the same man that we hear of as doing the terrible things that have transpired lately, such as putting out men's eyes with a hot iron, mutilating, and even killing them outright. Do you wonder that we sometimes long for a breath of morally pure atmosphere, or that we plead with all our friends to pray for us and for these people?" Mr. Currie, on June 11, was at Benguella, whither he had come for a change, and in the hope of benefiting his health, which hope had only been partially realized. Mr. Lee was alone at Chisamba, keeping up the regular Sunday services and prayer-meetings, and using all the Umbundu he was master of.

The following extract from a letter from Miss Bell, May 23, shows that matters were quiet at Kamondongo:—

"Last week two of our boys were married, Lumbo and Kasoma. Last week Thursday was the day of the wedding. All the schoolchildren were invited to a dinner, which served as a 'marriage feast.' Nduva and Lohuma were the brides. They attend school, and both profess to have accepted Christ. They and another girl from the village take part in the regular weekly prayer-meetings. Mrs. Sanders has at least twenty-six girls in school. They do not all attend every day, but I think they are attending remarkably well. The little boys from the village, whom we are trying to get into a morning school, come very irregularly. Still we are not discouraged over them.

"Our mail has not yet come this month and we have not heard what action the Portuguese government is going to take in regard to this country. The chief says he does not want any more 'whites' coming to his country. Mr. Sanders told him that he wanted a physician here, and asked if he could not come. The chief said a physician might come, but that was all.

"A lion has paid Bihé a visit. Last

week it was heard at a village about nine miles from us. It carried off a woman belonging to that village. She was out in the field. At different times it has carried off an ox, a donkey, and a woman belonging to the ombala. The donkey was one which belonged to the captain, and when he left the chief took it. The people say that the lion was sent here by the 'spirit' of a chief who died in this country last year, and is not yet buried. They believe that when the chief is buried the lion will go away."

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#### European Turkey Mission.

##### WORK AMONG THE ALBANIANS.

At the recent annual meeting of the European Turkey Mission at Monastir, Mr. Kyrias was ordained to the ministry, with the special purpose of devoting his energies in work among the Albanians. This work, upon which the mission has now definitely decided to enter, has promise of much success, and Mr. Kyrias seems specially fitted to be Mr. Baird's assistant. The *Missionary News*, printed at Samokov July 10, contains the following letter from Mr. Kyrias, dated at Kortcha, in Albania, May 17:—

"I have but very little time to give a short statement about the Lord's work since our arrival here. After a pleasant journey along the beautiful lake of Prespa, and then across the thick forests, we arrived here in safety and found our friends waiting for us. Many came to see us, Christians as well as Mussulmans, and expressed their thanks for our coming. I told them that my intention is to preach in my house, and later perhaps we will hire a special place for preaching. But the trustees of the Albanian school insisted upon having the preaching in the school, to which I consented, because the largest room in my house could not take more than forty hearers. The friends announced everywhere through the town that Albanian preaching will be in the school, and I thought that besides the school seats we would need more. So I

made ten benches upon my own responsibility, hoping that we will be able to raise the money with the magic-lantern.

" Strict measures have been taken by the Greek clergy to prevent the people from coming to our meeting. Last Sunday morning the deacon spoke in the church, and tried in different ways to prove that our teachings are false, against the gospel truth. But in spite of all this we had an audience of more than four hundred hearers; there was no room for others; many had to return back. From the twenty women that came, only six succeeded to get into the hall; the rest of them had to stay in the yard. Among them there were only four Mussulmans; we should have had many Mussulmans, but it is Ramazan now, and they usually sleep at the time we gathered — at one o'clock in the morning, Turkish time. The pupils sang two hymns, of those which I taught them two and a half years ago, and my wife played on our little organ. The windows were crowded, several benches were broken, but happily no tumult was made. The Greek party are greatly disappointed and are using different methods for hindering our work. They consider our work as most dangerous for Hellenism. They say they had better open ten Albanian schools than have this society in this place. The bishop is not here.

" Fortunately we hear nothing at all of brigandage. The country, especially the district of Kortcha, is quite free of brigands, and one can freely travel everywhere. One of our colporters this week started on a tour in the surrounding villages. In our meeting there happened to be present some villagers from around Kortcha, and I am told that they spoke in high terms to their countrymen about the Albanian preaching.

" We need the prayers of our brethren, and special grace from above, in these important circumstances."

" On Monday, May 19, Mr. Kyrias added: —

" Yesterday our meeting was as large as the one we had before; windows, doors, and stairs were crowded. We passed

along very quietly; the hearers paid excellent attention. Again yesterday one of the Greek teachers spoke in the church against us; the agents of Hellenism are using every possible means to injure our work, not because they care for religion, but because they consider our work a great blow to their plans. They hate us because we preach the gospel in Albania. It is a very sad thing to see them using the gospel in order to persecute the gospel. They have spoken different things against us; but in all these we can say that they have been helpful to us in our efforts to preach."

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### *Western Turkey Mission.*

#### GENERAL CONFERENCE AT CESAREA.

DR. FARNSWORTH writes of this Conference, which was held in the latter part of April, at which there were present thirty delegates from all parts of the field: —

" The reports almost without exception were encouraging. More were admitted to the churches in 1889 than in any previous year. More have been added in the first four months of the present year than have ever before been received in the same length of time. Never before have the contributions of the people been so large, the amount being \$4,624.40. This is \$136 more than we have ever before reported, and a good deal more than twice as much as we reported ten years ago. All these things were well fitted to make us very happy.

" The spirit of the prayer-meetings was excellent. Very large and enthusiastic public meetings were held. Special subjects, like the Young People's Society of Christian Endeavor, elicited deep interest. The Rev. Mr. Krikorian, who has successfully organized such societies in Yozgat, was urged to visit Istanose, Gemerek, and other places in the field and assist the pastors and preachers in forming such societies. Indeed, I do not know that I have ever seen all our fellow-laborers so intensely interested as they were in Mr. Krikorian's report, of an hour and a half, of the rise, growth, and work of the Young

People's Christian Endeavor Society. We expect that much good will come from that report. This was the seventh of our General Conventions, or Conferences. It was pronounced to be decidedly the best. This is as it should be. The men, and especially the younger portion of them, are growing year by year. We think we have a noble band of fellow-workers."

#### REVIVAL AT CESAREA.

In a letter of a later date, June 4, Dr. Farnsworth speaks with great joy of a religious awakening. During the latter part of May Mr. Jenanian, of Tarsus, came to assist in evangelistic services, and he was cordially received by the pastor and leading men of the Cesarea church. Dr. Farnsworth writes:—

"The evening of his arrival there was a meeting of the Young Men's Christian Association, and he was present and made remarks that proved to be a good introduction. Sunday, May 25, the congregation was about nine hundred—a good deal larger than we had ever before seen in our church at any regular preaching service. No special meetings were appointed for the week except one with women who are church members; but Mr. Jenanian took charge of the three regular meetings and had large congregations. Last Sunday, as by count, the audience was more than a thousand. In the afternoon of that day he met the male members of the church, and that, like the previous meeting with the women, was of such a character as greatly to encourage us. Nearly twenty short but earnest prayers were offered. Even more had been offered at the meeting of the women. Monday he had a special meeting with young men, from twelve to thirty years old, who are not church members. It was thought that there were about one hundred present, and many prayed for their own personal salvation. Yesterday, June 3, he had two special meetings, one for women and the other for men who are not church members. Mr. Jenanian was much pleased with each, especially with that for young men. He preached to them an earnest sermon on

the need of repentance and then asked those who had determined now to repent and begin a new life, or who were seriously thinking of doing so, to rise. Some fifty or more did so. Mr. Jenanian has three preaching exercises arranged for the rest of the week. Besides these, he proposes to have one prayer-meeting. We are praying for and expecting a great blessing. Mr. Jenanian hopes to visit as many of our out-stations as he can visit to the greatest advantage while he can remain with us. Do join with us in praying that this visit may be a great blessing both to Cesarea and to the Lord's work throughout the station."

At a still later date, June 10, Dr. Farnsworth speaks of the special interest as continuing. Two inquiry-meetings were held during the evenings, one for men and one for women, and about sixty men and thirty women have declared their purpose to begin the life of faith. Dr. Farnsworth says:—

"Nearly all of our High School boys, I think all the boarders, are included. At just this time our people leave for their vineyard homes, and this will militate against the best results. In a few days we must go to Talas. After two or three weeks there, we must start for a tour of the out-stations."

#### *Central Turkey Mission.*

##### THE GIRLS' SCHOOL AT HADJIN.

MRS. COFFING writes of the closing exercises of the school, held June 19, when a class of ten good and faithful girls received their certificates:—

"The church was trimmed with flowers and everything done that we could do to please and gratify the class and their friends, and though the girls were dressed in indigo blue, with their white sashes, collars, and hair-ribbons, they looked very pretty and in every way did honor to themselves and the teachers. There were present the governor and the chief officer of the army with their suites, two Armenian priests from the monastery, the Armenian teachers from Constantinople,

and numerous other prominent members of each of the communities,—men and women,—making an audience of about 400. Dr. Rejebian presided for us. The preacher of the Second Congregation, having taught music for us this year, had charge of the singing. The pastor of the First Church gave the certificates, and made an address of twenty minutes which cannot fail to do good."

#### WORK IN OORFA.

Miss West has been bravely holding this outpost of the mission for a long time, and writes as follows under date of June 11:—

"In noting the progress of the work the two years I have lived in Oorfa, I am sure

large and great blessings are in store for us in that city. At one time the weekly attendance at our district prayer-meetings for Oorfa women, held in some eight or ten different places, was 500. Our school for girls in the mission house has been kept in a small room a few feet square, with the use of dining-room. Notwithstanding the many inconveniences, progress has been made. Several of the older girls have united with the church, and a class is ready to enter the Aintab Seminary in advance. The expenses of a native assistant have been wholly met by the church. A plan for building has been drawn out, and we hope soon, with the help of the natives, to have suitable provision made for a girls' high school."

## Notes from the Wide Field.

### THE BRUSSELS ANTI-SLAVERY CONFERENCE.

THE calling of this Conference was originally proposed in the British House of Commons in March, 1889, and acting upon this suggestion King Leopold of Belgium consented to summon the representatives of the Great Powers "to consider the present conditions of the slave-trade both by land and sea." The representatives of seventeen different states began their sittings on the eighteenth of November last, and the "General Act," embodying their conclusions, was signed July second by all the Powers represented, with the exception of Holland and Turkey. These two Powers were allowed six months to affix their signatures, and it is reported that Turkey has already done so. Holland declines to agree to the clause allowing the Congo Free State to impose import duties, which is the only method the Conference was able to devise for restricting the importation of alcoholic liquors into that region. It is not surprising, considering the difficulties of the questions which were raised and the number of parties who must be agreed, that progress in the deliberations was slow. The questions relating to the right of search of vessels were most perplexing, but there seems to have been substantial agreement at the end, the French government, which has been most persistent in its resistance to any scheme as to the right of search, having assented to the adoption of rigorous measures for preventing improper persons from using the French flag. The important stipulations contained in the "General Act" of the Conference are those regulating, but not prohibiting, the trade in firearms. Heretofore from ten to one hundred thousand muskets and rifles were imported into Zanzibar. These, of course, were soon sold in the interior and gave the Arabs a great advantage over the unarmed natives. Arrangements for the institution of posts in the interior for the interception of slave-trading expeditions were recommended. The Conference made a declaration in regard to the suppression of the slave-market, of course having special reference to those Powers on the northeast of Africa that have kept alive the slave-trade by openly or clandestinely providing a market for slaves.

The Conference also took up the question of the sale of intoxicating liquors, having had numerous memorials from humanitarian and religious bodies on the subject. To the honor of both Great Britain and France it can be said that they favored the

absolute prohibition of the sale in regions not yet contaminated, and of a heavy duty on all liquor in regions where trade was already established. But the Conference did not come up to this high standard except in the first point. It did decree that the belt between the  $20^{\circ}$  of north latitude and the  $22^{\circ}$  of south latitude, which boundaries include the region from the centre of the Soudan down to the Limpopo, in South Africa, shall be regarded as a sphere into which intoxicating liquors shall not be imported, except at points where they are already in use. The duty upon alcohol, which is now sold in Africa from two to two and a half pence per quart, was fixed at only one and a half pence per quart. But this arrangement is to last but for three years, and a higher rate can be fixed subsequently. But the Conference will have served effectually to call attention to the enormous evils of this drink traffic, and will lead, it is to be hoped, to a public sentiment which will result in its entire prohibition. *The London Times* well says in reference to the provisions of the chapter which seeks to restrict the liquor traffic: "Any Power which is throwing difficulties in the way of Chapter VIII is indirectly assuming the responsibility of protecting a material interest entailing the moral and physical destruction of populations still capable of being saved from the curses of a trade which stamps with dishonor everybody engaged in it." Whether, in case Holland still refuses to join the Great Powers in this effort to restrict the importation of firearms and strong drink, a method can be devised for enforcing the stipulations of the Conference remains to be seen. It will be an infinite pity and disgrace if the cupidity of a third-rate power should prevent the carrying out of this philanthropic scheme for the deliverance of Africa.

## AFRICA.

ADVANCE ON THE CONGO.—We find in *Regions Beyond* for July an interesting account of the changes which have recently taken place both on the Lower and Upper Congo. The two towns Boma and Matadi are growing rapidly. At the latter place it is only twelve years since there was nothing but rocks and palm-trees; but it is now the terminus of navigation and the starting-point of the railroad running into the interior. In 1878 the only human habitation was the missionary's hut; now a solid stone pier affords a landing-place for the largest ocean-going steamers. Spacious European structures have been built, and there is a population of between one and two thousand people. From Matadi the railroad is being built, and about two thousand laborers are employed, who are well officered and well housed and paid. The plans of the railway company for buildings, including workshops and houses at Matadi, have been submitted to competition, and the contract been awarded to the Industrial Society at Louvain. The cost will be between fifteen and twenty thousand dollars. The transport service to Stanley Pool is in good order, and over a thousand loads were carried for the State alone during the month of March. Boma is the seat of government, and boasts of shops and stores and many conveniences, and a steam tramway from the landing-place to the plateau in the rear. On the Upper Congo and its affluents the Free State is extending its sway. At Kasongo, which is southwest of Nyangwe, there is quite a thriving town, Nyangwe itself having lost its importance. Tippu-Tib declares to the lieutenant sent out by the Free State to take command at Kasongo, that he is thoroughly loyal to the State. It is reported that the native slave-trade is being stopped in some parts, and that when the railroad is completed the government will be in a position, even without the employment of force, to repress the trade. On the Kassai River the station of Luluaberg has already four good brick buildings erected.

A NEW STATION OF THE ENGLISH BAPTISTS.—Upoto, a large town on the north bank of the Congo, one hundred miles west of the Itumboir River, has been chosen as the site of a new station of the English Baptists on the Upper Congo. This is in a hilly region, quite in contrast to the section lower down the river, near Lukolela. The district is

described as densely populated by tribes that are destitute of any civilization. Mr. Forfeitt, the missionary who writes of the people, says: "The houses or huts are wretchedly poor and mean, and by far the greater part of the inhabitants go about without even the smallest strip of cloth upon them, or covering of any kind. Those living on the river-bank are not cannibals, but I heard of a woman recently killed by these very people over a witch palaver, whose body was sold to a tribe less than half an hour inland, to be eaten, part of the price paid for it being two live children. This is only a specimen of their horrible transactions." Notwithstanding the degraded character of the people, they received the missionaries kindly, though at first much frightened on their approach. They consented heartily to the selection of a site for a station, and the chief forced into the missionaries' boat a fine goat which he desired him to accept as a pledge that he would return and build.

BOOKS FOR THE CONGO.—The missionaries of the English Baptist Society have been earnestly engaged in preparing a Christian literature for the people who live along the great river. It is reported from the Underhill station that, with the help of two native compositors, 3,860 books have been printed, with a total of 135,830 pages. These books are printed in three different languages: Kixi Kongo, the language of the Lower Congo; Kiteke, the language of Stanley Pool; and Kibangi, the language of Bolobo, Lukulela, and beyond.

EXPLORATIONS ON THE UPPER CONGO.—The Congo Commercial Company is about to send out an expedition of seven Europeans for the purpose of exploring the affluents of the Upper Congo. There are three important streams on the south of the Congo, west of the Lakes Tanganyika, Moero, and Bangweolo, still to be explored. These streams, it is reported, form a large lake named Lanji, not yet seen by a white traveler. Sections of this territory have been visited by Ivens and Capello, by Cameron and Livingstone; but there is yet much information to be obtained. The expedition will leave the mouth of the Congo about the middle of September, and will be absent from a year to a year and a half.

MASHONALAND.—It is reported that the mission of Bloemfontein is about to take up the missionary work in this new region which has been acquired by the British South African Company. The missionaries of the London Society in Matebeleland have desired to enter into this region, but an amicable agreement having been made with the English bishop that he was not to encroach upon districts occupied by the London Society, these missionaries forbear to enter Mashonaland, but leave the field free to the Episcopal Society.

THE FRENCH MISSION ON THE ZAMBESI.—A letter from M. Coillard, of the French Evangelical Mission upon the Upper Zambesi, in the *Journal des Missions Évangéliques*, gives an interesting account of his work. His relations with Lewanika, the Barotse chief, continue to be most pleasant. Some of the chief's daughters are in the girls' school under Madame Coillard's care, doing the work of the house with the other pupils. Litia, the chief's son, about seventeen years old, is under instruction, and has for a long while begged to be received as a member of M. Coillard's family. His father adds his entreaties, but it was feared that the suite of the young prince might make trouble. Meanwhile he spends every day with them, working at every possible manual labor, and as much interested as if he were a child of the house. The pupils of M. Coillard's school, numbering nearly forty, have a real love of reading. "A vacation day," writes M. Coillard, "is a day of privation to them, and generally they besiege my door and obstruct my veranda in order to get the loan of a school-book. Among my luggage I brought from Sefula a little box of books; only two Bibles, one of which was publicly presented to the king, and the other was reserved for his personal use. But all the time they have been here, the Natives have come

hymnbooks were for sale, our pupils were jubilant. One brought his ox, another asked his father for a calf, and each one secured a little packet of books of the value of his animal. You should have seen a charming little boy come joyously to me the other day to announce that his heifer was here. Shortly after, in fact, a pretty creature of two years old capered into the yard. All the school was there, and when I brought the books, with a shirt and some bits of cloth, there was a general exclamation of surprise. Our little goodman's eyes sparkled with joy, and he no sooner had the books in his hand than he capered and gamboled like his heifer, and ran for the village followed by all his comrades. . . . To us it seems marvelous that these heathen children, who hardly know how to read, should desire to have God's Word. It is not less marvelous that their heathen parents, who know not the gospel, should furnish the means to buy it. Our daily worship and Sunday services have taken on a special interest. Each one follows the reading in his book, and uses his hymnbook. There is now something real in what we do, and these dear children take a personal interest in it. Last Sunday we counted nineteen Testaments and as many hymnbooks in use. . . . God grant that we may soon have still better news to give you. These are the leaves, as I said to them last Sunday, a sign that the tree is alive; but we want more than leaves, we want the fruits of repentance and conviction. And we shall have them."

THE LIVINGSTONIA MISSION of the Free Church of Scotland is passing through a serious crisis. Rev. Dr. Laws has been a second time dangerously ill from overwork connected with the annoyances caused by the slave-trading Arabs, at the north of Lake Nyasa, and by the assumptions of the Portuguese on the south. We are glad to say that at last reports Dr. Laws seemed to be recovering. Just now the mail and transportation service is seriously interrupted. On account of Portuguese interference the mail steamers have been withdrawn from the line, and it also appears that Portuguese officials at Quilimane have confiscated or kept back even the private letters of the British missionaries.

THE RESCUED GALLAS.—The station at Shaikh-Othman, on the south shore of Arabia, proves to be an unhealthy location for the sixty rescued Galla slaves who had been consigned to the care of the Scotch Free Church missionaries. Many of them had been sick, and it has at last been decided to remove them to the Lovedale Institution in Cape Colony. This is a great undertaking, but it seems to be the only way in which the lives of these young people can be preserved. The hope is still cherished that they will, after sufficient training, make excellent missionaries in their native land.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For kings and all that are in authority; especially for the Sultan of Turkey; for the Prince of Bulgaria; for the Czar of Russia; and for the kings and chieftains of Africa, that they may so govern their several realms that oppressions shall cease; that there shall be liberty of conscience, and that the pure gospel of Jesus Christ may be preached and accepted by all their people.

### DEPARTURES.

- July 19. From New York, Rev. George P. Knapp and wife, to join the Eastern Turkey Mission.
- July 26. From Boston, Rev. John R. Taylor and wife (formerly Miss Lillian L. Brigham), to join the Hong Kong Mission.
- July 30. From New York, Miss Johanna Zimmer, of Rockford, Ill., to join the Western Turkey Mission.
- August 16. From Boston, Rev. Fred. W. Macallum and wife (formerly Miss Henrietta M. Reid), to join the Eastern Turkey Mission; also, Miss Lydia A. Gile, of North Andover, Mass., to join the Western Turkey Mission; also, Miss Annie T. Allen, daughter of Rev. O. P. Allen, to reside temporarily with her parents at Harpoot.

## ARRIVALS IN THE UNITED STATES.

- June 27. At San Francisco, Miss Virginia C. Murdock, M.D., of the North China Mission.  
 July 28. At Morden, Manitoba, Rev. H. W. Fraser and wife, of the North China Mission, compelled to return on account of the health of Mr. Fraser.  
 July 25. At New York, Miss Harriet L. Cole, of the European Turkey Mission.  
 July 27. At Boston, Mrs. Alice Gordon Gulick, of the Mission to Spain.  
 July 9. At San Francisco, Rev. Francis W. Price and wife, of the Shansi Mission.  
 We are glad to report that, in place of the grave apprehensions entertained in regard to Mr. Price's physical condition when he left the mission, it is the medical opinion since his arrival in this country that his recovery is reasonably certain.  
 August 8. At New York, Rev. William N. Chambers and wife, of Erzroom; Mrs. Martha W. Raynolds, of Van; Mrs. Helen P. Barnum and Miss Flora A. Fenshaw, of Constantinople.  
 August 5. At Montreal, Miss Emily McCallum, of Smyrna.

## ARRIVALS AT STATIONS.

- June 10. At Mersine, Turkey, Miss Mary G. Webb.  
 August 1. At Constantinople, Mr. W. W. Peet and wife.

## DEATHS.

- June 4. At La Barca, Mexico, Ernest S., infant son of Rev. Henry M. and Mrs. Ella M. Bissell.  
 July 6. At Kalgan, North China, Franklin E. McBride, M.D. (See page 347.)  
 March —. At Tung-cho, North China, the infant son of Dr. and Mrs. James H. Ingram; also, on March 24, Dr. and Mrs. Ingram's daughter Edna, aged two years, of diphtheria.

## MARRIAGES.

- July 28. At Yankton, South Dakota, Rev. Corliss W. Lay and Miss Lillian B. Matthews, both under appointment to the Marathi Mission of the American Board.  
 July 23. At White Rose, Ontario, Rev. Fred. W. Macallum to Miss Henrietta M. Reid, both under appointment to Western Turkey.

THE MORNING STAR sailed from Honolulu July 12, having on board the eleven missionaries heretofore reported as returning to, or about to join, the Micronesian Mission.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

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| 1. Work among the Albanians. (Page 374.)<br>2. Items from West Central Africa. (Page 373.)<br>3. The liquor traffic in Africa. (Page 362.)<br>4. Hospital work in China. (Page 367.)<br>5. A new church at Kyoto, Japan. (Page 369.) | 6. Two tours in Japan. (Page 370.)<br>7. Revival at Cesarea. (Page 375.)<br>8. Fifty years at Erzroom. (Page 357.)<br>9. Conversion of Libe. (Page 384.) |
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## Donations Received in July.

## MAINE.

Cumberland county.	
Auburn, High-st. Cong. ch. and so.	100 00
Gorham, 1st Cong. ch. and so.	55 42
Westbrook, ad Cong. ch. and so.	56 19—211 61
Hancock county.	
Castine, Rev. A. E. Ives,	
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so.	32 00
Edgecomb, Cong. ch. and so.	14 00—46 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	25 00
Brewer, 1st Cong. ch. and so.	15 00—40 00
Hampden (3.53 ack'd as from Bangor in August "Herald" should have been from Cong. ch., Hampden).	
Somerset county.	
Skowhegan, Cong. ch. and so.	10 00
Washington county.	
Dennysville, Cong. ch. and so.	11 15
Machias Centre-st. Cong. ch. and so.	11 82—22 08

York county.	
Saco, First Parish Cong. ch. and so.	30 07
NEW HAMPSHIRE.	
Coös county.	
Colebrook, Cong. ch. and so.	5 00
Lancaster, Cong. ch. and so.	15 00—20 00
Grafton county.	
Lisbon, 1st Cong. ch. and so.	6 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Greenfield, Cong. ch. and so.	35 00
Nashua, 1st Cong. ch. and so.	43 00—78 00
Merrimac county.	
Hopkinton, Cong. ch. and so.	30 85
Warner, Cong. ch. and so., 9.13;	
Mrs. Ruth Sargent and household, 4.	
Rockingham county.	
Brentwood, Cong. ch. and so.	4 00
Exeter, Nathaniel Gordon, for Gor-	
don Theol. Seminary, Tung-cho.	
125 00	

[September,

Greenland, Cong. ch. and so.	66 00
Portsmouth, North Cong. ch. and so., 141.10; A friend, 25,	166 10—361 10
Sullivan county.	
Charlestown, Cong. ch. and so	11 00
—, A friend,	100 00

Legacies.—Stratham, Sarah M. Pottle, by Dora L. Merrill, Ex.	51 32
	671 95

## VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	68 05
Middlebury, Chester Elmer, 150; A friend, 1,	151 00—219 05
Bennington county.	
Manchester, A friend,	25 00
North Bennington, Cong. ch. and so.	46 32—71 32
Orange county.	
Brookfield, 1st Cong. ch. and so.	9 00
Chelsea, Cong. ch. and so.	20 41—29 41
Orleans county.	
Holland, Cong. ch. and so.	15 00
Newport, E. A. Stewart,	12 40
North Craftsbury, Cong. ch. and so.	5 00—32 40
Windham county.	
Brattleboro, Centre ch., m. c.	31 29
Windsor county.	
Hartford, Cong. ch. and so.	41 00
Norwich, Two young boys,	2 14
Woodstock, Frederick Billings,	500 00—543 14

926 61

Legacies.—St. Johnsbury, Erastus Fairbanks, by Franklin Fairbanks, Ex'r,	1,000 00
	1,926 61

## MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	63 43
Southfield, Mrs. E. S. Canfield,	1 00
West Stockbridge, Village Cong. ch. and so.	27 00—91 43
Bristol county.	
Attleboro, 2d Cong. ch. and so.	54 00
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	11 36
Brookfield, Cong. ch. and so.	41 26
Gilbertville, Cong. ch. and so.	89 20
North Brookfield, 1st Cong. ch. and so.	60 64
West Brookfield, Cong. ch. and so.	18 00—220 46

Essex county.	
Lawrence, South Cong. ch. and so.	19 08
Essex county, North.	
Haverhill, Centre Cong. ch. and so.	85 00
Essex county, South.	
Gloucester, Evang. Cong. ch. and so.	50 00
Ipswich, South Cong. ch. and so.	25 00—75 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, "Life member,"	2 00
Heath, 1st Cong. ch. B. B. Cutler and family, 5; A. C. G., 1,	6 00—8 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Granville, Cong. ch. and so.	20 50
East Longmeadow, Cong. ch. and so.	10 00
Ludlow, Cong. ch. and so.	15 69
Monson, Cong. ch. and so.	24 13
Palmer, 2d Cong. ch. and so.	50 00
Springfield, South ch., 87.61; North ch., 61.20; Eastern-ave. ch., 16.25; S. Colton Burnham, 5,	170 06
West Springfield, 1st Cong. ch. and so.	27 00—317 38

Hampshire county.	
Amherst, 1st Cong. ch. and so., 100; College ch., 201.12,	301 12
Chesterfield, Cong. ch. and so.	10 00
Greenwich Village, Mrs. M. A. Sibley,	1 00
Hatfield, Cong. ch. and so.	73 13
Northampton, 1st Cong. ch. and so.	473 52—858 77

Middlesex county.	
Cambridge, A member of Shepard ch., 100; A friend, 1,	101 00
Cambridgeport, Pilgrim ch., toward salary of Rev. J. K. Browne, Harpoort,	82 90
Concord, Trinitarian Cong. ch. and so., 34.68; Cash, 50,	84 68
Framingham, A friend,	25 00
Lexington, Hancock Cong. ch. and so.	18 00
Lowell, James Skilton,	35 00
Malden, 1st Cong. ch. and so.	60 00
Newton Centre, 1st Cong. ch. and so.	
Newton Highlands, W. C. Strong,	133 75
Winchester, 1st Cong. ch. and so.	42 28—682 61
Middlesex Union.	
Lancaster, Edward Phelps,	60 00
Leominster, Cong. ch. and so.	25 11—85 11
Norfolk County.	
Braintree, South Cong. ch. and so.	20 00
Brookline, Harvard Cong. ch. and so.	272 27
Dover, Cong. ch. and so.	8 13
Foxboro', Cong. ch. and so.	39 77
Sharon, Cong. ch. and so.	29 25
South Walpole, Missionary,	4 00
Walpole, Cong. ch. and so.	51 50
Wellesley Hills, Cong. ch. and so., 18.64; K., 500,	518 64
Wrentham, Miss Jemima Hawes,	100 00—1,034 56
Old Colony Auxiliary.	
Mattapoisett, Mrs. P. G. Hubbard,	2 00
Plymouth county.	
Bridgewater, Central-sq. ch.	56 28
Brockton, Porter Evang. ch., to const. JOSEPH S. TAYLOR and LIZZIE F. TROW, H. M.	240 29
Marion, H. C. Dreyer,	2 00—238 57
Suffolk County.	
Boston, 2d ch. (Dorchester), 211.61; Park-st ch., 139; Walnut-av. ch., EZRA T MCINTIRE, to const. himself H.M., 100; South Ev. ch. (West Roxbury), 37.02; Eliot ch. (Roxbury), mite-box collec., for W. C. Africa, 6.00; Mt. Vernon ch., 1; Mrs. E., 10,	504 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Oxford, Cong. ch. and so.	75 00
Worcester, Salem-st. ch.	16 75—91 75
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	10 00
Uxbridge, Cong. ch. and so.	41 59—51 59
	4,480 03

Legacies.—Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee, Cambridge, Abijah E. Hildreth, by his Trustees, add'l,	75 00
Fairhaven, Ephraim Pope, by Eben Akin, Jr.	250 00
Fairhaven, Ephraim Pope, by Eben Akin, Jr.	503 85
Fairhaven, Miss Sarah Pope, by Eben Akin, Jr., Ex'r,	100 00
Nahant, George Curtis, by Richard H. Dana, Trustee, bal.	125 00
Worcester, Hannah F. Carpenter, by P. M. Carpenter, Ex'r, for medical work,	1,000 00—2,053 53
	6,533 89

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	51 61
Newport, United Cong. ch., Rev. Thacher Thayer, D.D., to const.	
CLARENCE KING, LL.D., H. M.	100 00
Pawtucket, Cong. ch. and so.	150 00
Providence, North Cong. ch.	66 54
Westerly, J. K. Wilson,	100 00—473 15

## CONNECTICUT.

Fairfield county.	
Easton, Cong. ch. and so.	11 25
Huntington, Cong. ch. and so.	36 00
Ridgefield, 1st Cong. ch. and so.	23 52—70 77

Hartford county, W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	112 00
Collinsville, Cong. ch. and so.	20 22
Farmington, 1st Cong. ch., to const.	
FLORA E. HAWLEY, H. M., and towards salary of Rev. Geo. P. Knapp,	
New Britain, 1st ch. of Christ,	100 00
Newington, Cong. ch. and so.	300 00
Southington, Cong. ch. and so.	40 82
South Windsor, 1st Cong. ch. and so.	31 23
Windsor, 1st Cong. ch. and so.	25 10
Litchfield co., G. M. Woodruff, Tr.	185 75 — 815 12
Canaan, Pilgrim Cong. ch.	8 65
Falls Village, Cong. ch. and so.	2 59
New Hartford, Cong. ch. and so.	20 00
South Canaan, Cong. ch. and so.	5 68 — 36 92
Middlesex co., E. C. Hungerford, Tr.	
Durham, Cong. ch. and so.	18 96
E. Haddam, A friend,	5 00
Hadlyme, Cong. ch. and so.	12 82
Middletown, 3d Cong. ch. and so.	13 10
Millington, Cong. ch. and so.	3 00
Old Saybrook, Cong. ch. and so.	50 46
Portland, Swedish Cong. ch.	10 00 — 113 34
New Haven co., F. T. Jarman, Ag't.	
Branford, Cong. ch., 24.64; Henry G. Harrison, 10,	34 64
New Haven, Davenport ch., Edward A. Ankettel, 50; Howard-ave. ch., 20.15,	70 15 — 104 79
New London co., L. A. Hyde and H. C. Learned, Tr's.	
Borazah, 1st Cong. ch. and so.	8 10
Franklin, Cong. ch. and so.	8 18
New London, 1st Cong. ch., 94.58; 1st ch. of Christ, m. c., 18.63; 2d Cong. ch., 586.44,	699 65 — 715 93
Tolland co., E. C. Chapman, Tr.	
Rockville, Union Cong. ch.	10 77
Windham county.	
Danielsonville, Westfield ch.	26 40
Killingly, Williamsville Cong. ch.	4 25
Plainfield, 1st Cong. ch. and so.	30 57
So. Windham, Branch ch.	7 23
Thompson, Cong. ch. and so.	54 30
Windham, Cong. ch. and so.	32 00 — 154 75
, A friend for India,	25 00
	2,047 39
NEW YORK.	
Belmont, L. A. Hickok, for W. C. Africa,	300 00
Brooklyn, Ch. of the Pilgrims, 50;	
South ch., 40; Sab. sch. of Cent. ch., for Bible-readers, Madura, 36;	
Park ch., 11.05; Puritan ch., 7.25;	
H. S. W., 10,	154 30
Busti, Eli Curtiss,	5 00
Canandaigua, 1st Cong. ch.	58 23
E. Bloomfield, Mrs. Eliza S. Goodwin,	2 80
Fredonia, C. P. Hubbard,	10 00
Mornisania, John Winsor,	5 00
Mt. Sinai, Cong. ch. and so.	13 00
New York, Broadway Tabernacle ch., 723.76; do., Mrs. E. D. Van Vleck, 50; Union Theol. Sem., "Soc. of Inquiry," 7.50; D. Willis James, 5.00; G. G. Williams, 100; O. W. Coe, 100; J. M. Andreini, 10, 5,991 26	
Norwich, Cong. ch., to const. Rev. C. C. Otis, H. M.	111 27
Norwood, Cong. ch. and so.	22 34
Stockholm Depot, Cong. ch. and so.	6 00 — 6,679 20
Legacies. — Auburn, Mrs. Mary C. B. McKinney, by Nellie L. McKinney, Ex'x,	25 00
Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith, Ex'r,	19,000 00
Sinclairville, Earl C. Preston, by Edwin Williams, Ex'r,	50 00 — 19,075 00
	25,754 20
PENNSYLVANIA.	
Germantown, 1st Cong. ch., Mission Guild,	20 00
Roxborough, A friend,	10 00
Scranton, Plymouth Cong. ch.	23 67
West Bangor, Cong. ch.	8 10 — 61 77

NEW JERSEY.	
Chester, J. H. Cramer,	40 00
Manchester, Cong. ch.	5 00
Vineland, Cong. ch.	17 00 — 62 00
Legacies. — Vineland, Mrs. Louisa Bement, by Rev. W. C. Sexton,	42 06
	104 06
DISTRICT OF COLUMBIA	
Washington, W. C. S.	5 00
SOUTH CAROLINA.	
Spartansburg, Mrs. W. B. Hallett,	2 00
GEORGIA.	
Andersonville, Colored ch.	1 10
Rutland, Colored ch.	60 — 1 70
LOUISIANA.	
New Orleans, John M. Ordway,	50 00
TENNESSEE.	
Knoxville, Welsh Cong. ch.	9 26
TEXAS.	
Palestine, Master Farrington Fales,	35
OHIO.	
Ashtabula Harbor, 2d Cong. ch.	3 12
Cleveland, A friend,	6 00
Hudson, Cong. ch.	10 00
Madison, Central Cong. ch.	15 36
Mantua, Mrs. W. M. Jones,	
Oberlin, 1st Cong. ch., 72.40; 2d Cong. ch., 67.43; J. L. Burrell, for the Tung-chu Seminary, 500,	639 83
Rockport, Cong. ch.	24 00
Rootstown, Cong. ch.	38 00
Wooster, Ella De Voe,	2 00 — 752 31
INDIANA.	
Terre Haute, 1st Cong. ch., 25; Mrs. Mary H. Ross, 10,	35 00
ILLINOIS.	
Amboy, Cong. ch	50 00
Aurora, 1st Cong. ch., to const. Rev. EDWARD F. GOFF, H. M.	70 50
Batavia, Cong. ch.	37 46
Caseyville, Rev. And. Kern,	2 00
Chandlerville, Cong. ch.	24 57
Chicago, New England Cong. ch., 113.10; Millard-ave. Cong. ch., 34.50; South Park Cong. ch., E. B. Case, 25; Scandana, 1st Cong. ch., 4; Bethlehem ch., add'l, 2; Theo. Sem'y, on salary Rev. C. N. Ran- som, 10; F., 200; T. Templeton, 100; Rev. G. S. F. Savage, D.D., to const. ABIEE W. KENT, H. M., 100; Rev. and Mrs. E. P. Goodwin, 50; A friend, 50; Mrs. Laura A. Bush- nell, 25;	
Dundee, Jacob Waterman,	713 60
Duquoin, Mrs. Mary A. Arms,	2 00
Elgin, 1st Cong. ch.	10 00
Galva, 1st Cong. ch.	131 12
Moline, Mrs. D. C. Dimock,	65 45
Morris, Rev. and Mrs. C. H. Bissell,	10 00
Naperville, A. A. Smith,	10 00
Nora, G. W. Warner,	10 00
Oinely, A friend,	5 00
Peoria, Plymouth Cong. ch., 5; O. J. Bailey, 10,	15 00
Plainfield, Cong. ch.	7 25
Polo, Mrs. R. M. Pearson and daugh- ter,	
Princeton, Cong. ch., 22.21; Rev. F. Bascom, 10,	7 00
	32 21

Rockford, F. D. Robertson, 100 00  
Shabbona, Cong. ch. 38 30  
Streator, Cong. ch. and Sab. sch. 7 83  
Wayne, Cong. ch. 11 15  
Wyanet, 1st Cong. ch. 11 00-1,381 44

*Legacies.*—Quincy, Miss E. M. 100 00  
Newcomb, by her brother, by  
hand of Rev. S. H. Dana, 329 78  
  
MISSOURI. 1,711 22

Bonne Terre, 1st Cong. ch. 34 96  
Hannibal, Pilgrim Cong. ch. 20 24  
Kansas City, Clyde Cong. ch. 50 00  
Mine La Motte, Cong. ch. 12 50—117 70

## MICHIGAN.

Bay City, 1st Cong. ch. 11 12  
Chassell, Cong. ch. 4 87  
Clare, Cong. ch. 5 13  
Coloma, Cong. ch. 11 00  
Cooper, Cong. ch. 10 78  
Detroit, Fort-st. Cong. ch. 9 28  
Eaton Rapids, 1st Cong. ch. 10 00  
Galesburg, Cong. ch. 20 00  
Lansing, Plymouth Cong. ch. 15 67  
Memphis, Cong. ch. 5 00  
Olivet, Cong. ch. 86 64  
Owosso, Cong. ch. 10 00  
South Frankfort, A friend, 1 00  
South Haven, Cong. ch. 12 07  
Stockbridge, Mrs. R. W. Reynolds, a  
thank-offering, 10 00  
Watervliet, Plymouth Cong. ch. 34 80—257 36

## WISCONSIN.

Beloit, Lyman Meacham, 10 00  
Lake Geneva, 1st Cong. ch. 13 00  
Madison, 1st Cong. ch. 3 12  
Menasha, E. D. Smith, 150 00  
Racine, Mrs. Canfield Smith and Mrs.  
Marsh, 100; A friend, 8, 108 00  
Ranney, Geo. H. Starr, 20 00  
Ripon, 1st Cong. ch. 24 13  
South Kaukauna, Cong. ch. 5 00  
Whitewater, Cong. ch. 20 00—353 25

## IOWA.

Algona, A. Zahlten, 10 00  
Des Moines, North Park Cong. ch. 8 95  
Dubuque, 1st Cong. ch. 108 97  
Eldora, C. McK. Duren, 15 00  
Fairfield, A friend, 8 00  
Grinnell, Harvey Bliss, 10 00  
Keokuk, "In memoriam," 10 00  
Lyons, 1st Cong. ch. 8 53  
Otho, 1st Cong. ch. 11 00  
Postville, Cong. ch. 17 42  
Sawyer, Francis Sawyer, 10 00  
South Grant, Cong. ch. 2 34  
Tabor, Cong. ch. 65 44  
Tipton, Cong. ch. 11 88  
Toledo, G. R. Struble, 10 00—307 53

## MINNESOTA.

Brownston, Cong. ch. 5 00  
Faribault, A friend to the cause, 5 00  
Freeborn, Cong. ch. 3 50  
Glenwood, Cong. ch. 1 36  
Medford, Cong. ch. 10 00  
Minneapolis, 1st Cong. ch., 29.69;  
Cash, 1, 30 69  
Parker, Cong. ch. 4 60  
Rochester, Cong. ch., 10.75; W. J.  
Eaton, 15, 25 75  
St. Cloud, 1st Cong. ch. 8 20  
St. Paul, Pacific Cong. ch. 11 74  
Worthington, Cong. ch. 12 60—118 44

## KANSAS.

Boston Mills, J. Hubbard, 4 00  
Douglass, Cong. ch. 1 25  
Kirwin, Cong. ch. 4 21  
Russell, Cong. ch. 2 15  
White City, Cong. ch. 12 21—23 82

## NEBRASKA.

Arborville, Cong. ch. 12 90  
Camp Creek, Cong. ch. 10 00  
Harvard, Cong. ch. 6 22  
New Castle, Cong. ch. 2 86  
Waverly, Cong. ch. 5 00—36 98

## CALIFORNIA.

Highland, Cong. ch. 7 00  
—, Friends in Southern Cal., to  
const. CHARLES HENRY ABERNE-  
THY, H. M. 100 00—107 00

## OREGON.

East Portland, 1st Cong. ch. 8 50

## COLORADO.

Denver, John R. Hanna, 50 00

## SOUTH DAKOTA.

Chamberlain, Cong. ch. 10 00  
Lake Preston, Cong. ch. 3 76—13 76

## MONTANA.

Butte, Plymouth Cong. ch. 9 75  
Livingston, E. H. Talcott, 10 00—19 75

## DOMINION OF CANADA.

Province of Quebec.  
Montreal, Y. P. S. C. E. of Am.  
Presb. ch., toward salary of Rev.  
Hilton Pedley, 300 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

Micronesia, Gilbert Islands, Cong.  
ch's, 15 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, Treasurer.

For several missions in part, 8,492 40

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer. 4,685 00

## MISSION SCHOOL ENTERPRISE.

MAINE.— Gorham, Y. P. S. C. E. of 1st  
Cong. ch., for student, 25 00

NEW HAMPSHIRE.— East Alstead, Sab. sch.  
of 2d Cong. ch., for support of Mission  
Schools, 10; Temple, Cong. Sab. sch., 8.49;  
VERMONT.— North Bennington, Green Box  
Company, 38 51

MASSACHUSETTS.— Easton, Y. P. S. C. E.,  
toward support of Japanese student, 6.25;  
Leicester, 1st Cong. Sab. sch., 30.30;  
NEW YORK.— East Evans, Cong. Sab. sch.,  
3.60; Fairport, 1st Cong. Sab. sch., 15.37;  
Utica, Y. P. S. C. E. of Plymouth Cong.  
ch., for Japan, 10.33, 29 30

NEW JERSEY.— Orange Valley, Montrose  
Sab. sch. class, 9 00

ILLINOIS.— Amboy, Cong. ch., Y. P. S. C.  
E., for catechist, India, 10; Chicago, Leav-  
itt-st. Cong. ch. Prim. Dep't, for Bibles  
for India, 1.06, 11 06

MICHIGAN.— Jacobville, Sab. sch. 3 72  
WISCONSIN.— Ripon, Cong. Sab. sch. 13 16

IOWA.— Manson, Cong. ch. Y. P. S. C. E.,  
4; Mason City, Cong. ch. Y. P. S. C. E.,  
for pupil in Erzroom High School, 10, 14 00

MINNESOTA.— Worthington, Cong. Sab. sch. 5 10

KANSAS.— Kirwin, Cong. Sab. sch., 1.54;  
White City, Cong. Sab. sch., 1.26, 2 80

NERRASKA.— Daily Branch, Cong. Sab. sch.,  
Children's Day Offering, 2 40

SOUTH DAKOTA.— Rapid City, Y. P. S. C.  
E., for pupil in Bardezag High School,  
Turkey, 10 00

218 89

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—West Medway, C. F. Kelley,		KANSAS.—Geneva, Carlton V. Gray,
NEW JERSEY.—Vineland, Sab. sch. of Ch. Pilgrims,	5 00	WASHINGTON.—Skokomish, The Little Workers,
PENNSYLVANIA.—Braddock, Cong. Sab. sch., 7.22; S. L. E. Adderbrook, 35c.; Will Adderbrook, 35c.	5 00	TURKEY.—Monastir, Boys' Missionary Society, "Well-doers," 50 piastres,
ILLINOIS.—Chicago, 1st Cong. Sab. sch., 41.32; Princeton, Cong. Sab. sch., 7.83;	7 92	
	49 15	71 27

#### **ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.**

MAINE.—Portland, In memory of Hattie D. Liscomb, by her parents, for special work of Mrs. S. W. Howland,		For pupil, care Miss Vetter, Osaka, 10 00
MASSACHUSETTS.—Boston, Estate of Ebenezer Alden, M.D., for missionary books, 55; Easthampton. (Of the 23.95 ack'd in July Herald 3.95 should have been from the Payson ch.); Fall River, 3d Cong. ch., Sab. sch., for education of Casparian Marsovan, 12; Malden, Frances A. Odiorne, for Okayama Orphan Asylum, 5; Newton Centre, "Extra Cent a Day Band" of Cong. ch., of which 23 is for Rev. Charles Harding's work in India, and 21 for Rev. A. W. Clark's work in Austria, =46; Northfield, Seminary, for pupil, Pasumalai, care Rev. J. S. Chandler, 25; Pittsfield, 1st Cong. Sab. sch., for work of Miss Doughaday, Japan, 25; Plympton, Mrs. A. M. Whittemore, for Anatolia College, 10; Shrewsbury, Mission Circle, "Lights on the Hill," for tuition of Ming Chang Soa, Tung-cho, 50; Spencer, Golden Rule Bank, 1; Ladies of Spencer, 5.37, both for mission house repairs, Bitlis, Turkey; Springfield, Olivet ch., for Doshisha dormitory, 48.50; Westfield, Jeanie A. B. Greenough, for Stavraki, Broosa, 50; Westborough, Sab. sch., 20; A friend, 3, both for mission house repairs, Bitlis, Turkey,	40 00	Daniels, Kyōto, 75 00
RHODE ISLAND.—Newport, Mrs. Henry Ledward, for Harpoot Evangelical Union, 25.		For housekeeping outfit for Miss M. B. V. Smith, Kyōto, 25 00
CONNECTICUT.—East Hartford, 1st Cong. Sab. sch., for chapel and school building at Shushi, Russia, 26.34; New London, Young ladies of 1st Cong. ch., for mission house repairs at Bitlis, 12.78.	355 87	For Miss Patrick's work, Constanti-nople, 5 00
NEW YORK.—Albany, Charles A. Beach, for support of Li Te Kuei, Tung-cho, 50; Clifton Springs, From Conference, on hearing the Misses Leitch, for the Ceylon mission, 42.74; Rochester, Ladies' mission circle of North Presb. ch., for Okayama Orphan Asylum, 20.25; Warsaw, Cong. ch., for "Japan Fund," 5.	30 00	For Miss Patrick's work, Constanti-nople, for physical apparatus in college, 25 00
SOUTH CAROLINA.—Cheraw, "Part of the Tithe," for Japan Mission, 5.	39 12	For Miss Patrick's work, Constanti-nople, for Virkinia Bedrosian, 10 00
ILLINOIS.—Rantoul, 1st Cong. Sab. sch., for Miss Nutting's kindergarten, Mardin, Turkey, 5.	117 99	For Miss Melvin's work, Constanti-nople, 25 00
MISSOURI.—Coke Camp, for Rev. Alfred Snelling, Micronesia, 5.	5 00	For pupil, care Miss Lord, Smyrna, 45 50
IOWA.—Osceola, Miss Jennie W. Baird, thank-offering, for work in Japan, 3.	3 00	For boy in school at Marsovan, 30 00
WISCONSIN.—Appleton, Prim. Dep't Cong. Sab. sch., 5; A friend, 5, both for Okayama Orphan Asylum, 5.	5 00	For Mrs. Coffing's work, Hadjin, 13 61
MICRONESIA.—Kusaie, White children, for African children under Mrs. Bridgman, in South Africa, 10 00	10 00	For the "Home," Hadjin, 40 00
INDIA.—Ahmednagar, Julia Bissell, for Girls' School, Ahmednagar, 6 45	30 00	For Miss Emily C. Wheeler's work, Harpoot, 2 00
		For Miss Emily C. Wheeler's work, Harpoot, 65 19
		For Miss Emily C. Wheeler's work, Harpoot, for Fanny Fairbanks, 3 00
		For Miss Emily C. Wheeler's work, Harpoot, for day pupil, 5 00
		For Miss Pratt's work, Mardin, 5 00
		For Miss E. M. Stone's work, Philip-popolis, 21 19
		For Tsonka, care Mrs. Marsh, Philip-popolis, 18 00
		For Miss I. C. Foss, for moving house, Ponape, 45 00
		For Mrs. Bridgman's work, Uzmzumbi, 12 50
		For Testaments, care Miss M. E. Price, Lindley, 1 12
		For the Misses Root, Madura, 10 00
		For Dr. M. P. Root's work, Madura, 30 00
		For Dr. M. P. Root's work, Madura, for cots and screens, 17 00
		For Rev. and Mrs. J. C. Perkins, to furnish Girls' School room, Madura, 53 00
		For schools of Miss Dency Root, Madura, 40 00
		For rent for Mrs. Sibley, Satara, 147 00
		For boy in Mrs. Hume's school, Bom-bay, 2 75
		For Mrs. John S. Chandler, for a building, Battalagundu, 10 00 — 791 86
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
		Mrs. J. B. Leake, Chicago, Illinois, Treasurer.
		For Erzroom Wagon Fund, 22 36
		For Euphrates College, Female Dep't, 5 00
		For Miss J. G. Evans, China, 5 00 — 32 30
		1,471 65
		Donations received in July, 34,621 83
		Legacies received in July, 22,552 01
		57,173 81

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

MISS ELLEN CARRUTH, BOSTON, TREASURER.

For piano for Miss Howe's Kinder-  
garten, Kōbe, 25 00

25 00

Total from September 1, 1889, to July  
31, 1890: Donations, \$369,050.63;  
Legacies, \$178,750.81 = \$547,801.44.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK.—Binghamton, A thank-offering, for Riggs chair, 1; Chautauqua, Dr. Lyman, 59; Mrs. Ripley, 25; Mr. Harkness, 10; Mr. Homer, 5; Miss Wingate, 1; all for Richards chair; Sherburne, Dr. H. G. Newton, 10; do., Mr. Smith, 5; Syracuse, A friend, for Riggs chair, 1,

WISCONSIN.—Madison, Cong. ch., 97.75;

117 00

do., Mrs. M. R. Dozon, 50; both for Richards chair,	147 75
Previously acknowledged,	264 75
	11,624 87

11,889 62

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE.—Bath, A friend, 10; Newcastle, Farnham Mission Circle, 10,

NEW HAMPSHIRE.—Acworth, Y. P. S. C. E., 10; Franklin, Village Cong. Sab. sch., 3.80; do., Y. P. S. C. E., 2; Hopkinton, Cong. Sab. sch., 5; Nelson, Cong. Sab. sch., 10; Peterboro, Union Evang. Sab. sch., 20,

MASSACHUSETTS.—Auburndale, Mrs. Jane C. Means, 25; Blackstone, Y. P. S. C. E., 2.85; Burlington, Cong. ch. and so., 5.65; Campello, Cong. Sab. sch., 20; Chelsea, Miss A. M. Dutch, 2; East Granville, Cong. Sab. sch., 10; Hyde Park, Bertram P. Higgins, 10; Milford, Y. P. S. C. E., 5; Randolph, Miss Sarah B. Alden, 10; Roxbury, In memoriam, 15; Salem, Primary class of South ch. Sab. sch., 2; Ware, "Little Sunbeams," in East ch., 10; Watertown, Sab. sch. of Phillips ch., 10; Webster, 1st Cong. Sab. sch., 10; Woburn, 1st Cong. Sab. sch., 10,

RHODE ISLAND.—Providence, Infant class, Pilgrim ch.

CONNECTICUT.—Birmingham, Cong. Sab. sch., 10; Farmington, 1st Cong. Sab. sch., 10; Manchester, 1st Cong. Sab. sch., 26.90,

NEW YORK.—Brooklyn, Adm. M. Chapman, 5; Candor, Y. P. S. C. E., 10; Fort Plain, James L. and George C. Cook, 10; Warsaw, Y. P. S. C. F., 10,

PENNSYLVANIA.—Scranton, Plymouth Cong. Sab. sch.

OHIO.—Atwater, Cong. Sab. sch., 2.88; Berea, J. S. Sinedley, 10; Painesville, Clare Camp, 1; Unionville, Mrs. A. S. Hardy, 2.50; Wellington, Y. P. S. C. E., 10,

ILLINOIS.—Chebanse, Cong. Sab. sch., 10;

20 00

50 80

147 50

10 00

40 90

35 00

10 00

10 10

Chicago, Osgood T. Eastman, 5; Galesburg, A friend, 5; Lake View, Y. P. S. C. E., 10; Mendon, Cong. Sab. sch., 20; Normal, Cong. Sab. sch. and Mis. Band, 10; Ravenswood, Cong. Sab. sch., 10; Rockford, Y. P. S. C. E., of 1st ch., 10; Rosemond, Busy Bee Society, 10; Wheaton, College Sab. sch., 10,

MISSOURI.—Amity, Cong. ch., 11.25;

Springfield, Pilgrim Cong. Sab. sch., 4,

MICHIGAN.—Armadia, Cong. Sab. sch., 10;

Charlotte, Y. P. S. C. E., 10; Detroit, Woodward-ave. Sab. sch., 10; Jackson, Rev. Miles Fisk, 1; do., A friend, 10;

Owosso, Cong. Sab. sch., 10;

WISCONSIN.—Antioch, Cong. Sab. sch., 7.36; Appleton, A friend, 1; Hartford, Cong. Sab. sch., 10; Hortonville, A Finney child, 10; Madison, Pilgrim Cong. Sab. sch., 10; Mazomine, Cong. Sab. sch., 5; Union Grove, Cong. Sab. sch., 10;

IOWA.—Burlington, Cong. Sab. sch., 10;

Clinton, Cong. Sab. sch., 10; Davenport, Cong. Sab. sch., 10; Grinnell, Cong. Sab. sch., 30; Muscatine, Cong. Sab. sch., 10;

MINNESOTA.—Madison, Cong. Sab. sch.

KANSAS.—Burlington, Cong. Sab. sch., 10;

Independence, Cong. Sab. sch. and Y. P. S. C. E., 10; Leavenworth, 1st Cong. Sab. sch., 10,

OREGON.—McMinnville, J. L. Stratton,

SOUTH DAKOTA.—Huron, 1st Cong. Sab. sch.

CHINA.—Pang Chuang, Lucius C. Porter and James T. Porter, by Rev. Jeremiah Porter, D.D.

100 00

15 25

51 00

53 35

70 00

2 65

30 00

5 00

10 00

20 00

703 85

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR FAMINE IN CENTRAL TURKEY.

NEW JERSEY.—Orange, C. Stickler's Sab. sch. class, for use of Mrs. Tracy, Marsovan, 20 00  
Previously received, 39,274 94

39,294 94

## FOR SUFFERERS IN CHINA.

VERMONT.—South Royalton, Cong. Sab. sch.

3 00

INDIANA.—Hammond, F. H. Tuthill, 2 45

ILLINOIS.—Chicago, Friends, 14 90

WASHINGTON.—Anacortes, W. J. Hagadorn, 10 00

Previously received,

39 35

522 42

552 77

# FOR YOUNG PEOPLE.

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## THE CONVERSION OF LIBE.

[Those who have read the Sketch of the French Mission in Basutoland, given in the Young People's Department of the *Missionary Herald* for April last will be interested in the following story of one of the early and prominent Basuto converts. The story is taken with some abbreviations from the volume entitled "The Basutos," written by Rev. E. Casalis, an early missionary among this tribe, and afterwards the Director of the Paris Evangelical Mission.]

LIBE, the uncle of the Basuto king Moshesh, saw the arrival of missionaries in his country with great displeasure. "Why are these strangers not driven away?" said he one day to Khoabane. "Why should they be driven away?" replied Khoabane. "They do us no harm; let us listen to what they say; no one obliges us to believe them."

"That is what you and Moshesh are always repeating. You will find out your mistake when it is too late." Libe was then nearly eighty years old. He soon left the neighborhood for a distant hillside, to procure good pastures for his flocks and to escape from our preaching.

He soon saw with vexation that we had found our way to his dwelling. At the first sound of our voices a smile of scorn and hatred played on his lips. "Depart!" cried he. "I know you not. I will have nothing to do with you or your God! I will not believe in him until I see him with my own eyes." One day he became furious and said: "Young man, importune me no more; and if you wish me to listen, go and fetch your father from beyond the sea. He, perhaps, may be able to instruct me."

The violence of his animosity was specially shown at the burial of one of his daughters, at which I was invited to officiate by her husband. The procession had preceded me, and I was following slowly to the grave, praying the Lord to enable me to glorify him, when I saw Libe rushing towards me with a rapidity which only rage could give him. His menacing gestures plainly showed his design, and I trembled at the prospect of being obliged to defend myself. Happily his sons ran to my aid. They respectfully begged him to retire, but he was



MOSHESH, KING OF THE BASUTOS (1833).

deaf to their entreaties and a struggle was the inevitable consequence. The wretched old man, exhausting himself by vain efforts, reduced his children to the grievous necessity of laying him on the ground and keeping him there during the whole service. He ended by knocking his head violently against the ground. At last he ceased, being quite worn out, and casting on me a look of which I could not have believed any man capable, he loaded me with invectives.



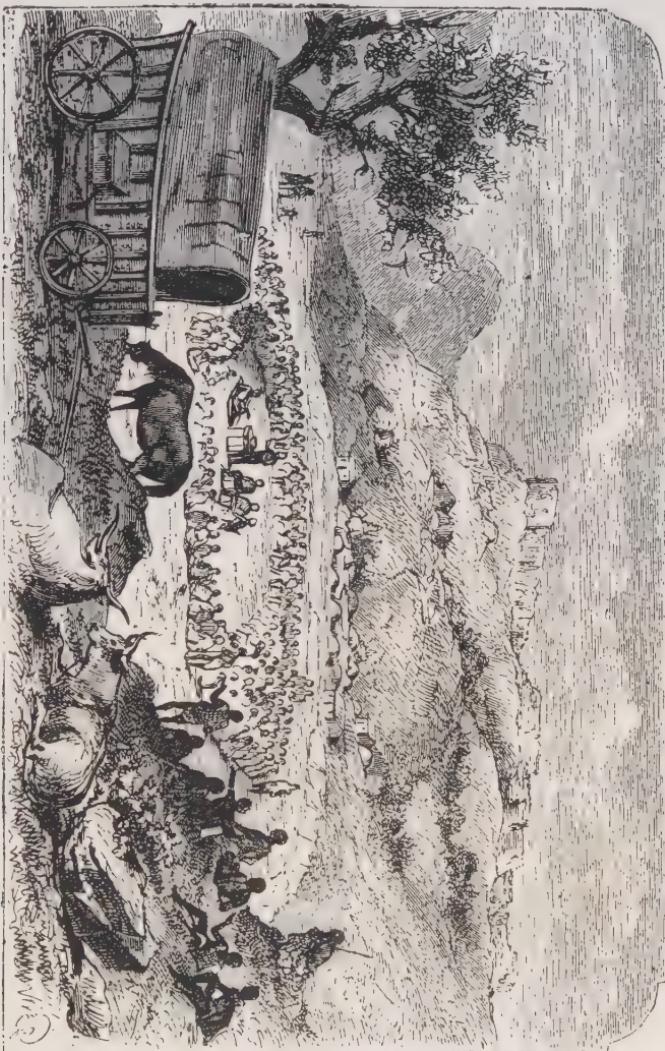
A BASUTO WARRIOR.

After this, we went to see Libe no more, though we sent him friendly messages by his neighbors. What was my surprise one day on receiving an invitation to go to him! The messenger whom he sent was radiant with joy. "Libe prays," said he with emotion, "and begs you to go and pray with him." Seeing my incredulity, the pious Tsui went on as follows: "Yesterday morning Libe sent for me into his hut and said: 'My child, can you pray? Kneel down by me

and pray God to have mercy on the greatest of sinners. I am afraid, my child, this God that I have so long denied has made me feel his power in my soul. I know now that he exists. I have not any doubt of it. Do you think God will pardon me? I refused to go and hear his Word while I was still able to walk. Now that I am blind and almost deaf, how can I serve Jehovah?"

"Here," added Tsiu, "Libe stopped a moment and then asked, 'Have you

THE BAPTISM OF LIBE.



your book with you?' 'Yes.' 'Well, open it and place my finger on the name of God.' I did as he wished. 'It is there, then,' he cried, 'the beautiful name of God! Now place my finger on that of Jesus, the Saviour.'"

Such was the touching recital of Libe's wonderful conversion, and I soon had the pleasure of assuring myself of its reality. For nearly a year we shared the happy task of ministering to this old man whom grace rendered docile as a little

child. He was baptized in his own village. This ceremony attracted a crowd of people who wished to see him who had persecuted us, and who now preached the faith which once he sought to destroy. Four aged members of the church carried the neophyte, who was too feeble to move alone, and placed him on a couch in the midst of the assembly. We thought it our duty to ask him to give an account of his faith. "I believe," said he without hesitation, "in Jehovah, the true God, who created me and who has preserved me to this hour. He has had pity on me who hated him and has delivered Jesus to death to save me."

"Do you still place any confidence in the sacrifices you have been accustomed to make to the spirits of your ancestors?" "How can such sacrifices purify? I believe in them no more; the blood of Jesus is my only hope." "Have you any desire you would like to express to your family and to the Basutos?"

"Yes; I desire them to make haste to believe and repent. Let them all go to the house of God and listen meekly to what is taught there. Moshesh, my son, where art thou?" Here Moshesh covered his eyes to hide his emotion. "And thou, Letsie, my grandson, where art thou? Attend to my last words. Why do you resist God? Are your wives an objection? These women are your sisters, not your wives. Jehovah created but one man and one woman and united them to be one flesh. Oh, submit yourselves to Jesus and he will save you! Leave off war and love your fellow-creatures!"

"Why do you desire baptism?" "Because Jesus has said that he who believes and is baptized shall be saved. Can I know better than my Master tells me?" It is the custom in our stations to repeat the ancient form of renouncement before receiving baptism. It had been explained to Libe and he had perfectly understood it; but it was impossible for him to learn it, or even to repeat it after the minister. "'I renounce the world and its pomp,'" said my colleague. "No!" exclaimed Libe, "I do not renounce it now, for I did so long ago." "'I renounce the devil and all his works.'" "The devil!" interrupted the happy believer, "what have I to do with him? He has deceived me for many long years. Does he wish to lead me to ruin with himself? I leave hell to him! Let him possess it alone!" "'I renounce the flesh and its lusts.'" Again Libe exclaimed: "Are there no joys but those of this world? Have we not in Jesus pleasures which satisfy us?"

According to a wish very generally expressed, Libe was surnamed Adam, the father of the Basutos. He died one Sunday morning shortly after his baptism. One of his grandsons had just been reading to him some verses from the Gospels. "Do you know," said the young man, "that to-day is the Lord's Day?" "I know it," he replied; "I am with my God." A few moments after, he asked that a mantle might be spread over him, as he felt overpowered with sleep; and he slept, to wake in this world no more.

THE  
MISSIONARY HERALD.

VOL. LXXXVI.—OCTOBER, 1890.—No. X.

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THE donations for the year now closed have reached the sum of \$417,921.74, a gain over those of the preceding year of \$22,876.84. The legacies for the year have amounted to \$199,802.11, an advance of \$46,148.39, making the total receipts from these sources \$617,723.85, which is a gain for the year of \$69,025.23. For so favorable an outcome let us give hearty thanks to God, as we plan for still larger things in the future.

ARRANGEMENTS have been made for reduced fares for those who attend the Annual Meeting of the American Board at Minneapolis. Most of the railroads, East and West, have agreed to make a rate of a fare and a third, going and returning. This from Boston to Minneapolis amounts to \$44.67, not including sleeping-cars. Such details as can be given at the time we go to press, including arrangements for through cars from New England, will be found in our advertising pages. Any later information obtained will be given in the religious newspapers a week or two prior to the meeting, or they may be obtained from Mr. C. E. Swett, Business Agent of the Board, 1 Somerset Street, Boston. The friends at Minneapolis are anticipating a large attendance, and we are confident they will not be disappointed. Let those who go up to this gathering go in the spirit of prayer and consecration, and may He who is the Master of assemblies be present with His guiding and inspiring Spirit.

WORD reached the Mission Rooms, September 8, of the death of Rev. Dr. Eurotas P. Hastings, of the Ceylon Mission, who died suddenly at Manepy, Jaffna, on Thursday evening, July 31. Dr. Hastings went to Ceylon in 1846, and has been one of the most faithful missionaries of the American Board. Last year he resigned his office as President of Jaffna College on account of increasing years and infirm health, but he was still heartily engaged in missionary work when death met him. Further notice of Dr. Hastings will appear in our next number.

REQUESTS have just come from the Japan Mission for funds to meet calls for purely evangelistic work, beyond what was provided for in the current work of the year, to the amount of \$1,500 dollars in all. Kobe asks for \$450; Osaka for \$200; Kyoto for \$400; Kumamoto for \$150; and other places for \$300. It is the cry for means to pay the necessary expenses of men and women to go out to preach the gospel and to visit from neighborhood to neighborhood, and to tell the story of a Saviour's love to eager listeners. Of all work this is the most direct and fruitful in winning souls. Who will make special gifts for this object?

THE call to the observance of the week of "Simultaneous Meetings," from September 28 to October 5, has met a most cordial response from all parts of the country. Circulars have been sent to every Congregational church in the country, and a great number of replies have been received, indicating a cordial coöperation of pastors in the proposed series of meetings. The call for documents has been quite unprecedented, and in part to supply these demands we have issued a sheet *for the use of ministers only*, containing some material not before printed in this country, which may aid speakers at these "Simultaneous Meetings" in the preparation of their sermons or addresses. This sheet may be had on application at the Mission Rooms. Will not every church, whether with or without a pastor, see to it that at least one meeting is held within the week at which, even should there be no address, earnest prayer shall be offered in behalf of the great foreign missionary work?

THE little schooner, the *Robert W. Logan*, has been completed at San Francisco, and was launched August 31. It is a fine little craft, and it is expected that it will sail for Micronesia by way of Honolulu September 15. Captain Isaiah Bray, formerly of the *Morning Star*, will go down with the *Logan* as far as Honolulu, taking a vacation from his work in connection with the Christian Association at Oakland for a few weeks. Only about \$2,000 of the \$5,000 needed for this vessel has been received as yet. Many Sunday-schools and societies are doubtless collecting money for this object, but there is need of a decided increase in the gifts. More than one half of the sum already paid in has been forwarded through the office of the Board at Chicago. While the West is increasing its gifts, the East must not fall behind.

THE Arabs at Khartoum, according to *L'Afrique*, have been holding indignation meetings, and passing resolutions which sound in our ears like grim sarcasm, though doubtless done in sober earnest. At an anti-alcohol congress, the participants in which all were slaveholders, these Arabs deliberated upon measures to be taken to prevent the introduction of spirituous liquors into Africa, inveighing bitterly against the "Christian nations which obstinately inundate the country with their infernal liquor." After denouncing the infamous traffic they demanded that all found engaged in it shall be *sold as slaves*; without mercy. It is not often that we have so clear a case of Satan's rebuking sin; but it is a stinging rebuke. On the other hand, Europeans are passing resolutions against the slave-trade, while their neighbors are shipping to Africa their gin and rum. What mockery this must seem in the eyes even of the fallen angels!

TWO English gentlemen, Messrs. Dyer and Robbins, the deputation from India, have had an interview with the Chinese Viceroy, Li Hung Chang, to present the memorial against the opium traffic, signed by 10,000 Christians in India, including 800 missionaries, and some 6,000 ministers and others in Scotland. The Viceroy, who is known to be opposed to the traffic, expressed his satisfaction at receiving this memorial. In view of the fact that there is an opportunity given by the treaty of 1886 to terminate the article relating to the importation of opium into China, the imperial authorities are urged to avail themselves of the provision and put a stop to the trade.

AMONG the many "Farewell Meetings" which have been held in Boston in connection with the departure of missionaries, few, if any, have been more impressive than one held September 4, in the chapel of the Park-street Church, in connection with the departure of thirty-four missionaries, male and female, twenty-seven of them going out for the first time. Of these, ten were for Japan, thirteen for Turkey, four for India, two for Africa, four for China, and one for the Sandwich Islands. The ten for Japan were all new missionaries. How many dark places of the earth will be glad because of the coming of these reinforcements! But the call is still for more laborers, and they are coming quite as fast as the churches of Christ are coming up to their support. Those who are praying to the Lord of the harvest for more reapers must give while they pray.

THE sketch of the "Doshisha Schools," given in the *Missionary Herald* for July, was written some time since, and there are other facts which can now be added to that account. The fifteenth annual report of the institution, recently received, says: "A great change has been made in the external appearance of the school by the erection of the Science Hall, built by the generosity of Mr. J. N. Harris, of New London. This building occupies the central position in the main grounds of the school, and is by far the largest and handsomest of all our buildings. Work on it was begun last September, and has been carried on so well that it will be ready for use before the beginning of another school year. To make room for it several of the old plaster buildings were removed to less prominent positions. The result is a great improvement in the appearance of the institution. There will still be room for the Theological Hall, for which the graduates are raising funds as a memorial for President Neesima. When that is added to the English Hall, Chapel, and Science Hall, our school grounds will present a very attractive appearance." In addition to the department of science, there is also to be added this autumn a department of jurisprudence and economics, which is supported entirely by the funds raised in Japan by the late President Neesima. The graduation class of the present year numbered twenty-eight, *all* of whom were enrolled as Christians.

THE account given on another page by Mr. Chandler, of Madura, of the services connected with the ordination of native pastors illustrates the fact that our brethren are not open to the charge, sometimes brought against missionaries, of failing to adapt themselves to the habits and modes of thought of the people among whom they labor. The customs and tastes of Hindus differ widely from those of Americans and Englishmen, and it may be much worse than useless to try to make them conform to our ideas of what is seemly and attractive. Of course where principles are involved a firm stand must be taken in opposition to prevailing customs; but in matters involving no moral question the fashions and observances of the people may well be tolerated. Doubtless our missionaries, at the ordination described by Mr. Chandler, found little that was edifying or impressive to themselves in the procession with the brass band and the use of sandal-paste and rosewater, with presents of limes, but all this was so in accord with native tastes and customs that they heartily joined in the ceremonies which were impressive to others.

ONLY one brief letter has been received from Kalgan since the death of Dr. McBride, the telegraphic announcement of which we gave last month. Mr. Williams, writing July 7, the day after Dr. McBride's death, says that the disease was typhus fever, of twelve days' duration. Dr. McBride and Mr. Roberts had been absent on a hard journey of eight days, to render aid in the serious illness of Mr. McKee, of the China Inland Mission. On his return Dr. McBride was greatly wearied and unable to rally when the fever attacked him. He was ministered to tenderly by all the members of the mission and by two ladies of the Presbyterian Mission, who happened to be at Kalgan. Mr. Williams says that the blow was too sudden and severe to allow him to write until later of the high estimation in which Dr. McBride was held.

MUCH interest has been felt in this country in the work of Pandita Ramabai of India, who addressed many audiences in the United States before her return to Bombay, where she now has a school. One of the missionary ladies at Bombay connected with the American Board writes cordially of the Pandita, whom she regards as a Christian woman, although, to meet the ideas or prejudices of those who are the financial supporters of her school, it has been agreed that no religious instruction shall be given in it. This condition is strictly adhered to, however repugnant it may be to some connected with the institution. But it is believed that the natives of India, even those whose convictions are not in favor of Christianity, do not desire schools for their girls which shall be without religious influences. The Pandita has made a noble stand against many of the abuses which are practised in India, and she should have much sympathy and prayer in the special perplexities which surround her path.

THE sad report has been received of the death of three young men, with the wife of a fourth, who recently left these shores with great courage and devotion to enter upon missionary work in the Soudan, and were expecting to be followed by other young men who had banded together for independent missionary work in that portion of the Dark Continent. Recognizing fully the Christian zeal of these young men and the spirit of consecration which they showed, we would not say a word in criticism of their methods were it not that the disaster which has befallen them may serve in many minds as an argument against missionary work in Africa. There is a lesson to be learned from this sacrifice of precious lives. One of these young men, in a letter dated but a few days before he was seized with the fatal sickness, wrote: "We were told the least exertion was death to an Englishman in Africa, but I have taken long, vigorous walks every day with much profit. Much that you hear of Africa is false, I am sure. The Lord has supplied our every need and now we are to undertake something in his name which, if it is right to use the term, calls for more implicit confidence in his keeping power." It seems that the young men arrived at Sierra Leone at the beginning of the rainy season, and were urged to wait till the dry season commenced before attempting the inland journey. But their theory of divine support and guidance was such as to lead them to disregard the ordinary cautions which were pressed upon their attention. It was the Lord's work upon which they were going, and would he not surely protect them? It was right to

make the time of their going inland a matter of constant prayer. But God guides his children by the experience of others as truly as he does by the personal suggestions of his Spirit. His directing hand is revealed to his loving followers not alone in the closet or in the assembly where Christian enthusiasm is high, but through the calm and devout consideration of his laws in nature, and by the history of his providential dealings with men. We cannot believe that He who has been with his people in all ages has taught them so little that no lessons of wisdom are to be drawn from experience. Such information as has been obtained during the past half-century in regard to the climate, the modes of life, the diseases, etc., of different portions of the earth forms part of the preparation which God has granted his Church for the conquest of the world. The highest form of trust does not ignore what God has taught his people in the lives of those who have wrought for him. There are doubtless perils, many and great, which attend missionary work in Africa and elsewhere. Death may overtake one anywhere, and it is not for the Christian to refuse to enter upon a perilous path if the hand of the Lord points in that direction. But the perils should not be increased by disregard of the experiences of others as to the conditions upon which life and health may be protected. We are not to suppose that a good motive will warrant an infringement of the laws of nature. Mr. Stanley and others who know Africa assert that, by the observance of certain rules, now well known and which they clearly lay down, most of the perils attending residence on the coast or inland may be avoided.

IT is reported from Constantinople that Mousa Bey, the Koordish chief, by the order of the Sultan, has been taken to Jeddah on his way to a place of exile, together with his brother-in-law, who is also accused of numerous crimes in Armenia. Much satisfaction is expressed at Constantinople at the punishment of these men, notwithstanding their acquittal by the courts. But what an intimation this gives as to the character of the courts and the administration of justice !

FOLLOWING close upon the Anglo-German agreement as to the division of territory in Africa comes an Anglo-Portuguese agreement, by which boundary lines are settled along Lake Nyasa and the Shiré and Zambesi rivers. Both Tate and Zumbo are included within the Portuguese territory, but the most of the vast territory of the interior south of the Zambesi is given over to Great Britain, and the river itself is to be absolutely free for traffic of all kinds. Article X of the stipulations is the one in which our readers will feel most interest. "In all territories in Africa belonging to or under the influence of either power, missionaries of both countries shall have full protection. Religious toleration and freedom for all forms of divine worship and religious teaching are guaranteed." This is all that could be asked. So far as maps go Central and Southern Africa are now pretty thoroughly divided up among European nations. Large districts that have never been seen by a white man have been handed over to this or that power as its possession. But it is one thing to establish a claim to a region and quite another thing to occupy it. It remains to be seen what England and Portugal and Germany and France will do with their possessions in the Dark Continent.

UNQUESTIONABLY there has been within a few months great progress made toward the suppression of the slave-trade in Central Africa. The decree of the Sultan of Zanzibar in reference to the traffic in his dominions is referred to among the "Notes from the Wide Field." Already the British East Africa Company has freed a large number of runaway slaves who had taken refuge at the stations of the Church Missionary Society, and it absolutely prohibits slave-holding over an area of fifty thousand square miles. The railroads now under construction from Mombasa toward Victoria Nyanza and along the Congo will materially aid in the suppression of the traffic. The British East Africa Company is showing remarkable energy in the district under its charge. The harbor at Mombasa is well protected and lighted. The island, which has a population of about 30,000, is covered with tramways, and a strongly fortified post has been established at Machaka, halfway between Mombasa and Victoria Nyanza, with smaller stations at distances about thirty miles apart.

REV. MR. ROBERTS, of Kalgan, North China, reports that he has recently received from members of the China Inland Mission, at Ta Tung Fu, a city in the northern section of the province of Shansi, accounts of some traces of the ancient Nestorian church which has been supposed to be wholly extinct in China. They had met a man whom they had supposed was a Roman Catholic, but this he denied, saying that he belonged to the *Ching Chia*, which is the Chinese name of the Nestorian church. His family came from Kiangsi, some two hundred years ago, and built a sanctuary in which they had no idol nor image. They were subject to severe persecution inasmuch as they differed so much from the pagans about them. They finally were compelled to erect an image of God in a portion of their sanctuary, but they boast that the main building of their church has never been defiled by idols. Mr. Roberts, who has received this report at second-hand, expresses the hope that some books which this man claims to have, but is not yet willing to show, may, when secured, reveal something more of the history of the Nestorian church than has been learned from the famous Nestorian tablet at Signan fu or from all other records.

THE name of Thomas Fowell Buxton, so honored in English history, is now borne by one of the vice-presidents of the Church Missionary Society, and a son of this Mr. Buxton, late curate in London, has recently volunteered to lead a small party of missionaries to Japan, undertaking both the direction and the entire expense of the work himself. There are not many stewards of the Lord to whom he entrusts so much of earthly possessions as to enable them to undertake a work of this magnitude, and the number having such possessions who use them in this way is smaller still. But whether one has much or little let it be remembered that "it is required in stewards that a man be found *faithful*."

NEWS has been received of the death, at Uganda, of Père Lourdel, the French priest who has been at the head of the Catholic mission. It is also reported that in the latter part of August an immense caravan was to leave the coast for Victoria Nyanza, fifteen hundred of the four thousand porters having been engaged by the French Algerian mission to carry loads to the Roman Catholic stations in Central Africa.

THE statement of Dr. Gordon, on a later page of this issue, that one in twenty-eight of those elected to the new Japanese parliament is a member of a Christian church, while the professed Christians of the country number less than one in twelve hundred, is an altogether sufficient answer to the averment made by those who ought to have known better, that evangelical missions in Japan are making little impression, and that such impression as they are making is upon the lower classes. Japan has sought to secure for her first imperial diet her ablest and best men, and when we consider the recent introduction of Christianity into the empire it is a matter of surprise that such a proportion of Christian men should be found in her highest legislative body. Aside from these professedly Christian men, quite a number have been chosen who are favorably disposed toward Christianity.

Two notable ordinations occurred at Honolulu in July last. Mr. Moses Kaure, the story of whose life and work was given in the *Herald* for July, was the first Gilbert Islander to be received into the Christian ministry, and he goes back to Micronesia with his family as a missionary to his people. Mr. Jiro Okabe, whose labors at Hilo among his Japanese countrymen have already resulted in the hopeful conversion of seventy-two Japanese, was ordained July 20. Mr. Okabe estimates that the Japanese population on the single island of Hawaii is over 6,700, and that in the whole group there is nearly double that number.

AN appeal has been forwarded to us, through Rev. E. P. Thwing, M.D., of Brooklyn, who has lately returned from China, in behalf of an asylum for lunatics which it is proposed to erect at Canton. No such institution exists in China. Dr. T. G. Kerr, of the Presbyterian mission at Canton, is at the head of the movement, and Mr. G. D. Fearon, of the house of Messrs. Deacon & Co., is the Treasurer, to whom all contributions for this benevolent work may be forwarded.

IT is hoped that some good man who enjoys the luxury of a typewriter, and is anxious to help the secretary of the Japan Mission to a like enjoyment and to a great relief from his burdens in corresponding with the missionaries at the different stations and with Japanese teachers and preachers, will kindly send to Treasurer Ward the means to provide a Remington or a Caligraph for this overburdened secretary.

CAPTAIN LAPAGE, an English officer, in a report of a visit to Hangkow in 1889, says incidentally : "I was always skeptical about missionaries myself, but when I go into their midst and see how they work and live, I acknowledge that either the class of missionaries has changed or their method of tuition improved. To go into a Chinese city reeking with the stench of every filth and decomposition that matter is capable of undergoing, and there to find men educated at our universities and ladies of delicate physique but indomitable spirit working amongst the Chinese, preaching to them in their own language, teaching them English, and translating religious works into Chinese, with few or no amusements, but still happy in doing their duty in Wuchang — these incontestable facts make me believe in them indeed."

## INVESTIGATIONS WITHIN ENGLISH MISSIONARY SOCIETIES.

BOTH the London and the Wesleyan Missionary Societies have recently been indulging in the luxury of Committees of Investigation. It will be remembered that two or three years since *The Methodist Times* of London, edited by the brilliant pulpit orator, Rev. Hugh Price Hughes, presented serious charges against the missionaries of the Wesleyan Society in India. His series of articles, based largely upon statements made by a Dr. Lunn, who had been a missionary in India for little over a twelvemonth, affirmed that the missionaries lived luxuriously, in better style and having greater comfort than ministers at home, and that the result was a growing separation between the native populations and the missionaries. The inevitable result of these reiterated assertions was a distrust among the contributors in England, so that the receipts of the Wesleyan Society fell off within the year about \$45,000. The missionaries in India resented these charges, and demanded of the General Conference a thorough examination. After much delay, the Conference appointed such a Committee of Investigation, consisting of able and representative men, lay and clerical, and the report of that committee has now been given to the public in a bulky volume of about 250 pages, containing the testimony of the witnesses and the findings thereon. It is sufficient to say that the case of the accusers has completely broken down. The testimony of Dr. Lunn is absolutely inconclusive. The whole matter, as to the mode of living on the part of missionaries, their houses, their servants, and their horses, was thoroughly examined, and the resolutions, unanimously adopted by this Committee of Investigation, assert that there has been a "complete exoneration of the India missionaries of our Society from all charges made or suggested against their character and the character of their work, whether in respect to their mode of living or of their relations with the native population, Christian or otherwise." This report was presented to the General Committee of the Wesleyan Society July 1, which passed the following resolution: "That this Committee expresses its great satisfaction that its Indian missionaries are thus completely exonerated, and records its profound regret that charges so grave and so unsustained should ever have been brought against them."

It is probably too much to expect that this exoneration will put an end to controversy which has arisen. Charges and insinuations of wrongdoing once made will be reiterated, and by some believed, long after they are disproved, yet we cannot help joining with *The British Weekly* in expressing the hope that the result of this investigation will be a "generous outburst of enthusiasm that will bring new life and enlarged resources to the great Society that has been so rudely shaken."

Concerning one point in the report of this committee of the Wesleyan Society, we must express our surprise and regret. It suggests in regard to the salaries for missionaries, that "payment should be graded according to the length of the service of the missionary in the foreign field, the remuneration being thus more closely proportioned to the presumable value of the services rendered, and an inducement supplied to a longer continuance on the ground than is at present the

average." We most emphatically repudiate the basis here suggested for the gradation of missionary salaries. Missionary societies ought not to attempt to regulate their supplies to missionaries according to a human estimate of their abilities or worth. These missionaries who give themselves to the Lord for service in pagan lands do not look for remuneration according to the standards of the world, but simply ask for adequate support to enable them to carry on their work. The expenses of living will differ greatly in different localities, and hence salaries need adjustment in view of the requirements of each place of service. The only principle on which the salaries of missionaries should be graded is that they receive such a support as will best promote their health and vigor, and set them free to use their intellectual and spiritual powers to the best advantage, so making them most efficient in their service for the kingdom of God.

The London Missionary Society, though not confronted by precisely the charges that were made against the Wesleyan missionaries, yet thought it expedient last year to appoint a special Committee of Investigation to "consider the position of the Society with reference to questions of policy, methods of work, and extension or restriction of fields of labor." On that Committee were many eminent men, Dr. Mackennal, Dr. Macfadyen (since deceased), Dr. Conder, and others, and after a great number of sittings during the year their report is now given to the public. Special topics, such as the best training for missionaries, celibacy, education in India, were made the subjects of particular examination. Many missionaries from the field and other persons of experience and high standing were examined, and the report now presented is of great value. We have not room for more than a *résumé* of the main matters discussed.

In regard to the best training for missionaries, the Committee saw no occasion for suggesting any material change in the methods employed. On the subject of celibacy, Dr. Macfadyen, prior to his death, prepared a memorandum, the substance of which is as follows :—

The Committee received valuable information from the missionaries on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to make celibacy a system in mission effort. The results in the native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of missionary labor the existence of a Christian home and the exhibition of the life of a Christian family were absolutely necessary at present as factors in the evangelization of the heathen.

As the result of the discussions of this subject, the following resolution was passed :—

That, while recognizing the expediency of employing, in special circumstances, and for a limited time, unmarried men as missionaries, the Committee emphatically endorse the opinion, expressed to them very decidedly by some of our most experienced missionaries, that the labor and influence of missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful missionary effort.

Another subject which was thoroughly examined was a proposal which had been made to send out as missionaries unordained men, whose education was incomplete, but who were judged to be adapted for special forms of labor as laymen in connection with the several missions. The Committee of Investigation, without fully committing itself to this new scheme, yet expressed its sympathy and interest therein. This scheme is thus described in the last annual report :—

The Directors have recently decided to accept, under certain conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists. It is not intended to encourage any lowering of the general educational standard which the duties of a missionary require; nor is it sought by this means to introduce into the mission field a class of workers who will be content to labor for a smaller salary than that which has hitherto been given to the missionaries of the Society. The object in view has been twofold: first, to open the door to foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain the special training required for the ministry at home, but whose knowledge of the Bible and of the world, whose proved power as lay workers in connection with our churches, and whose missionary enthusiasm point to the probability of their becoming useful evangelists in the great heathen field; and secondly, by this means to supply that increasing demand for workers which the theological colleges do not at present meet.

On the subject of the native agency, the Committee was convinced that it was deficient in quantity as well as quality, and its judgment is expressed in the following language :—

That the ultimate success of this Society as an evangelistic agency will largely depend on the employment of native workers. The existing Institutions for the training of native agents should therefore be sustained to their fullest extent; and, where necessity arises, new institutions should be started. While convinced that the Directors are fully impressed with the vital importance of this matter, the Committee desire that the attention of our missionaries should be specially directed to it.

The subject of education in India was regarded as one of the gravest which came before the Committee. The inadequacy in the number of Christian teachers as well as the lamentable rarity of conversions in the schools were deplored. The employment of non-Christian teachers, though regarded as temporarily necessary, was recognized as an evil. Yet the withdrawal from these schools would mean the handing over of the cultured youth of India to teachers bitterly hostile to Christianity, or else to the Jesuits. The conclusions of the Committee on this important subject are expressed in the following brief minute :

The Committee are not prepared to recommend to the Directors the discontinuance of these schools, but most earnestly urge the importance —

(1) Of exercising the utmost care to maintain the distinctive Christian character of the schools connected with the Society, in all their departments;

(2) Of insisting that sufficient time daily be given to the Scripture lesson throughout the schools, and in all their classes alike;

(3) Of substituting the employment of Christian teachers for non-Christian teachers in all schools supported by the funds of this Society as soon as possible—the employment of non-Christian teachers being most undesirable, and only to be justified on the ground of absolute necessity; and

(4) Of directing attention and energy to the training, and obtaining as speedily as possible, qualified Christian teachers in all branches of instruction, the Committee being deeply impressed with the evils, actual or possible, attending the employment of non-Christian teachers.

A noble opportunity presents itself to wealthy Christians to meet this great need by the founding of Christian colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India, and also to well-qualified University men, consecrated to the service of our Lord, to go out to India and become teachers in these schools.

After a careful examination into the financial affairs of the Society, its management is cordially commended as economical and wise. "The financial difficulties of the Society have arisen not from waste or mismanagement, but from success. The churches must be prepared frankly to recognize that in hearing our prayers, and blessing our labors, our God is calling us, not to retrenchment and retreat, but to noble, more willing and large-hearted sacrifice."

The points upon which the able Committee of the London Society has now passed judgment are of more than temporary or local interest, and the conclusions reached will commend themselves, we believe, to intelligent friends of missions the world over. More and more clearly the principles on which missionary operations should be conducted are coming to be understood. Churches may well unite in prayer that God will give to his people not merely enthusiasm in his service, but wisdom in efforts for the advancement of his kingdom.

## THE POLITICAL SITUATION IN JAPAN, AND ITS RELATION TO MISSION WORK.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

LAST spring Mr. Large, a Canadian Methodist missionary, was murdered in Tōkyō. Shortly after that Mr. Summers, an Englishman, was knocked over by a lancer while awaiting, with his hat on, the passage of the Empress Dowager. A little later Rev. Dr. Imbrie, of the Presbyterian Mission, was assaulted, beaten, and cut, by some students of the Government College in the capital.

These three occurrences have led people into wild surmises. "Are the missionaries all going to be killed out there?" "Will you all be driven from Japan?" "Had n't we better be getting some gunboats around there?" These and other equally panicky questions are often asked me since my return to the States. The following brief points may be helpful to an understanding of the situation:—

1. According to the present treaties, foreigners are allowed to reside in only half a dozen ports now open to foreign commerce. No residence in the interior is allowed, save as the foreigner is employed by Japanese. All missionaries, therefore, in Kyōto, Okayama, Sendai, Nagoya, etc., are there in virtue of some contract to teach. They hold a resident passport which gives them the liberty of the city and neighboring country. As a rule persons thus employed, whether male or female, cannot travel to an open port without a special passport. The treaties do not allow foreigners to hold property outside of the open

ports. It follows, therefore, that all missionary houses with their lands, and all schools built with foreign money, are held legally not by the foreigner, as many people suppose, but by some trusted Japanese. Outside of the concessions, there are dwellings, schoolhouses, and churches that cost hundreds of thousands of dollars, all contributed by various mission boards, but not one inch of land, nor a tile on the houses, is held in a foreigner's name. In most cases the Japanese in whose name the document is made out passes it over to the missionaries and it is kept in the mission safe.

2. No foreigner is subject to Japanese law, whether he be in the open port or employed in the interior. Though Japan has a well-organized army and navy, a thorough system of police, court-houses, and jails, the Japanese government cannot try any foreigner for any crime whatsoever. Western nations have transplanted their courts of justice to Japanese soil, and have built their own prisons there. One of our missionaries was once on a jury to try a citizen of the United States for murder. The accused was found guilty and was condemned by our consul and his jury to be hanged.

Now if any European power should attempt to arrest and try one of its citizens in the United States for the murder of an American, the whole nation would rise as one man to resist the invasion of our independence. And is it fair for Christian nations to do in Japan what they would not suffer Japan for a moment to do in our land? Would it not be far more just to abolish the old treaties that for one full generation have kept the hated extraterritorial clause in operation, and to treat this great and progressive nation as an equal? However warmly one may sympathize with Japan, in order to give an intelligent reply to these apparently simple questions, it is very necessary to understand

3. The judicial system of that land. While we heartily rejoice in the progress of this great nation in all governmental and educational lines, few people in the States are aware that trial by torture was abolished only a few years ago, and that not until this year did Japan have a published code of criminal and civil laws. How, then, is it possible for the most friendly Western nation to make a treaty with Japan that shall give her judicial autonomy? What nation is there that is willing to pass her citizens over completely to Japanese jurisdiction before there has been a fair trial of five or ten years of these newly published codes? The only nation that has done this is Mexico. The three great nations that were willing to accept the proposed revision — Germany, Russia, and the United States — were not asked by Japanese statesmen to put their citizens *at once* under Japanese law, but it was planned to continue some form of extraterritorial privileges for a few years. In other words, the statesmen of Japan, in consultation with the statesmen of Western nations, felt that it was wise, in revising the treaties, to give foreigners the benefit of the presence of foreign judges in all cases in which aliens were brought into court.

The politicians of Japan, however, are bitterly hostile to any revision that does not recognize her full judicial and tariff autonomy *at once*. They demand perfect equality with all treaty powers. And the large Conservative party, playing on the intensely patriotic spirit of the people by means of influential journals and lectures, joins with the politicians in the cry of "Japan for the Japanese."

This combination was powerful enough last year to defeat the proposed revision. They are asking what the most friendly foreign power, save such as Mexico, would be unwilling to grant.

4. Under these circumstances it is impossible but that an anti-foreign feeling should arise, and it is natural that among a people aroused and excited there should be individuals who will magnify personal grievances into national ones and be led to acts of violence and even of murder. If anything should now occur to inflame the people and to deepen this feeling of hatred, in all probability some foreigners would be assaulted and killed. And as missionaries are more scattered and exposed than any other class of foreigners, some of them would be among the victims. But it should be understood that the government of Japan would do all in its power to protect all foreigners, and there is no likelihood of any wide attack or conspiracy against us.

5. This feeling has deeply affected missionary work. Missionaries are foreigners. They are not citizens of Japan nor are they subject to her laws. And though in many cities they are received with politeness and even cordiality, in other places, where the anti-foreign feeling is strong,—for example, Tōkyō,—they meet with indifference and even with signs of dislike from the people. But in the churches and Christian schools, while some missionaries who lack in tact are disliked, others have the high regard and confidence of the Christians, and no political movement will ever break the sacred friendships that exist between scores of missionaries and those whom they have led to their great moral and spiritual decisions. And yet, in the practical work of missions, our best friends in Japan are telling us frankly that they understand Japanese character better than we do, and that they desire to have every important place filled with Japanese as soon as practicable. They say they now have the Bible and the beginnings of the various forms of Christian work in the shape of independent churches, schools for boys and girls, missionary societies, young men's Christian association methods, publication houses, and a Christian press. For all that we have done in starting these they give us generous credit. But they now have among them Christian statesmen, philosophers, educators, authors, preachers—men who are accustomed to do their own thinking, and who, with the best of motives, wish to make a Christianity that shall belong as essentially to Japan "as New England theology does to New England or German theology to Germany."

This is no new movement on the part of the leaders of Christian thought in Japan. It has been in their minds and in ours for years. What encouragement we have given to it may be partially estimated from the fact that out of the twenty-six boys' and girls' schools in connection with our work, twenty-four are headed by Japanese. But the anti-foreign feeling has given occasion for a free and frank expression on the part of the Japanese leaders that the time has come when foreigners should cease to write home about "our churches," "our schools," and "our helpers." They do not wish any foreign name fastened to their church. They are not Congregational, but *Kumi-ai* churches. They do not want foreigners to be heads of Christian work, nor to regard themselves as such, but to be avowedly co-laborers or helpers. Those who express these views are, as a rule, among our most trusted friends, and there is no shadow of

bitterness in what they say. They ask for more missionaries to help them occupy six new stations, and for some of the experienced ones to tour with them and aid in the formation of new churches.

6. There are some discouraging elements in the present situation, but more, I believe, that should inspire us with hope. This almost passionate desire, on the part of the Christians, to develop a Christianity that shall form an integral part of Japanese civilization, may perhaps promise more for the future of Christianity than any plan of civilization led by foreigners. We carry to mission fields the burden of sectarian rivalries, and the deeper divisions of Protestant, Catholic, and Greek. Suppose now that in the near future political complications should render it impossible for us to labor in Japan, the same political situation would tend to bring all Christians into harmony, under the magic of that cry, *Japan for the Japanese, and a Japanese Christianity for Japan.* And since Protestants are much stronger than all others combined in intellectual power and popular influence, the trend of Christianity would naturally be towards liberty of thought, based on the open Bible. There would be no persecution, for the Constitution guarantees religious freedom. Very likely there would arise sects, but they would not be imported ones.

7. That our Japanese friends mean to be worthy of the highest places in the evangelization of their forty millions is seen also in this fact—that they are coming more and more to the United States to take post-graduate courses of study. Many of their best preachers and teachers are now in our universities, winning honors and praise. Their young ladies, too, are planning to be principals of Christian girls' schools, and are coming to Wellesley, Mt. Holyoke, Mills, and other colleges. There cannot be found on any mission field more remarkable and conspicuous proof of success than is seen in the fact that Japanese are already at the head of every department of Christian work in their country. In this movement the missionary will often feel deeply hurt at words that may be uttered and by actions that leave him out in the cold. But he will rejoice that Christ is being preached, and he will excuse slights on the ground that there is no more of unchristian spirit in the Japanese brother than he has seen among mission circles. The missionary must decrease in every successful and abiding work, while the native must increase. Missionaries in the pulpit, missionaries as principals of schools, missionaries as evangelists, missionaries as editors and creators of a Christian literature—these are not signs of success; rather they are sure signs that success has not yet been reached.

I chanced to see a quotation recently from *The Medical Record*, written with no reference to mission work. It is so strikingly applicable to the science of missions that I give it entire, leaving the application to the reader:—

“The basis of scientific medicine is the same for all lands and all peoples, but the superstructure must vary with the varying conditions of constitution, climate, etc. In all new countries the fundamentals of medical science must be taught by foreigners, but when the natives are themselves proficient in these, the farther development of the science in their own country must be left to them. They know their own people and they know the general principles of the healing art, and it is for them to apply their knowledge in such a way as to obtain the best

results. The foreign physician has then fulfilled his mission and can safely turn over farther development of his art to the natives."

To sum up, Japan desires the abolition of extraterritoriality. The necessary delay on the part of Western powers in agreeing to this natural desire has caused a growing dislike of all foreigners. This strong national feeling penetrates even into Christian work and gives occasion for the frank desire that extraterritoriality in mission work also should be abolished. The transplanting of foreign sects with their inherited quarrels, presided over by aliens, does not meet with favor among the men whose ability and zeal are making Christianity a moral power in Japan. Missionaries will be welcomed as helpers on of a great work, the main direction of which henceforth belongs not to foreigners but to natives. This necessary step towards a completed missionary work will furnish new grounds for friction, and will, therefore, for the next and last generation of missionaries, require from both sides an especial exaltation of the Master's ever-new command, "Love one another."

### THE SITUATION IN WESTERN ASIA.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN.

THE uncertainties which envelop the near future in Western Asia are such as to make those with longest experience in the country hesitate to predict "what will be on the morrow." The air is volcanic. The unexpected is very likely to be the thing next to evolve. There is little of *information* from trustworthy sources concerning the present situation. The authorities have not been very much congratulated from any quarter on the results so far of the methods pursued, since the beginning of summer, in the districts where suffering has been greatest and the irritation most acute.

The opportunity offered by affairs in Turkey to critics on its northern boundary is unhappily patent and too well improved. It may be hoped that the lessons of experience, though late learned, will be availing.

Meantime considerate judgment, not denunciation, may be claimed for those overwhelmed with difficulties which we of the West can hardly appreciate. None of the changes that take place among the nations is outside of God's government. Our own mission in Asia Minor is not political, and it has no political complications. It is irenic and philanthropic; it is educating and spiritual. We could give excellent advice to Ottomans and to Armenians, no doubt, if they would only listen! It will perhaps be more to the purpose just now to remind readers of the *Missionary Herald* of the following important facts relative to our work in Turkey:—

1. The missionaries in all their movements are observant of treaties and of the law. This is well known by the government and by all the people.
2. To all who come under their influence they counsel obedience to the powers that be.
3. They actively sympathize with all who suffer from war, from famine, from any form of calamity without respect to race or creed.

4. The work of American missionaries in Turkey is represented before the government of Turkey and before our own government at a hundred points all over the country by distinct and recognized business interests, with an object purely eleemosynary and beneficent. Leading men of all races and all classes, and all over the country, have learned that they can *trust* our utterances through the press, in public speech, or in private interviews.

Changes may come; changes we do not desire may come. Our plans may be traversed. Our counsel may be unheeded. But we contemplate the future without alarm, without trembling solicitude. The whole history of our work in Western Asia is one of divine interpositions. And we are assured that He who has given to American Christians the opportunity to work for so long a time and in such manifold ways, and with such markedly beneficent results already attained in the uplifting of the races of Asia Minor, will so order the affairs of the world he still and evermore governs in the interest of his spiritual kingdom, will so preside over all agitations and all changes, with all their issues, that truth and righteousness shall again triumph in the land where his kingdom in this world had its origin.

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## THE PAST AND THE PRESENT IN THE CENTRAL TURKEY MISSION.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

AFTER nearly thirty-two years' waiting since my first arrival in Turkey, it has been my good fortune this summer, as delegate of the Western Turkey Mission, to visit the Central Turkey Mission and attend its annual meeting. Permit me to note, for the joy and encouragement of American friends, a few points which strikingly mark the success of the missionary work in the Central Turkey Mission.

I. Consider the shortness of the time during which the work has been developed. A little more than forty years ago evangelical religion was unknown within the bounds of the Central Turkey Mission; and but few men, with scarcely a woman in the region, knew how to read. Copies of the Bible in Armeno-Turkish were brought to Aintab in 1845 by an Armenian Protestant from Constantinople, named Bedros Vartabed, who was one of the first converts to evangelical Christianity. The Armenian patriarch had given command that this brother go into exile at Jerusalem, but the brother concluded to stop at Beirût, and subsequently was employed by the missionaries in the work of Bible distribution. Short visits were soon after made to Aintab by Mr. Van Lenne and Mr. Johnston, and longer visits by Dr. Azariah Smith and Dr. Schneider. During my own recent visit an efficient deacon of the First Church was introduced to me, who in 1847 helped drive Mr. Johnston from the city with stones. In 1848 a church of eight members was formed in Aintab — the first evangelical organization within the bounds of the Central Turkey Mission. Forty-two years have elapsed, and now the number of churches has increased to 33, with a total membership of 5,055; the number of places for stated preaching has increased to

57, with average congregations numbering 9,629 ; and the number of avowed Protestants connected with the mission has increased to 17,056. If the Protestants who have died during the past forty years were added to this number, the total number would be considerably over 20,000. The total number of new members received to the churches on confession of faith, the past year, was 793. Nine of the above-mentioned churches are self-supporting. It should also be noted that the increase in the number of Protestants has been secured in despite of much persecution, which, in a variety of forms, is continued in some places, even to the present day. The number of Protestants in the more important cities is very considerable as compared with the whole number of nominal Christians. For example, the Protestant community of Aintab, numbers 3,422 souls ; that of Marash, 2,375 ; that of Kessab and vicinity, 1,750 ; that of Adana and Oorfa, about 1,300 each. In some places the Protestants number between one-fourth and one-fifth part of the entire Christian population.

II. The growth and character of the native ministry is an encouraging feature of the work. Forty-five years ago the work began with a single book-seller, but is now carried on with the help of 19 pastors, 27 other preachers, and 114 teachers and helpers. Not a few other and valuable laborers have gone from the Central Mission to work in the other missions of Turkey. Several of the above native laborers have enjoyed the advantages of study abroad, but the great majority of them have been fitted for work entirely in the mission schools. Quite a number of these men, as, for example, the four native professors in the College at Aintab, the one native professor in the Theological Seminary at Marash, and the pastors of the churches of Aintab and Oorfa are worthily distinguished for their abilities and attainments and would do honor to any Christian community. The high character of the native laborers was apparent in the conference of fifty natives and eight missionaries which recently met in Marash and continued in session for nearly two weeks — the sixth annual meeting of this mixed body. This yearly conference is exceedingly valuable for its intellectual and spiritual quickening, for its practical suggestions, and for the happy example it gives of harmony and coöperation between the foreign and native workers.

III. The influence of the higher institutions of learning is powerful and increasing.

First in importance is the Central Turkey College at Aintab. Founded in 1876, it possesses a splendid site, the gift of a Mohammedan resident of Aintab, on a hill half a mile west of the city ; a fine, large, three-story stone building, with school and recitation rooms, library and laboratory, and dormitory for seventy-five students ; two dwelling-houses on the same lot, and on another hill adjacent to the city a fine hospital with forty beds and a dwelling-house. The value of the real estate and endowment funds of the college, including the hospital, is about \$90,000. A noble monument of the zeal and devotion of Dr. T. C. Trowbridge, the college is now under the wise administration of his successor, Dr. Fuller, and of one American and four native professors. The students of the preparatory and collegiate departments have averaged about 90 a year, and the graduates of the college number 89. Of the latter, 11 are practising medicine, 22 are teaching, 25 are preaching or are intending to enter

the ministry, and 31 are engaged in other employments. The hospital, which bears the honored name of Dr. Azariah Smith, under the care of Dr. Shepherd and American and native assistants, has secured the respect and confidence of the entire community, Christian, Mohammedan, and Jewish, and is a grand monument of American and British charity. During the past year it had 2,145 patients who came to the hospital for treatment, on the average, more than five times each ; and more than 2,000 visits were made by the American and native doctors to the sick of the city who could not come to the hospital. Let me add that the hospital greatly needs a supply of new instruments and about \$1,100 to provide seventeen new beds. Join mercy to the suffering body with the good news of salvation to the soul, and the argument for Christianity as divine is complete.

The Theological Seminary is another institution worthy of special mention. Started in Marash in 1866, possessed of a substantial stone building and a good library, and manned by an able corps of three professors, two American and one native, with the prospect of an additional native professor ere long, this seminary is already well known in Turkey for its efficient and satisfactory work. It is preëminently a biblical institution, first drilling the students in the original languages of the Scriptures and then carrying them through a thorough course of biblical exegesis, biblical history, and biblical theology. Some of the very ablest and most efficient pastors and preachers in the Central Turkey Mission are the graduates of this seminary.

Female education is provided for with equal care in the Girls' Boarding Schools at Aintab, Hadjin, and Adana, and in the Central Turkey College for girls at Marash. A promising school for girls has also been started at Oorfa, though as yet it has no boarding department. These schools, save that at Oorfa, have beautiful and comfortable buildings, a body of nine American lady teachers besides able native assistants, male and female, and, in all, 207 pupils. To complete the present admirable system of education the only want is to multiply and improve the high schools where boys may be fitted for college.

Two facts in regard to the educational institutions of this mission specially attract the attention of a stranger. One is that our missionaries have been exceedingly fortunate in the selection of sites, for these institutions occupy the very best locations in the cities where they are found — locations slighty, roomy, and sufficiently isolated. The second fact is that these institutions are maintained at a remarkably small expense. The entire estimate of expense for Aintab College for 1891, for two American and seven native instructors, other assistants, aid to students studying for the ministry, repairs, taxes, and incidentals, is \$4,800. Most of this expense will be met by the interest on the endowment funds of the college and by the tuition of the pupils. The Central Turkey College for girls asks aid for 1891 only to the amount of \$1,692 for all expenses, including the salaries of two American lady teachers. Such is the cheapness at which education can be provided for the people of this land under good management ; and let it be noted that with this cheapness there is no lack in the schools of good equipment, good instruction, and good food.

The most cheering fact in regard to these colleges for young men and women

and the Girls' Boarding Schools is that few pupils leave these institutions without a personal and practical knowledge of religion. Of the 42 pupils in the Marash College for Girls the past year every one became a professing Christian, and of the 98 pupils in the college at Aintab 33 were members of the evangelical churches, and of the graduating class of 11 all but 3 were church-members.

IV. The benevolence of the native Protestants deserves grateful recognition. To form a judgment of their benevolence it is first necessary to know their pecuniary circumstances and burdens. The extensive region of the Central Turkey Mission has a very scant population. Vast tracts of arable land are left uncultivated, and every form of agricultural enterprise is depressed by the lack of communication with the markets of the world. The villagers, for the most part, dwell in miserable hovels, are covered with the scantiest and meanest clothing, and fed often on scanty and always on the coarsest kinds of food. From this condition of crushing poverty there seems to be no hope of release so long as the government continues to wring from the people the present heavy and multiform taxes. The sum total of these taxes is so great that many villagers in the whole year cannot scrape together money enough to pay them; many persons are thrown into prison for debt to the government; in many cases the common household utensils and the beds of the poor families are seized and sold at auction for a pittance, and in not a few cases men are beaten to force them to borrow money, at ruinous rates, to pay their taxes. In the large towns and cities the condition of the Christian population is somewhat better, yet even in Aintab the poverty of the Protestants has been so severe that during a portion of the past two winters nearly one third of the whole number of Protestants have required charitable aid from the evangelical community. In Aintab and some other places the chief employment of the men is weaving, and the highest earnings of a skilful weaver are not more than twenty cents a day. On the whole, the condition of the Christian population in the Central Turkey Mission is considerably more deplorable than that of the population of Western Asia Minor; and, what is worse, there is no prospect of amelioration. Under these circumstances the gifts of the Protestant population for religious and educational purposes are very commendable. During the past fifteen years the Protestants of Aintab, besides paying the entire expenses of two of their three churches, have given to the College and Girls' Boarding School at Aintab 1,930 Turkish pounds, or \$8,492; and during the past eight years the Protestants of Marash, besides paying the entire expenses of two of their three churches, have given to the Theological Seminary and the College for Girls at Marash 900 Turkish pounds, or \$3,960. The total contributions of the native Protestants of the Central Turkey Mission for religious, educational, and charitable purposes in 1888 amounted to \$7,955. This gives nearly two dollars, or fifteen days' work, for each church-member, male and female, and forty-seven cents, or three days' work, for every Protestant, including men, women, and children. Let us rejoice and praise God that, even judged by its influence on the pockets of men, the gospel finds such substantial testimony to its power even among the poor and tax-burdened Protestants of Turkey.

Let me conclude with thanks to God for the opportunity of feasting my eyes

on the sights which now greet the Christian stranger in the principal cities of the Central Mission. It was my privilege to address a union meeting of 1,000 souls in Marash, and twice to preach to union meetings of over 1,500 souls each in Aintab, gathered in plain but spacious church edifices, and, in the absence of pews or benches, seated upon the floor. These great assemblies of devout worshipers were an inspiring sight. Not a sound, a cry, or any form of interruption diverted the attention of men or women, boys or girls. As the speaker at one of the meetings dwelt upon the compassion of God as depicted in the parable of the Prodigal Son tears flowed from not a few eyes. No one could have looked upon that audience and failed to recognize the success of the missionary work in Turkey. Such an assembly, where forty-four years ago there was not a single evangelical Christian, was in itself enough to compensate for all the money expended in the mission.

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### **Letters from the Missions.**

#### **Western Turkey Mission.**

##### **AMONG THE TOWNS OF BITHYNIA.**

MR. CHARLES A. S. DWIGHT, of Constantinople, reports a tour of a month's duration through the districts about Nicomedia and Broosa, visiting some seventeen places, preaching and conferring with the people. After a stop at Adazabar, Mr. Dwight says:—

"My road took me through some wild scenery along the narrow and tortuous Sakaria River valley, and then up over a steep rise of ground to Hunjilar. I preached there on Sunday and also visited the village of Koordbeleng, perched still higher on the hills, and thence on Monday I went over the fine postroad, leading to Cesarea, as far as the Moslem town of Taraklu, and on the next day across the hills to Yeni-Bazar. Here I hoped to meet with brethren coming to market from Mouradchai or Kara Aghatch, and was not disappointed. While waiting in a coffee-room on the afternoon preceding market-day, I noticed a man reading the *Avedaper*, and entered into conversation with him. Soon I had made a number of acquaintances, none of them Protestants, however, who showed me no little kindness. They were glad to receive what reading matter I had to give them.

"The next morning, when the son of one of the leading Protestants of Arslan Bey came to town, he was told, 'There is a Frank in the coffee-room giving away tracts; go up and see him.' It did not take long for us to find each other out, and in his company and that of the teacher of Kara Aghatch, I climbed, that afternoon, the steep ascent to the little village from which he hailed. Arslan Bey and Kara Aghatch lie near together on very high ground, commanding a splendid view of the Sakaria River as it trends to the southeast. The former village was settled by a community from Mouradchai, with joint rights in the plot of ground which forms the village green; but by some legal or illegal transaction the Protestants are now denied the privilege of erecting a modest church-building in one corner of it. Timber and stone lie all unused on the spot whither they were brought by the brethren some time ago. Legal redress might he had, but would be secured only with difficulty. The region is a lonely one. Wild boars and deer are frequently shot in the vicinity. The elevation is so great that fires were welcome, though it was July. 'You are near heaven,' I told the people of Kara Aghatch; indeed I trust it is true of them in another than the physical sense—sim-

ple-hearted, God-fearing villagers as they are.

"On reaching Mouradchai I was sorry to find the recently installed pastor, Bodvilli Muggerditch, in very poor health; and now the news comes to us in Constantinople that he is dead. While there he spoke to me of the hopeful openings in the work and his desire to improve them; but now other hands than his must sow and reap in that field. On my way from Mouradchai to Bilijk I passed a night in Geul Dagh, also situated on a hilltop. Many of these places are inaccessible for wagons, and it is about all a mule wants to do to climb up to them over steep paths, studded with sharp stones. The outlook in Geul Dagh is not very encouraging. The teacher is dead, and most of the brethren have become Campbellites. The teacher's widow carries on a small school, but there is no preaching; and a sad state of things exists owing to this unnecessary and inexcusably divisive work, carried on among a flock originally very few in number.

"The Protestant brethren in Bilijk are not numerous; but the place itself is important—containing some thirteen silk-factories—and sure to grow, now that the railroad to Angora is soon to pass within a mile or two of it. Work on this railroad is being pushed with vigor. Large numbers of Europeans are employed upon it, but, alas! their character and practices are not such as are calculated to recommend Western Christianity to the people of the East. By wagon the journey via Yeni-Shehir to Yenije—an Armenian hamlet nestling at the foot of Mount Olympus—is easily accomplished; and it is always a delight to visit the pastor, Rev. Hagope Der Stepanian and his people, a united and happy band of Christian laborers. The tasteful new church—erected some years ago through the earnest efforts and cheerful self-sacrifice of preacher and people, with assistance from the Board and various friends—stands as a conspicuous landmark, visible from afar over the plain, a memorial of consecrated, concentrated, Protestant effort

of which none need feel ashamed. It happens from one cause and another that we have not now to-day in this big city of Constantinople a single church or chapel the equal of this modest building in a little Armenian village too small to go on the map, unless the old church building in Haskey be thought to match it.

"My stay in Broosa, though short, was very pleasant. Mr. Baldwin kindly carried me to Mouhalitch in his own carriage, in company with the Broosa pastor, where we were very kindly received by Bodvilli Toghos and his wife, in the building which (as is so frequently the case in the interior) is church, school, and parsonage all in one. The Sunday following found me once more at the coast, at Bandurma, where Bodvilli Movses labored so faithfully in former years. His widow conducts a school numbering some thirty scholars, and does what she can to keep alive a religious interest in the place. The Gregorian Armenians welcome her readily to their homes, and attend willingly to what she has to say on sacred themes.

"It has been good to see the brethren of these interior towns—to preach to them, to pray with them, to learn of them, to carry the thought of their needs and the influence of their lives with one into the hurrying, bustling life of the metropolis. While there is ground for anxiety as to the condition of the work in some places visited, the total impression I received was one of hopefulness and encouragement."

#### THE REVIVAL AT CESAREA.

Dr. Farnsworth reports the continuance of the remarkable revival at Cesarea. The account given in our last number ended with June 10. Mr. Jenanian remained in the city until June 22. Dr. Farnsworth writes:—

"The interest continued to widen and deepen to the last. A marked feature of the work was its breadth. Many not known as Protestants were deeply interested, and not a few seem determined to lead a new life. Among them are some

very interesting cases. One such is that of a young lawyer. He was one of the earliest inquirers. His old companions deride him, but he speaks of himself as having joy such as he had never before known. As a pretty good proof of a change of life we hear the following: A case was brought to him which, though a just one, could not be brought to a successful result without some crooked practices. He refused it, thus foregoing a handsome fee.

"Another is the case of a man whose son has long been one of the most active Christian workers in our community. The father and all the other members of the family have, hitherto, remained indifferent or even hostile. Now all have become interested, the gray-bearded old man has established the family altar, and with great joy speaks of his house as having become 'like heaven.'

"Perhaps the most interesting of all the meetings held in Cesarea, was the last. It was a *praise-meeting*. After reading many passages showing the duty and the privilege of rendering praise and thanksgiving, together with appropriate remarks, all were invited to express their thanksgiving in brief prayers. More than sixty such prayers were offered. Of these, forty-two were by persons who are not church-members. One hardly less interesting meeting was an inquiry-meeting for women, held in the house of the missionary. Seventy-five inquirers were present, of whom forty-five took part."

#### AN AWAKENING AT TALAS.

Talas, though a large town, is so near to Cesarea that it is regarded as a suburb of that city. Here is the prosperous Girls' Boarding School of the station. Mr. Jenanian went to Talas, June 24, and commenced work much as he had done in Cesarea. Dr. Farnsworth says:—

"In each case his first efforts were directed to the awakening of church-members to a deeper sense of responsibility for the salvation of others. The field, as a whole, he found not so thoroughly prepared for a hopeful work as

was the city. The Girls' Boarding School, however, was already white for the harvest. The pupils were eighty in all; fifty-nine of them boarders. For months an inquiring, serious spirit had pervaded the school. Only six of the girls were church-members, though there were some others that we hoped were Christians. When the meetings had continued about a week, three special meetings were held with the schoolgirls. At that time, twenty-nine expressed a hope that they had given themselves to Christ, and thirty-six others, by rising, expressed a desire to begin the life of faith. An exceedingly interesting meeting was a praise-meeting, held July 13, the last Sunday of the school year. On that occasion fifty of the girls offered prayer. Mr. Jenanian asked that each one of the girls who had already given herself to Christ, and all who had determined to do so at once, would hand in their names and residence on a scrap of paper. Fifty-five names were handed in. These girls are now widely scattered among the cities and villages where their homes may be. We hope that many will carry with them and impart to others some of that revival spirit that they have here enjoyed. We do not suppose that every one of the fifty-five fully appreciates the deep meaning of her declaration, but we do hope that many of them will be faithful followers of the blessed Master.

"The results of the work, on the congregation, if not as great as on the school, are better than we had dared to expect, and surely are enough to call for devout gratitude. The Sunday congregations were large and attentive, and the daily meetings were well attended. As in the city, many not known as Protestants have been present at all the meetings. We could hardly say whether the interest was greater among the Greeks or the Armenians. On one occasion after a preaching service those men who were desirous to enter upon a new life were asked to remain, and some fifty did so. Several inquiry-meetings were held, some for men and others for women, and all were well attended. The preacher has the

names of about thirty men and twenty women who are regarded as inquirers. Probably less than half of these have been known as Protestants. The Lord enable him and all of us to be wise and faithful in gathering in the harvest."

#### OPPOSITION.

"As is usually the case, *new life* has quickly been followed by *new opposition*. A teacher, noted neither for piety nor for high moral character, has been preaching against the great sin of *apostasy*. If I am rightly informed, he takes the ground that it is better to be lost with the Armenian Church than to be saved without it. A Greek family, after attending several of the meetings, was visited by the priest and warned against such an evil course. A younger member of the family said, 'This is very strange. We quarrel, and you do not care; but when we go to hear God's Word, you reprove us.'

"One Armenian woman has to-day told me that a priest had threatened her with a heavy fine if she persisted in going to the meetings.

"Among those most interested are three Armenian teachers. One of these has for years been accustomed to attend our services occasionally, and his convictions are with us. Hitherto he has not been able to stem the tide of opposition, but now his wife has joined him, and both seem very happy. The youngest of these teachers has been approached both with threats and bribes, but as yet he stands firm."

After finishing his labors at Talas, Mr. Jenanian went for a few days to Zinjir Derré, and later he was to start with Dr. Farnsworth for an evangelistic tour of from four to six weeks through Yozgat, Deverek, Istanose, and intervening places.

#### Eastern Turkey Mission.

##### OUT-STATIONS OF HARPOOT.

DR. BARNUM writes of a visit he had made, in company with Miss Bush, to the northwestern part of their field, during

which they spent a week at Arabkir. Of this place he says:—

"I had not visited it since the former pastor returned from America a Baptist, more than three years ago, and divided his church. Arabkir is a city, and the church was one of the largest in this field, and self-supporting. The division has nearly stopped Protestant growth and it has left two weak churches, one of which receives help from the American Board, and the other is wholly supported by the funds of American Baptists. The Baptists had even opened separate schools in their chapel which is very near our own chapel and schools, but I suggested that a difference of belief on the matter of baptism was hardly a sufficient reason for establishing separate schools, so the schools were united, much to their improvement.

"We found matters in Arabkir more hopeful than we had anticipated. Miss Bush had never seen so much encouragement among the women. The city is extensive, as nearly every house has its garden. The wife of our pastor is an excellent woman, and she has held a meeting for women, in different quarters of the city, five times every week during the past months, and that has had a decided influence in awakening the women. Our brethren too were recovering from the discouragement which they felt after the division of the church, and the difficulty of their position, with heavy pecuniary burdens to bear, had led them to the putting forth of new energy. This is the more commendable because they see that the Baptist brethren, who have more pecuniary ability than they, are almost wholly relieved from pecuniary responsibility.

"In Shepik, where we spent one Sunday, the Armenians would be glad to have regular preaching in their church. They have no priest, and last fall they arranged that our preacher should have one of his Sunday services in the church; but after two or three services the bishop of the district heard of it and forbade it. In many of our villages a similar feeling pre-

vails, and Protestant sermons are often heard in the old churches. The people are not satisfied with a mere ritual in a dead language, but they want something which they can understand. Former barriers are mostly broken down, and when the divine impulse shall come, for which we wait and pray, great numbers in all parts of the field will be brought into the kingdom.

"The next out-station which we visited, and the most remote from here, was the city of Egin. This church is small, but it is one of the most intelligent and enterprising in the field. The old house in which they formerly worshiped had become unsuitable and unsafe, and they proposed to build a new church; but finding that the expense would be beyond their ability they purchased a large house in which they have fitted up a nice chapel which will answer their purpose for many years, and which also contains rooms which serve as a parsonage and other rooms which accommodate their two schools. The whole expense was \$2,200, of which we paid a part. They have a new preacher, who also teaches the boys' school, a good man with an excellent wife, both graduates of the Marsovan schools. The preacher ought to have an assistant for the school, so that he can give more time to pastoral service, but the people say that they can carry no larger burden. We offer to pay one half the salary of a teacher. The great obstacles to the work in this place are the national pride of the Armenians, their unwillingness to separate from their venerable Church, and their worldliness.

"Since our return, the annual examinations of the college and the commencement have passed, and very satisfactorily. They show steady progress in almost every department. The Theological Seminary also graduated its only class, of seven men, and they were examined and licensed by the Evangelical Union. There is no prospect of a new class for the coming year. For the present, America is more attractive to most of our young men than is the ministry."

#### BITLIS.—LAWLESSNESS.

Mr. Knapp, writing from Bitlis, July 25, says:—

"The public examinations of the high and girls' schools occurred early in July, and were very satisfactory. Several important personages were present. Owing to the danger of the roads from robbers, we were obliged to release the village students a week earlier than usual, in order that they might avail themselves of the protection of caravans.

"Three of our young men have just arrived here as graduates of Harpoot Theological Seminary, and will commence work at three of our most important out-stations.

"Exaggerated reports of the bloody disturbances that took place in Erzroom on the 18th ultimo, and thereafter, reached this city, causing serious apprehension of a like catastrophe here. Providentially we have so far escaped. Nevertheless the Koords have commenced to plunder the villages on our Moosh plain. One of the villages, Vartancez, having two hundred houses, which had several times been ruthlessly visited by our blood-thirsty Koordish chief Mousa Bey, has within a fortnight past been almost ruined. This chief's accomplices, out of revenge it is supposed, shot down two of its inhabitants while at work in their fields, and in consequence of a subsequent attempted outrage, during which two on either side were killed, our governor imprisoned sixty of the men of the village. Thereupon the place was entirely deserted by its inhabitants. Two neighboring villages have shared the same fate; and this happening on the eve of harvesting time, when the fields of wheat are left untouched, must prove disastrous to the owners. Indeed, within ten days past, we have heard of as many villages being plundered. Besides this, caravans are becoming unsafe. An Armenian young man, while coming last week to the city, was murdered by his muleteer. Scarcely a day passes but we hear of some robbery occurring.

"The Sultan has now ordered out the

Reserves of this region, and our Vali Pasha, it is said, is looking for the arrival of troops from outside. Great fear prevails, which cannot be suppressed short of most stringent measures. We are, however, spending the hot months unmolested at our mountain retreat as usual, by reason of the assurance of protection given us by our pasha."



### *Madura Mission.*

#### A GRACIOUS QUICKENING.

MR. PERKINS is now established in the new bungalow at Arrupukottai, which place is to be the missionary residence instead of Mandapasalai, the latter place being inconveniently located for the oversight of the district. Under date of June 25, Mr. Perkins writes:—

"The general work in the station goes on apace, and I hope soon to be able to give more undivided attention to the village work, which is the happy, satisfying work to a missionary. A letter from a catechist, just received, announces that there is a hopeful movement among Naiks (a very good caste) in a village about twenty miles from here, and he begs me to come quickly.

"A work of grace has been progressing among some Christians in a village near Mandapasalai, which has encouraged us all greatly. They were a very ignorant people, and had got into very careless habits about attending church and other religious duties, and we had pleaded with and scolded them to little or no avail. When the missionary was present they would all attend; but when he was absent they would be very irregular. Finally an agent who lately had been greatly blessed spiritually, came and preached a most stirring sermon on the words 'If the Lord be God, serve him.' The sermon awakened the whole congregation, and they held an after-meeting and determined henceforth to follow the Lord with the whole heart. They went home and told their neighbors, and the next Sabbath was a memorable day. Everybody started for church—the old men and women, the

middle-aged and all the children, and the church was packed.

"We were all greatly rejoiced, and it showed that the Lord can awaken the most ignorant, the most sluggish in mind and heart. The better class of the congregation had almost given up these people as having too little foundation to be impressed. But the Lord's Spirit came, and has stirred them most vigorously."

#### TWO ORDINATIONS.

During the absence of Mr. Jones and family in the United States, Mr. J. S. Chandler is to take charge of the Madura station, but before removing from Battalagundu Mr. Chandler had the pleasure of ordaining two pastors and dedicating a church-building within the bounds of the latter station. He writes, June 30:—

"The Silkuvarpatti church was organized in 1872, but has never felt strong enough to assume the responsibility of supporting a pastor. Now, however, they have undertaken to do so, though with some fear and trembling. The man they called—Mr. I. Savarimuthu—has been their catechist for many years, and is somewhat past the prime of life, but is well known and honored throughout the mission. He has four sons,—the first a teacher in the Pasumalai Normal School; the second a teacher in Silkuvarpatti; the third studying for the bachelor of arts degree in the Christian College, Madras; and the fourth studying for the matriculation examination in Pasumalai College,—all loyal to the mission, and reflecting credit upon their parents.

"The North Local Church Union—representing the churches of the Dindigul, Palani, Kodikanal, Periakulam, and Battalagundu stations—held its midyear meeting with the Silkuvarpatti church on the 11th instant. That same evening the pastor-elect was examined—Mr. Jones being present. The examination was very satisfactory. The next morning the services were held ordaining him. As Brother Jones had to return to Madura, I was the only missionary present. The people wished to escort us through the

village, so the pastor-elect and myself rode in the carriage and followed the noisy native band and the company of Christians. The space in front of the church was beautifully adorned with a long, covered way made of plantain-trees, and ornamented and roofed with cocoanut leaves and mango leaves. Before the services commenced, a procession of the leading church-members marched in, to present their pastor-elect with a long, purple robe, which he put on in the presence of the audience. After the services were concluded, sandal-paste and rosewater were passed around for each to dip his fingers; wreaths and limes were presented, and a procession escorted the new pastor to his house, where he was enthroned in a chair, while the others sat on a raised floor.

"Leaving them there, I drove to the station and met Dr. Van Allen, who came to attend the exercises at the second village. This was Pommanpatti, where Pastor Devasagayam labored so faithfully until he was suddenly taken away by cholera, last July. This too was the place where the new church that was started seven years ago was stopped by efforts of the heathen to uproot the whole village and turn it into a plowed field—an effort that was thwarted only by four years of litigation.

"As we came in sight of the little cluster of houses, we could see, high above them all, the tiled roof of the new and finished church. The deliverance from those heathen oppressors was proclaimed on the 25th of a certain February, and that date is set apart by the Christians for a yearly festival. The pastor-elect was Mr. S. Jacob, a relative of the late pastor, and son of one of the prominent church members. It was most interesting to hear him ascribe the devotion of his life to the service of the Lord to his godly mother. He remembered as a boy standing once with her in a field of growing maize, which they had planted, and calling her attention to the bad prospects of a crop so much needed by their large family—when she said, 'Is a good crop

our chief desire? Cannot He who made the oil to increase make our crop large enough for our needs?'

"The vote to ordain was unanimous. The next morning, the 13th, the services commenced with the dedication of the new church. Then the pastor was ordained; and afterwards the two new pastors united in administering the communion."

### North China Mission.

#### RESULTS OF MEDICAL WORK.

DR. MERRITT writes from Pao-ting-fu,  
June 11:—

"There are now almost constant results from the medical work, and many centres might be opened if I could only visit these places. I will mention one item of interest in connection with the opening of a new centre thirty miles from here. One of our church-members, connected with an official located at that place, having considerable leisure, employed it in preaching on the streets and neighboring villages. A man of literary rank, hearing him one day, became so much interested in what he heard that he sought our brother at the *yamen*, or court, day after day, eagerly listening to the truth. Brother Kao advised him finally to come here and learn more, which he did, staying several days. He came again in about one month, bringing his father with him, and they both joined on probation. A relative of this man, who also became interested through hearing brother Kao, came at another time alone, finally uniting on probation. Last Sunday our native pastor visited their homes and baptized the three. Three others also gave their names as being desirous of becoming Christians, and a great many others are interested. Among the most interested ones was the son of one of the three who were baptized, a man of unusual literary ability, having stood first in 100, in a competitive examination in his own city, and in this city second in 1,000. For two days during our pastor's stay in that place he spent all his time in listening and asking questions. This is an unusual opening,

as it commences among the literary people, which is an exception in our field.

"At prayer-meeting in the city to-day three expressed a desire to join on probation next Sunday, two of them through the medical work."

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### Japan Mission.

#### A CHURCH AT OTSU.

DR. GORDON, of Kyōto, reports the organization, July 11, of a self-supporting church in the neighboring city of Otsu, seven miles from Kyōto, and the ordination of a pastor.

"Work was begun in Otsu a number of years ago, but encountered many and various difficulties. During the past two or three years the interest has been increasing, and since Mr. Kameyama went there, a year ago, the progress has been marked. He has been successful in reaching young people: young business men, officials, policemen, soldiers, etc. One of the most prominent members is a lawyer; the most zealous is in charge of the telegraph office. The church was organized with forty-five members; they contribute monthly twenty-six yen (silver dollars), which is certainly a good average. Principal Kozaki preached the ordination sermon from the words, 'Thou art Peter, and upon this rock I will build my church'; taking the ground that the rock is the believing Christian, every one who by a living faith lays hold of the power of God. Pastor Hori, of Kyōto, a classmate of Mr. Kameyama, gave the right hand; Pastor Miyagawa, of Osaka, the charge to the church; and to the writer was assigned the charge to the pastor.

"A *sekkyokwai* was held in the hall of the chamber of commerce in the evening, when an audience of about six hundred, mostly of the middle and upper classes, listened most attentively to sermons from Messrs. Hori, Miyagawa, and myself.

"The elections to the National House of Representatives are just over. Eleven of the three hundred, *one in twenty-eight*, are members of Christian churches. A considerable number of others are friendly.

When we remember that in the country at large the Christians are less than *one in twelve hundred*, we see that the statement that evangelical missions have affected the unintellectual and uninfluential classes is based more on fancy than on fact. Mr. Nakamara, a trustee of our Doshisha school, and a member of a Kumiai church, was elected not simply from Kyōto, but from the most strongly Buddhistic part of it. Mr. Sakata, our teacher of Chinese language and literature, has also been elected."

#### SELF-DENYING STUDENTS AT KOBE.

Miss Brown relates the following incident as illustrating the spirit which prevails among the students of the Kōbe Girls' School:—

"The stress of the present hard times bears very heavily on the poorer classes of people, and it is said that several people have actually died of starvation here in Kōbe. The churches have taken the matter up very vigorously and are doing all they can to help. The students are always hard pressed for money at the end of the year; and for their parents' sake I felt that we ought not to ask them to make a money contribution, but suggested that for the remaining three Sundays of the term they dispense with the cake which they always have for dinner on that day, and give the money thus saved to the poor fund. Every hand was raised in glad assent to this proposition, and before night a committee waited upon me to say that the students had unanimously voted to give up one dish of food for breakfast every morning, thus leaving them absolutely nothing for that meal but rice and pickles, that they might increase their contribution for those who were starving. I strongly objected, at first, on the score of the girls' own health, but after considerable consultation it was thought best to allow them to carry out their generous plan, and for three weeks they had nothing but rice and pickles for breakfast; moreover, not a murmur was heard all that time. The amount saved by this self-denial was about ten dollars.

"The Young Ladies' Missionary Society, auxiliary to the Woman's Board of Missions of the Interior, has this year pledged, and already fully raised, twenty dollars in gold, which will soon be sent on. This is exactly double the amount raised last year, and no fairs or special money-making efforts of any kind were indulged in. It should be encouraging

to those who have worked and prayed and made sacrifices for this school in the past, that its students are capable of persistent and unflagging self-sacrifice for others.

"Our numbers are not quite as great as they were last year, but we never had a more prosperous, successful, or harmonious year of work."

## Notes from the Wide Field.

### FRENCH MISSIONS.

SOCIETE DES MISSIONS EVANGELIQUES DE PARIS.—The Sixty-fifth Annual Report of this society for 1889-90 has reached us. Its officers report a prosperous financial year. The expenses of its work have increased, but as contributions have increased also there is no deficit additional to that of the previous year. The total receipts have amounted to 370,933.95 francs. During the year 158 church-members and 1,254 catechumens have been received by the society's mission in Basutoland. The whole membership of the churches is now 6,933, with 3,055 catechumens. There were 6,502 pupils in the schools. The Tahiti Mission has a church-membership of 2,010; 49 were added during the year, and there are 20 catechumens and 1,412 pupils in the schools. The Senegal Mission has 34 church-members; 5 were admitted during the year. The future mission to the Congo is represented by Messrs. Teisseres and Allégut, who are now going up the river Ogowe in search of a location, intending to pass from the Upper Ogowe into the Alima and follow the latter river to its junction with the Congo. Thence they will come down as far as Stanley Pool.

### CHINA.

AMONG the Notes given in this department in August reference was made to the applause rendered to suicide in China. This is not only true of the common people but also of the officials, and the authority of the government is often invoked to give added force to some memorial for one who has taken his own life. The *Official Gazette* reports a case in which the distinguished Viceroy, Li Hung Chang, was concerned. As Viceroy, he presented to the throne a memorial concerning the concubine of the commander-in-chief of the province of Chihli who committed suicide at the time of her master's death. The *Official Gazette* reports the case in these terms: "On hearing of her husband's illness, she journeyed night and day till she reached his bedside, just in time to be present at his death. She showed her determination not to survive his departure, and although her friends used every possible means to dissuade her from her purpose, she poisoned herself on the following day. The magistrate and gentry of the district have presented a petition to the Viceroy, in which they ask that permission may be granted for the erection of a monument to the lady's memory, and, in supporting the application, His Excellency dwells upon the meritorious and devoted conduct which she exhibited in nobly sacrificing her life through grief for the death of her lord." This memorial was endorsed "Granted by Rescript," the government thus sanctioning and commanding the sin of suicide.

THE EDUCATION OF GIRLS.—An article in the *North China Herald* presents some of the opinions of the Chinese which account for the lack of education given to the women of China. Girls are taught nothing by their parents, for the simple reason that

these parents do not regard the girls as in any true sense belonging to them. To spend time, strength, and money in educating a daughter-in-law to some one else is a sheer waste. But you say to the man, "She is your daughter." "Not after she is married," he replies. "She is theirs. Let them educate her themselves if they want her educated. Why should I educate her to read, write, and reckon, when it will never do me any good?" The sole idea of duty that these parents seem to have concerning their girls is to see that they are betrothed as early as possible, and as soon as a girl is betrothed it is most absolutely required that she shall not be seen by any member of the family which she is sooner or later to enter. This would be thought most horrible, and therefore she is kept in practical confinement. For this reason betrothals are commonly arranged by parents between persons not living in the same town. Christianity has a vast task before it to overcome these social customs which work such infinite harm to women in China.

## INDIA.

**AN APPEAL TO FAITHFUL HINDUS.**—We have had occasion to refer several times recently to the testimony given as to the progress of Christianity in India in the confessions of those who oppose its advance. We find the following appeal which Secretary Baynes, of the English Baptist Missionary Society, who has recently returned from the East, says has been circulated in India by hundreds and thousands. It was drawn up by a company of learned pundits and has been translated into a half-dozen languages of India. It reads as follows: "*An Appeal to all Faithful Hindus.* Missionaries have come from Great Britain at a great cost, and have cast their net over our children by teaching them in their schools, and they have already made thousands of Christians, and are now continuing to do so. They have already penetrated into our most out-of-the-way villages, and built their churches in them. If we continue to sleep as we have done in the past, not one will be found worshiping in our own temples in a very short time, and, what is worse, the temples themselves may be converted into Christian churches! Do Hindus really understand that the number of Christians is increasing, while the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our Hindu religion is incessantly drained by Christianity without receiving any accessions, how long can it last? When our country is turned into the wilderness of Christianity, will the heart of Hinduism continue to grow? We must, therefore, oppose these Christian missionaries with all our might. Whenever and wherever they stand up to preach their gospel, let Hindu preachers stand up and start rival preachings, and then they will soon flee away. Let all caste differences be entirely forgotten, and let all faithful Hindus join as one man to banish Christianity from our land. Let us use all possible efforts to win back the vast numbers that have already embraced the Christian religion, and at once withdraw all our children from mission schools. Above all else, let us most vigilantly watch the efforts of these Christian ladies in our zenanas. Let them only once get hold of our women, our wives and our mothers, and our religion is doomed. The strength of Hinduism lies with our women, for they have the training of our future sons and daughters: as the mothers, so the children. At all cost, we must do our utmost to stop the work of these lady missionaries in our zenanas, or soon our women will all become Christians and our religion will be lost forever. Let us awake out of sleep, or soon it will be too late. Christianity is making rapid progress, and we must take action at once."

**HINDU OBSTRUCTION.**—Out-of-door preaching is not only permitted throughout India, but seems to be a favorite method of proclaiming the gospel. In Calcutta, in a large public square in the northern part of the city, some missionaries preach every Sunday afternoon, and to large audiences, which give respectful attention. Recently a

man appeared in the audience who insisted on interrupting the preacher. He was remonstrated with, but continued his impudent questions. Suddenly, and to his surprise, a native policeman appeared and arrested him, though he called loudly on the Hindus to rescue him, and he was taken to the police-station, where on being brought before the magistrates, he made a confession that he was a *paid agent* of the *Madras Hindu Propagation Society*, and had been sent to Calcutta to put a stop to street preaching. This fact illustrates the tactics now being pursued in India. A writer in the *Chronicle* of the London Society who makes this report says: "Bengalese may be difficult to convert, but they are always willing to listen to what a missionary has to say, and always listen respectfully. Clearly obstruction will not answer."

## AFRICA.

DR. PETERS'S EXPEDITION.—This redoubtable traveler, whose occupation for some years has been the writing out of treaties of annexation to Germany in every district in Eastern Africa he could step<sup>®</sup> foot on, and whose sovereign he could persuade to write his name to a document about which he knew little or nothing, has returned to Germany after his latest adventure in Uganda. He hoisted the German flag wherever he went, and even induced King Mwanga to sign an agreement accepting a German protectorate. Of course this treaty goes for nothing under the Anglo-German agreement. The saddest part of the story is that Peters fought his way through the various tribes, killing, as he himself reports, on one day upwards of a hundred and fifty of the Masai, and making a fine haul of cattle and sheep. How many years of peaceful work by missionaries and others will be required to overcome the natural distrust of these natives caused by such wanton raids into their territory! But Dr. Peters has been feted in Germany on his return, where there is great sensitiveness in regard to England and Africa. Dr. Peters is there praised and Mr. Stanley is correspondingly depreciated, a German ex-minister even referring to the rescue of Emin Pasha by Mr. Stanley as a "forcible abduction."

A BLOW AT THE SLAVE-TRADE.—The world has been taken by surprise by an act of the Sultan of Zanzibar, in connection with the suppression of the slave-trade in Africa, of which, says *The London Times*, "it is impossible to overrate the importance." Either by intention or chance the Sultan selected the first day of August, the fifty-sixth anniversary of the abolition of slavery throughout British dominions, as the day for publishing a decree absolutely prohibiting the purchase of slaves in his dominions. All slave-brokerage is prohibited and any house used for such traffic will be forfeited. On the death of their present owners all slaves shall be freed, unless the deceased leave lawful children, who alone may inherit them. Moreover, every slave is to have the absolute right to purchase his freedom at a reasonable price. Any Zanzibar subject marrying a British subject is disabled from possessing slaves. The Sultan binds himself to give special protection to all named in this decree, and these slaves are to have full rights in the courts. It is said that the Arabs at Zanzibar, though regarding their property rights as seriously interfered with, yet accept this decree as a lesser evil than a general emancipation, which they had feared. They think that there will be slaves "in their time," whatever may become of their children. This decree must certainly have far-reaching consequences, not merely on the east coast but in the interior. It will seriously affect the market for slaves and will hasten the day when this iniquitous traffic must die out.

THE CONGO FREE STATE.—*L'Afrique* reports that M. Janssen, the governor-general of the Congo Free State, has returned to Brussels after having surveyed the vast regions placed under his administration. He reports progress in all respects. The blacks are becoming accustomed to the presence of the whites, to their habits and

their ideas. They comprehend what civilization is and wish to share its benefits. Human sacrifices and tribal wars are diminishing in number. The desire for peace, for work, and for good government increases from Boma to Stanley Pool. The natives want to learn from the Europeans some useful industry or trade. Fields are cultivated everywhere and brick houses are built on all sides. Stanley would be surprised to see as far up as Stanley Falls a little town with streets, factories, and charming habitations. On the Kassai River, where a few years ago the traveler Wissmann had to force his way by the use of arms, M. Janssen was received with enthusiastic friendliness by crowds of natives beseeching him to stay with them permanently. On the other hand, where Europeans have not penetrated, upon the Upper Lomami, the natives appeared hostile and vanished without bringing promised provisions. M. Janssen does not doubt that the next time whites appear on that river they will be cordially received. He confirms Stanley's statement as to the inexhaustible quantity of caoutchouc furnished by the Congo basin.

**THE SLAVE-TRADE.**—Major Wissmann, in writing of the actual condition of the slave-trade in the sphere of German influence in Africa, states that the Arabs have already seen their power considerably reduced. They are no longer thought invincible in those regions; and Major Wissmann considers the abolition of the trade assured if "the normal march of events" is not arrested by the lack of means necessary for carrying out the measures adopted.

**THE WELLE.**—The *Mouvement Géographique* gives the first particulars of an exploration made by Captain Becker between the rivers Aruwimi and Welle. He states that the great forest crossed by Stanley extends beyond the course of the Welle as far as to the Mbili, an affluent of the Mbomo. The forest is extremely dense until near the Welle, where it grows a little thinner. Upon the banks of the Welle, Captain Becker came upon the establishment of a certain Djabbir, an old soldier of the Mahdi, trading in ivory. An officer of the Congo Free State had founded a station near him just before Captain Becker's arrival. At the highest point which he reached on the Welle, the river was 1,500 metres in width, but it rolled over a bed of rocks, and the rapids made navigation impossible.

**THE ZAMBESI. KING LEWANIKA.**—M. Coillard reports that, though there is a village of sorcerers in his neighborhood on the Upper Zambesi, he has known of no person put to death for witchcraft in the past three years. The Barotse chief Lewanika is justly proud of this. He has himself renounced all intoxicating liquors and wishes to constrain the subordinate chiefs to do the same. He has forbidden them to make beer at his capital, and they submit, though with much groaning. Lewanika is also making progress as regards the slave-trade. He treats his own slaves kindly. This year a caravan of native traders came from Bihé, and the chief learned that, contrary to his express prohibition, they had secretly taken in a good stock of "black ivory" (slaves). When they were on the point of leaving, Lewanika freed all the slaves and imposed upon the traders a heavy fine. M. Coillard, writing of the great British Company of South Africa whose agents are treating with Lewanika, says he already dreams of railroads, telegraphs, and regular and frequent postal service. "Think of it! We received at the beginning of March the almanacs which we have usually received the last of October! The country is opening, and it will open more and more whether we wish it or not."

**MR. HINCK,** the former agent of the Congo Free State at Stanley Falls, has been appointed by the Belgian Anti-Slavery Society to the charge of the first expedition to Lake Tanganyika by way of the Congo. He was to leave, with an assistant, in the month of June, and intended to establish a first station upon the Upper Lomami. The same committee has ordered a steamer, intended for carrying passengers and provisions upon the Upper Congo.

## SAMOA.

THE political situation in this island has greatly changed for the better since the treaty was signed by the three Powers last year. Rev. Mr. Newell writes to the *Chronicle* of the London Society that he anticipates a great improvement throughout the islands. He has known intimately the Christians of Samoa, and he is sure that there is in them a real and vital faith, and under the better conditions now existing he looks for a truer life and purer social condition than have ever yet been witnessed.

## THIBET.

THE Moravians have a mission in this most inaccessible region. The station is thus described : "The mission premises lie about 9,400 feet above the level of the sea, and 1,000 feet above the narrow ravine down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but exceedingly inaccessible, the high passes leading to it being very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, who are occupying about as isolated a post as could well be found in any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors."

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*Miscellany.*

## BIBLIOGRAPHICAL.

*The New World of Central Africa. With a History of the First Christian Mission on the Congo.* By Mrs. H. Grattan Guinness, Honorary Secretary of the East London Institute for Home and Foreign Missions, Harley House. New York and Chicago: Fleming H. Revell.

This handsome and abundantly illustrated volume of 529 large-type pages is a new proof of the great ability and Christian devotedness of its author. She prefaches it with a disclaimer of any pretension to literary excellence, having prepared it amid the pressing duties of a missionary secretary, and apparently for the practical object of furthering the interests of the Congo-Balolo Mission, just established in connection with the East London Institute, which is under the care of the Guinness family. The book begins with a most readable sketch, filling the first eight chapters, of the regions of Central Africa as now made known by Stanley and others, of the Congo Free State and its European relations, of the Berlin Conference upon its affairs, of the decaying Portuguese colonies, of the slave-trade as it is, and of the drink traffic and the present condition of the New World.

The second section of ten chapters is

the affecting and interesting story of the Livingstone Inland Mission begun in 1877 : "Why we began the mission, and how ;" the difficulties, sufferings, and deaths which followed, and the final transfer of the mission with its twenty-five missionaries to the American Baptist Missionary Union. The third section relates the great success and spiritual blessing which came at length, and it is a delightful narrative. Next follow the reasons which in 1888 constrained to the founding of the mission to the Balolo (Iron) people, the ten millions who inhabit the vast "horseshoe of land" enclosed on the west, north, and east by the great bend of the Upper Congo. The Livingstone Inland Mission found itself at the farthest of its seven stations, Equatorville, 1,000 miles from the coast, on the borders of a great, intelligent, united people, dwelling in a healthy country, speaking one language, and willing to receive the gospel. How could fervent hearts which had felt to their very depths the Saviour's last command resist such a mute appeal? In April, 1889, eight missionaries, including one married and one single woman, left London for Baloland, and in four months had

reached their destination on the Lulonga river. "Four years would not have accomplished it ten years ago," says Mrs. Guinness; "it would have been an impossibility." The kind assistance of the Livingstone Inland missionaries facilitated the journey and averted the dangers from exposure and inexperience under which earlier workers had suffered. The last chapter of the book is wisely devoted to the consideration of the Congo climate, the rational mode of living there, the remedies in illness, and the assurance that good health is possible. The whole book is a stirring and an educating one. Far and wide may its influence spread until many souls now slumbering in unconcern while "a thousand millions of our fellowmen are still non-Christian and for the most part heathen" shall awake. Let such listen to Bompole, the little Balolo lad who asked the great congregation in Exeter Hall—"Is n't it a shame to keep gospel to yourself? Not meant for English only! Is n't it a shame? My people wanting gospel! *Is n't it?* Is n't it a shame?"

*Seven Years in Ceylon. Stories of Missionary Life.*  
By Mary and Margaret W. Leitch. London: S. W. Partridge and Co., 9 Paternoster Row.

This volume describes the experiences or the Misses Leitch, who have been until recently connected with the American Board, but are now engaged in advocating the interests of the Woman's Zen-

ana and Medical Missionary Society of England. They have been indefatigable workers and write in a most entertaining way of what they have seen and done. The book is abundantly illustrated, is of the same general style as Miss Guinness's "In the Far East," and does for Ceylon what that striking book has done for China. It is a good service thus to make alive and real to our thoughts the people and the places of missionary lands.

*Extracts from the First Step into the Blessed Life*, and other writings of Rev. F. B. Meyer, B.A., Minister of Regent Park Chapel, London. Selected and arranged by Rev. B. Fay Mills. New York and Chicago: Fleming H. Revell.

These are short, clear, and most helpful directions for the beginning and the progress of the Christian life. There could hardly be a better aid to the pastor or Christian worker than this booklet to place in the hands of those who need guidance. Price, 5 cents; 35 cents per dozen.

*Christian Living.* By Rev. F. B. Meyer, B.A. New York and Chicago: Fleming H. Revell.

This book of 160 pages contains the essence of addresses delivered at several conferences in England, where they have been found wonderfully quickening. It is at once rousing and comforting and proves the right of the book *to be*, and to be widely circulated as a wise and practical help to holy living and successful work for Christ.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the American Board: that the Divine Spirit may rest as at Pentecost upon those who shall assemble; that Christian truth and love may control all discussions and all action; and that, as a result, the Board may be a more efficient agency in the future than it has been in the past in the promotion of the Redeemer's kingdom.

For the missions in Asiatic Turkey: that the political disturbances that have occurred, or which may occur, may be overruled for the furtherance of the gospel; that the existing animosities between various races may be allayed; that peace and good order may prevail; and that religious awakenings, such as have recently been witnessed, may be multiplied throughout all the land.

### ARRIVALS IN THE UNITED STATES.

July 31. At San Francisco, Rev. E. E. Aiken, of the North China Mission,

August 22. At Boston, Rev. George A. Wilder and wife, and Miss Fidelia Phelps, of the Zulu Mission.

August 30. At Portland, Maine, by sailing vessel from Japan, Mr. Samuel C. Bartlett, Jr., of the Japan Mission.

## DEPARTURES.

August 30. From New York, Mrs. Carmelite D. Christie returning, and Miss Ida Mellinger to join the Central Turkey Mission.

September 4. From San Francisco, Rev. Elwood G. Tewksbury and wife, to join the North China Mission; also, Miss Rowena Bird and Miss D'Etta Hewitt, to join the Shansi Mission.

September 6. From Boston, Rev. Charles N. Ransom and wife, to join the Zulu Mission; Rev. Corliss W. Lay and wife, to join the Marathi Mission; and Rev. Franklin E. Jeffery and wife, to join the Madura Mission.

September 12. From San Francisco, Rev. C. M. Hyde, D.D., returning to the Hawaiian Islands.

## ARRIVALS AT STATIONS.

July 2. At Dindigul, Madura Mission, Dr. and Mrs. Edward Chester.

August 6. At Ahmednagar, India, Rev. James Smith and wife, Miss Belle Nugent, and Miss Jean R. Gordon.

## MARRIAGES.

August 19. At Joliet, Ill., Rev. Franklin E. Jeffery to Miss Capitola M. Berggren, both under appointment to the Madura Mission.

August 21. At South Bristol, Maine, Rev. Charles N. Ransom to Miss Susan H., daughter of the late Dr. Simeon H. Calhoun, of Syria, both under appointment to the Zulu Mission.

August 27. At Westborough, Mass., Mr. Arthur T. Hill to Miss Louise Eddy, both under appointment to the Japan Mission.

## ORDINATIONS.

September 11. At the Eliot Church, Newton, Mass., Mr. Claude M. Severance and Mr. Schuyler S. White, under appointment to the Japan Missions.

## DEATHS.

July 31. At Manepy, Jaffna, Ceylon, Rev. Eurotas P. Hastings, D.D. (See page 391.)

August 14. At Amherst, N. H., Dr. Edward Aiken, formerly of the Syrian Mission of the American Board.

*For the Monthly Concert.*

[Topics based on information given in this number of the *Herald*.]

1. A gracious quickening in the Madura Mission. (Page 415.)
2. Two ordinations in India. (Page 415.)
3. Review of the mission in Central Turkey. (Page 406.)
4. The revivals at Cesarea and Talas. (Page 411.)
5. Items from Japan. (Page 417.)
6. The political and missionary outlook in Japan. (Page 401.)
7. Items from Africa. (Page 420.)
8. African boys in India. (Page 431.)

*Donations Received in August.*

MAINE.		
Aroostook county.		
Island Falls, Cong. ch. and so.	15 00	
Patten, Cong. ch. and so.	15 00	
Sherman, Washburn Memorial Ch.	5 00	35 00
Cumberland county.		
Falmouth, Members of 1st Cong. ch.	13 00	
North Yarmouth, A friend,	1 14	
Portland, 1st Parish ch., 50; 2d Cong. ch. (of which 200 from Hon. W. W. Thomas, to const. LYMAN M. COUSENS and RICHARD ACRES), to const. ALBERT S. FULLER and CHARLES F. DUNLAP,		
H. M., 400.16; State-st. Cong. ch. and so., 200; "B. E. M.", 50;		
Daniel Choate, 5,	705 16	
South Freeport, Cong. ch. and so.	42 00	
Standish, Cong. ch. and so.	8 00	—769 30
Lincoln and Sagadahoc counties.		
Boothbay Harbor, E. D. Thorp,	5 00	
Somerset county.		
Madison, Cong. ch. and so.	5 50	
Norridgewock, Cong. ch. and so.	43 50	
—, A friend,	14 00	—63 00
Union Conf. of Ch's.		
Waterford, 1st Cong. ch. and so.	5 45	
Waldo county.		
Camden, Elm-st. Cong. ch. and so.	30 18	

## Donations.

Washington county.			
Eastport, Central Cong. ch. and so.	11 00		
Legacies.—Lyman, Mrs. Harriet Smith, by Edward E. Bourne, Ex'r,	918 93		
Portland, William Henry Swan, by Francis K. Swan, Ex'r,	500 00 2,500 00—3,000 00		
NEW HAMPSHIRE.	3,918 93		
Cheshire Co. Conf. of Ch's. W. H. Spalter, Tr.			
Jaffrey, Cong. ch. and so.	40 30		
Keene, 1st Cong. ch. and so.	41 79		
Walpole, 1st Cong. ch. and so.	40 50—122 59		
Grafton county.			
Bath, Cong. ch. and so.	3 00		
Hanover, Rev. S. C. Bartlett, D.D.	30 00		
West Lebanon, Cong. ch. and so.	20 00—53 00		
Hillsboro county.			
Amherst, Cong. ch. and so.	24 00		
Bennington, Cong. ch. and so.	9 66		
Hudson, Cong. ch. and so.	5 00		
Lyndeboro, Cong. ch. and so.	6 00		
Mason, Cong. ch. and so.	8 00		
Mont Vernon, Cong. ch. and so.	23 00		
New Ipswich, Cong. ch. and so.	1 60		
Peterboro, Union Evangelical ch.	40 50—117 76		
Merrimac county.			
Concord, X.	5 00		
Dunbarton, Cong. ch. and so.	25 42		
Penacook, Cong. ch. and so.	7 57—37 99		
Rockingham county.			
East Derry, 1st Cong. ch. and so.	3 05		
Exeter, Elizabeth S. Hall, for tracts for China and Japan,	20 00		
North Hampton, Cong. ch. and so.	13 85		
Plaistow and No. Haverhill, Mass., Cong. ch. and so.	281 50		
Seabrook and Hampton Falls, Cong. ch. and so., m. c.	9 00		
Stratham, Cong. ch. and so.	44 15—371 55		
Strafford county.			
Laconia, A member of the Y. P. S. C. E., for "Our Samuel,"	10 00		
Legacies.—Amherst, Lucy W. Blunt, 938.70, less expenses,	712 89		
Wolfsboro, Sally Edgerly, by Charles F. Parker, Ex'r,	50 00—950 00		
VERMONT.	1,662 89		
Addison county.			
Orwell, Cong. ch. and so.	18 75		
Salisbury, Cong. ch. and so., of which 26.40 is toward salary of evangelist in Koordistan,	72 00		
Vergennes, E. L. B., 1; E. C. B., 1, 2 00—92 75			
Bennington county.			
Bennington, 2d Cong. ch. and so., 20.57; Income of Norton Hubbard Scholarship for Ahmednagar Theol. Sem'y, 40,	110 57		
Dorset, Cong. ch. and so.	37 25—147 82		
Caledonia county.			
St. Johnsbury, North Cong. ch. and so., 35; Mrs. Horace Fairbanks, 200; Rev. C. F. Morse, 20,	255 00		
Chittenden county.			
Burlington, 1st Cong. ch. and so., add'l, 1; A member of College-st. Cong. ch., 100; C., 50,	151 00		
Lamoille county.			
Johnson, 1st Cong. ch. and so.	30 50		
Stowe, A friend,	20 00—50 50		
Orange county.			
Brookfield, 2d Cong. ch. and so.	20 26		
Strafford, Cong. ch. and so.	60 00		
Williamstown, 2d Cong. ch. and so., add'l,	2 00—82 26		
Orleans county.			
Brownington and Barton Landing, Cong. ch. and so.	20 25		
Greensboro, Cong. ch. and so.	46 37—66 62		
Newport. (12.40 ack. in Sept. Her.)			
		old as from E. A. Stewart should have been from 1st Cong. ch. and so.)	
Rutland county.			
Castleton, Mrs. D. S. Lincoln, Middletown Springs, Cong. ch. and so.	20 00 11 00		
Rutland, Cong. ch. and so.	125 00		
West Rutland, Mrs. Chauncey T. Gorham, 5; Charity M. Gorham, 5,	10 00—166 00		
Washington county.			
Barre, Cong. ch. and so.	50 75		
Montpelier, Bethany Cong. ch.	62 68		
Northfield, Cong. ch. and so.	21 71		
Waterbury, Rev. and Mrs. L. H. Elliot,	10 00—145 14		
Windham county.			
Brattleboro, Centrech. m. c., 22.05; H., 10,	32 05		
Windsor county.			
Royalton, 1st Cong. ch. and so., 29.62; A. W. Kenney, to const. Rev. LEVI WILD, H. M., 50,	79 68		
Woodstock, Cong. ch. and so.	33 48—113 16		
Legacies.—Barre, Juliana Drury, by Rev. L. Tenney, Ex'r.	1,302 30 700 00		
	2,002 30		
		MASSACHUSETTS.	
Barnstable county.			
Yarmouth, 1st Cong. ch. and so.	50 00		
Berkshire county.			
Housatonic, Cong. ch. and so.	75 87		
Lee, 1st Cong. ch. and so.	600 00		
Sheffield, Cong. ch. and so.	14 69		
Stockbridge, A lady friend,	10 00—700 56		
Bristol county.			
Fall River, 3d Cong. ch. and so.	15 26		
Norton, Trin. Cong. ch. and so.	5 39—20 65		
Essex county, North.			
Bradford, Cong. ch. and so.	68 52		
Groveland, Cong. ch. and so,	14 30		
Newburyport, Prospect-st. ch.	110 07—199 49		
Essex county, South.			
Salem, A deceased friend,	45 00		
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Erving, Cong. ch. and so.	5 00		
Greenfield, 2d Cong. ch. and so.	32 64		
Northfield, Rev. M. H. Wells,	10 00		
South Deerfield, Cong. ch. and so., with other dona., to const. OTIS HAGER, H. M.	90 00—137 64		
Hampden co. Aux. Society. Charles Marsh, Tr.			
Chicopee, 1st Cong. ch. and so., 100; 2d Cong. ch. and so., 51.75;	154 63		
3d Cong. ch. and so., 2.88;	17 13		
Huntington, 2d Cong. ch. and so.	35 85		
Longmeadow, Cong. ch. and so.			
South Hadley Falls, Cong. ch. and so.	11 00		
Springfield, Memorial ch., 17; do., Y. P. S. C. E., for the Volunteer fund, 25; T. H. H., 10; Mrs. A. C. Hunt, 10,	62 00		
West Springfield, Ashley School and Charitable Fund,	100 00		
Westfield, H. Holland, 4; Income Norman T. Leonard scholarship for student in Eastern Turkey Mission, 55; Income Jeanie Greenough Crawford Trust, for educa. of girls in Western Turkey Mission schools, 50,	109 00—489 61		
Hampshire county.			
Amherst, 2d Cong. ch. and so.	6 75		
Belchertown, Cong. ch. and so., to const. Rev. C. H. SMITH, H. M.	50 00		
Easthampton, A friend,	1 00		
Greenwich, Cong. ch. and so.	38 00		
Northampton, Edwards Ch. Benevolent Society,	146 22		
Southampton, Cong. ch. and so.	51 87		
South Amherst, Cong. ch. and so.	6 00		
Westhampton, Cong. ch. and so.	21 81—321 65		

Middlesex county.		
Billerica, Cong. ch. and so.	25 00	
Cambridge, A member of Shepard ch.	40 00	
Dracut, Central Cong. ch. and so.	10 00	
Everett, Cong. ch. and so.	100 00	
Framingham, A friend,	100 00	
Lexington, Lex.	20 00	
Lincoln, 1st Cong. ch. and so.	112 50	
Natick, 1st Cong. ch. and so.	300 00	
Sherborn, Pilgrim ch. and so.	30 00	
Wakefield, Cong. ch. and so.	119 21	
Waverly, Rev. Daniel Butler, Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	20 00	
Middlesex Union.	200 00--1,076 71	
Fitchburg, Rollstone Cong. ch.	10 00	
Lancaster, Cong. ch. and so.	27 55	37 55
Norfolk county.		
Braintree, 1st Cong. ch. and so., 17.05; Storrs Ladies' For. Miss. Soc'y, with other dona., to const. Miss L. A. Wild, H. M., 56;	73 05	
Hyde Park, 1st Cong. ch. and so.	57 65	
Medfield, 2d Cong. ch. and so.	80 00	
Medway, Village ch.	50 00	
Norfolk, Union Cong. ch.	4 59	
Quincy, Cong. ch. and so., m. c.	20 00	
Readville, Blue Hill Ev. Soc.	7 54	
South Walpole, "Missionary,"	2 00	
South Weymouth, 2d Cong. ch. and so.	21 00	
Weymouth, 1st Cong. ch. and so.	50 00	365 83
Plymouth county.		
Abington, 1st Cong. ch.	29 37	
Bridgewater, Central-sq. ch., Lewis S. Hopkins,	10 00	
Campello, A friend,	20 00	
Hingham, Cong. ch., A friend,	10 00	
Rockland, Cong. ch. and so.	40 00	109 37
Suffolk county.		
Boston, Eliot ch. (Roxbury), 23.54; J. O. M., 100; A friend, 25; Gratitude, 5; Hollis Moore Memorial Trust, by E. K. Alden, Residuary Legatee, for Pasumalai Sem'y, 300,	453 54	
Chelsea, 1st Cong. ch. and so.	15 00	
Revere, 1st Cong. ch. and so.	36 50	505 04
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Northboro', Cong. ch. and so.	34 00	
Sterling Junction, Charles T. White,	2 00	
Worcester, P. P., Plymouth ch., 25; Philip L. Moen, 500; Mrs. Alex. H. Wilder, 10; A friend, 5,	540 00	576 00
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.		
Douglas, Cong. ch. and so.	17 00	
Millbury, 1st Cong. ch. and so., 58.50; 2d Cong. ch. and so., to const. CHARLES E. SEARLES, H. M., 130.49,	188 99	
Sutton, E. L. Snow,	200 00	
Whitinsville, Cong. ch. and so.	2,439 76--2,845 75	
M. J., for Turkey,	500 00	
S. A.	50 00	
	8,030 85	
<i>Legacies.</i> — North Amherst, Anna Pratt, by F. P. Ainsworth, Ex'r, 100 00		
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part, 5,000 00--5,100 00		
	13,130 85	
RHODE ISLAND.		
Barrington, Cong. ch. and Sab. sch.	100 00	
Bristol, 1st Cong. ch. and so.	115 96	
Providence, Union Cong. ch., of which 150 to const. FRANCIS A. HORTON, D.D., and EMILY VAN DYKE HORTON, H. M., 1,100; Pilgrim Cong. ch. and so., 133.36; Beneficent Cong. ch., 100,	1,333 36--1,549 32	
CONNECTICUT.		
Fairfield county.		
Darien, Cong. ch. and so.	40 00	
Greenwich, "A,"	60 00	
North Greenwich, Cong. ch.	7 74	
Sherman, Cong. ch. and so.	22 00	
Southport, Cong. ch. and so., to const. Mrs. E. MARTIN, JOHN JOHNSON, and HETTY W. JESUP, H. M.	345 00	
Stamford, 1st Cong. ch. and so.	6 60	
Stratford, Cong. ch., 42; m. c., 14; Oronoque, m. c., 5; with other dona., to const. R. B. SMITH, H. M.	61 00--542 34	
Hartford county.		
W. W. Jacobs, Tr. Canton Centre, Cong. ch. and so.	30 00	
Glastonbury, Cong. ch. and so., with other dona., to const. Rev. JOHN BARSTOW, Mrs. MARY W. BARSTOW, FRANCIS S. HUBBARD, MILTON S. TRACY, DAVID W. WILLIAMS, HENRY E. LOOMIS, JAMES S. WILLIAMS, BERNARD T. WILLIAMS, and EZRA N. SEELYE, H. M.	775 35	
Hartford, Pearl-st. Cong. ch., Rev. George E. Sanborne, to const. JOHN S. LANE, H. M., 100; Rol- and Mather, 500,	600 00	
Plainville, A friend,	100 00	
Stimsbury, 1st Ch. of Christ, South Glastonbury, Cong. ch. and Sab. sch., 5.32; H. D. Hale, 10,	37 00	
West Hartland, Cong. ch. and so.	15 32	
West Suffield, William Dewey, 10; Two friends, 10,	5 00	
Wethersfield, 1st Cong. ch. and so., 130.95; A. C. A., 5,	20 00	
Litchfield co. G. M. Woodruff, Tr. Harwinton, Cong. ch. and so.	13 32	
Norfolk, Cong. ch. and so.	300 00	
Thomaston, Cong. ch. and so.	45 25	
Winchester, Cong. ch. and so.	17 69--373 26	
Middlesex co. E. C. Hungerford, Tr. East Haddam, Cong. ch. and so.	92 33	
New Haven co. F. T. Jarman, Agt. Guilford, 1st Cong. ch., to const. CARRIE A. PARKER, H. M.	100 00	
Meriden, 1st Cong. ch., to const. Rev. A. ANDERSON, Rev. C. H. RIGGS, and Mrs. ALICE W. SQUIRE, H. M.	200 00	
New Haven, James M. B. Dwight, 15; J. L. E., 30,	45 00	
North Haven, Elihu Dickerman,	2 00	
North Madison, Cong. ch. and so.	36 00	
Wallingford, Cong. ch. and so.	19 16--402 16	
New London co. L. A. Hyde and H. C. Learned, Tr's.		
New London, 1st Ch. of Christ, m. c.	15 64	
Norwich, J. P. Huntington,	5 00	
North Stonington, Cong. ch. and so.	100 00	
Preston City, Cong. ch. and so.	28 75--149 39	
Tolland co. E. C. Chapman, Tr. Mansfield Centre, Charles H. Learned,		
Stafford Springs, Friends,	20 00	
Windham county.	1 00--21 00	
East Woodstock, Cong. ch. and so., add'l,	3 00	
Plainfield, 1st Cong. ch. and so., add'l,	3 00	
Pomfret, A friend,	3 00	
Putnam, 2d Cong. ch. and so.	25 14	
Westford, Cong. ch. and so.	7 00	
Woodstock, 1st Cong. ch. and so., —, A friend,	49 00--90 14	
	100 00	
<i>Legacies.</i> — New Haven, Charles Thompson, by Charles H. Offield, Ex'r,	3,489 24	
Weatogue, Mrs. Elizabeth W. White, by Charles F. Croft, Adm'r,	1,000 00	
	500 00--1,500 00	
	4,989 24	
NEW YORK.		
Albany, A friend, 50; Mabel Learned, 30,	80 00	
Aquebogue, Cong. ch. and so.	8 37	
Brooklyn, East Cong. ch.	3 25	
Cambridge, Cong. ch. and so.	5 00	

## Canaan Four Corners, Cong. ch. and so.

Candor, E. A. Booth,	12 50
Dunsville, A friend,	25 00
Jamestown, 1st Cong. ch.,	100 00
Little Valley, Cong. ch. and so.	6 18
Newark Valley, Cong. ch.	4 00
New Haven, Cong. ch. and so., with other dona., to const. GEORGE S. HALE, H. M.	45 44
New York, Z. Stiles Ely, 1,000; S. T. Gordon, 100; Charles E. Pierson, 25; John S. Pierson, 15; L. A. B., 25; Mrs. M. E. Brown, 10; A. D. F. H., 2; —, 18.46,	41 42
Panama, D. D. Swezey,	1,195 46
Rushville, 1st Cong. ch.	5 00
Stockholm Depot, Cong. ch. and so.	5 94
Syracuse, Plymouth ch.	6 00
West Bloomfield, Cong. ch. and so.	15 00
Woodville, Cong. ch. and so.	47 00
	8 00—1,613 56

Legacies.—Gouverneur, Rev. Stephen Johnson,	1,796 00
Throop, William M. Gibson, by James Seymour, Jr., Ex'r, balance,	1,836 80
Utica, Mrs. Ellen M. Hughes, by William E. Hughes, Ex'r,	143 50—3,776 30
	5,389 86

## PENNSYLVANIA.

Dagus Mines, I. Henry Beadle, by the "Independent,"	10 00
Germantown, 1st Cong. ch.	7 00
Harrisburg, Friends,	5 00
Philadelphia, A member of Central Cong. ch.	15 00
Pittsburgh, 1st Cong. ch.	19 68
Ridgway, 1st Cong. ch.	32 28
Wilkes Barre, Puritan Cong. ch.	4 43—93 39

## NEW JERSEY.

East Orange, J. W.	50 00
Vineland, A. P. Logan,	3 00—53 00

## FLORIDA.

Glencoe, Alfred Howard,	9 00
Mannville, Mrs. Frances Haskins,	1 00—10 00

## ALABAMA.

Talladega, Rev. Henry S. DeForest, A thank-offering,	50 00
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## TENNESSEE.

Athens, Cong. ch.	3 50
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## OHIO.

Austinburg, 1st Cong. ch.	24 70
Batesville, Mrs. A. H. Cowgill,	60 00
Claridon, 1st Cong. ch.	36 50
Conneaut, F. N. Hayne,	5 00
Elyria, J. B. Gaylord,	5 00
Lorain, Cong. ch.	44 00
Nelson, Cong. ch.	5 14

Oberlin, A friend of Mexico, 100; Y. L. M. S. of Oberlin College, toward salary of Rev. C. A. Clark, Japan, 75; Mrs. E. B. Clark, 10; Rev. George Thompson, A thank-offering, 2,	187 00
Ruggles, Cong. ch.	50 00
Wakeman, Cong. ch.	7 91
Wellington, 1st Cong. ch., 80; J. S. Case, 10,	90 00—515 25

Legacies.—Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r, Oberlin, Ira Mattison, by E. H. Houlter, Adm'r, add'l,	5,000 00
	100 00—5,100 00
	5,615 25

## INDIANA.

Waveland, Annie E. Brush,	5 00
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## Donations.

## ILLINOIS.

Carthage, Rev. S. H. Hyde,	5 00
Chebanse, Cong. ch.	11 52
Chicago, Warren-ave. Cong. ch., 27.55; U. P. Cong. ch. m. c., 6.09; Leavitt-st. Cong. ch., 4.72; Theol. Sem. (of which from A. H. Armstrong, 2.50), on salary of Rev. C. N. Ransom, 10; Dr. H. M. Hobart, 100; Mrs. Alice A. Singer, 10, 158 36	
Concord, Cong. ch., Mary A. Fairbank, 5;	10 00
Crete, Cong. ch.	12 00
Danville, Mrs. A. M. Swan,	6 00
De Kalb, Cong. ch.	22 50
Dover, Cong. ch.	27 00
Earlville, J. A. D.	25 00
Evanston, Cong. ch.	76 73
Geneva, C. H. B.	200 00
Hamilton, Cong. ch.	6 50
Ivanhoe, Cong. ch.	17 00
Joliet, Rev. S. Penfield,	5 00
Kumler, Franklin T. King,	1 00
Lacon, 1st Cong. ch.	15 75
Lasalle, Cong. ch.	13 80
Lake Forest, Rev. W. A. Nichols,	20 00
Naperville, Cong. ch., Mrs. P. J. Goodrich, with other dona., to const. IRVING GOODRICH, H. M.	65 00
Oak Park, S. J. H.	50 00
Odell, Mrs. H. E. Dana,	10 00
Oneida, Cong. ch.	21 78
Providence, Cong. ch.	35 00
Quincy, Mrs. J. Perry,	10 00
Ridge Prairie, Ev. St. John ch.	20 00
Rockford, Thomas D. Robertson,	100 00
Sparland, John Crawford,	10 00
St. Charles, Rev. George H. Smith,	5 00
Stillman Valley, Cong. ch.	28 59
Streator, Mrs. Edward Atkinson,	10 00
—, A friend, for "Our Samuel,"	10 00—1,008 53

## MISSOURI.

Amity, Cong. ch.	5 00
Breckenridge, Cong. ch.	15 00
Mason City, An old friend,	5 00
St. Louis, Pilgrim Cong. ch.	150 00—175 00

## MICHIGAN.

Alpena, Cong. ch.	25 00
Charlevoix, 1st Cong. ch.	27 50
Cheboygan, 1st Cong. ch.	2 50
Columbus, Cong. ch.	18 00
Detroit, 1st Cong. ch.	280 00
Hart, Cong. ch.	10 00
Kalamazoo, 1st Cong. ch.	39 48
Laingsburg, Cong. ch.	4 50
Lake Linden, Cong. ch.	38 61
Manistee, 1st Cong. ch.	12 13
Somerset, Cong. ch.	17 06
St. Ignace, Cong. ch.	3 50—478 28

Legacies.—Traverse City, Mrs. Mary A. W. Dunlap,	900 00
	1,378 28

## WISCONSIN.

Antigo, Cong. ch.	23 60
Baldwin, Rev. George W. Nelson,	10 00
Big Spring, Rev. O. P. Champlin,	2 00
Boscobel, Cong. ch.	40 00
Hayward, Cong. ch.	23 80
Kenosha, 1st Cong. ch.	73 44
Leeds Centre, Cong. ch.	20 00
Milwaukee, Pilgrim Cong. ch., 40;	
Edward D. Holton, 100,	140 00
Mukwonago, Cong. ch.	5 00
Racine, Welsh Cong. ch.	12 42
Ranney, George H. Starr,	20 00
Royalton, Cong. ch.	13 30
Windsor, Union Cong. ch.	24 46—408 02

## IOWA.

Clay, Cong. ch.	15 07
Denmark, Cong. ch.	31 00
Exira, Cong. ch.	3 86
Gilman, Cong. ch.	18 06
Kellogg, Cong. ch.	6 05

## Donations.

[October,

Hickory Grove, Cong. ch.	4 15
Le Grand, Miss L. M. Craig, for Tung-cho College,	10 00
Mt. Pleasant, Cong. ch.	7 00
Odgen, Cong. ch., 9; Rev. D. D. Tibbets, 10,	19 00
Ottumwa, Mrs. Martha R. S. Norris, Pleasant Grove, Cong. ch.	10 00 62
Pleasant Prairie, Cong. ch.	4 00
Quasqueton, Cong. ch.	7 00
Red Oak, Cong. ch.	46 20
Reinbeck, Cong. ch.	31 30
Strawberry Point, Cong. ch.	16 00
Traer, Cong. ch.	50 00
Wayne, Cong. ch.	14 65
Wittenburg, Cong. ch.	16 89—310 85
<i>Legacies.—Des Moines, Mrs. E. P. Gorton, by Rev. S. J. Humphrey,</i>	25 00
	335 85
MINNESOTA.	
Hutchinson, Cong. ch.	10 00
Minneapolis, Plymouth Cong. ch., 108.54; Vine Cong. ch., 5.45;	113 99
St. Paul, Park Cong. ch., 55; Atlantic Cong. ch., 10.36,	65 36—189 35
KANSAS.	
Alma, Cong. ch.	6 00
Chapman, Cong. ch.	5 55
Council Grove, Cong. ch.	16 00
Effingham, Francis Loomis, Kansas City, 1st Cong. ch.	100 00
Maize, Cong. ch.	66 00
Parsons, F. A. Locke,	2 75
	5 00—201 30
NEBRASKA.	
Ainsworth, Friends, Columbus, Cong. ch.	10 00 13 66
Linwood, Cong. ch. and Sab. sch.	10 46
South Bend, Cong. ch.	5 00
Stockham, German Cong. ch.	3 30
Trenton, Cong. ch.	16 65
Verdon, 1st Cong. ch.	19 40
Waverly, Cong. ch.	5 50
Weeping Water, Cong. ch.	8 12
York, 1st Cong. ch.	41 37—133 46
CALIFORNIA.	
Grass Valley, Cong. ch., 44.80; Edward Coleman, 100,	144 80
Fort Jones, A friend,	10 00
Los Angeles, 1st Cong. ch., by Mrs. Edward Hildreth,	50 00
Oakland, 1st Cong. ch., 221.88; Market-st. br. ch., 7.70,	229 58
San Francisco, Cong. Chinese For. Miss. Soc.	8 50
Stockton, Cong. ch.	6 25—449 13
OREGON.	
Ashland, Cong. ch.	9 50
Portland, 1st Cong. ch.	50 00—59 50
COLORADO.	
Colorado Springs, 1st Cong. ch., 230.86; South Cong. ch., 10.70;	266 56
Matthias Marty, 25,	20 00
Manitou, Cong. ch.	6 20—292 76
WASHINGTON.	
Lake View, Cong. ch.	7 00
Starbuck, Friends,	10 00

Steilacoom, Cong. ch.	11 60
Tacoma, S. P. Holmes,	25 00—53 60

## NORTH DAKOTA.

Sykeston, Cong. ch.	1 50
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## SOUTH DAKOTA.

Hermosa, Cong. ch.	1 65
Pierre, Cong. ch. and Sab. sch.	11 53—13 18

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	100 00
Micronesia, Ponape, ch. contributions by Rev. E. T. Doane,	38 00
Scotland, Helensburg, Income of Dr. Hugh Miller, for Ahmednagar Theol. Sem.	129 00
Turkey, Constantinople, Rev. E. E. Bliss,	82 28
	140 00—489 28

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part,	8,082 32
For Girls' school, Bombay, balance of grant,	6,000 00
For Girls' school, Aintab, balance,	780 00
For traveling expenses of three missionaries to their fields, and for allowances of two in this country,	1,776 99
Income of Euphrates College Female Teachers' Fund,	150 00—16,789 31

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

2,302 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Sab. sch.	100 00
NEW HAMPSHIRE.—Hampton, Y. P. S. C. E., 2,43; Mason, Cong. Sab. sch., 10,	12 43
VERMONT.—Greensboro, Cong. Sab. sch.	8 55
MASSACHUSETTS.—New Bedford, North Cong. Sab. sch., 25; North Rochester, Cong. Sab. sch., 3.50; South Deerfield, Cong. Sab. sch., 10,	38 50
CONNECTICUT.—Somerville, Y. P. S. C. E., for pupils in Peking and Foochow,	12 50
NEW YORK.—West Bloomfield, Cong. Sab. sch.	2 70
OHIO.—Lorain, Y. P. S. C. E., 5; Sab. sch. children, 3.25; Riverside, Cong. Sab. sch., for pupil in Ponape Training sch., 20,	28 25
ILLINOIS.—Chicago, Warren-ave. Cong. Sab. sch.	7 50
IOWA.—Fayette, Cong. Sab. sch., 3; Ogden, Cong. Sab. sch., 1,	4 00
MINNESOTA.—Park Rapids, Cong. Sab. sch., 3.11; Wabasha, Cong. ch. Y. P. S. C. E. (of wh. 2.70 for China and 2.25 for Africa), 4.95,	8 06
COLORADO.—Pueblo, Pilgrim ch. Y. P. S. C. E.	2 56
WASHINGTON.—Tacoma, 1st Cong. Sab. sch.	9 37
SOUTH DAKOTA.—Bard, Y. P. S. C. E.	3 71

238 16

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Amherst, E. D. Boylston, for colporter, Micronesia, and to const. JOHN E. GRAY, H. M.	00 00
MASSACHUSETTS.—Lynn, Central ch. Sab. sch.	1 50
NEW YORK.—Canaan Four Corners, Cong. Sab. sch., 3.20; Flushing, Cong. Sab. sch., 48.82;	52 02
OHIO.—Ruggles, Cong. Sab. sch., 5.35; Tallmadge, Cong. Sab. sch., 17.11,	22 46

ILLINOIS.—Canton, Cong. Sab. sch.	2 51
NEWFOUNDLAND.—St. John's, Harry A. Parsons, first piece of gold, 2; Mrs. A. W. Parsons, 2,	4 00
AFRICA.—Benguela, Esuvi and Sakanjimba, 1.52; Mrs. Dr. Webster, 1; Uzumzume, Native children, 2,	4 52
	187 01

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Portland, 2d Parish Chinese class, for helper, Hong Kong, 10; "B. E. M.", for Doshisha Dormitory, in mem. of Dr. Neesima, 25,		Cong. ch., 23-43; Brooklyn, N. Y., Mrs. E. P. Tibbals, 10; Chicago, Ill., Mrs. Clara Babcock, 1; do, Andrus Briggs, 49c.; Galesburg, Cong. ch., 25; do, "Prairie Gleaners," of 1st Cong. ch., 10; Genesee, Wis., Rev. J. D. Kilbourne, 1-35; Guadalajara, Mexico, Cong. ch., 12-40,	418 67
NEW HAMPSHIRE.—Amherst, Edward D. Bigelow, for carpenter, Micronesia, 35	35 00		
VERMONT.—Rutland, Cong. ch., for Girls' sch., Matsuyama, Japan, 60-51; Cong. Sab. sch., for do., 12; Salisbury, Mrs. T. O. Seaver, for support of girl in sch. at Ponape, care of Mrs. E. F. Rand, 5; St. Johnsbury, Union Service, for Girls' sch., Matsuyama, Japan, 54-76; Wells River, "Busy Bees," for scholar in Miss Ely's sch., Bitlis, 35-76,	100 00		
MASSACHUSETTS.—Andover, A friend, 2; Bedford, Friends, 30; both for Girls' sch., Matsuyama, Japan; Boston, Estate of Ebenezer Alden, M.D., for Miss' literature, 9-78; Newton, Miss Calkins' class, Nonantum, for printing class, Okayama, 5; Quincy, Cong. Sab. sch., for Girls' sch., Matsuyama, Japan, 5; Spencer, Chr. E. Soc., by Miss Hattie Ellis, for Bitlis Mission House repairs, 10; Worcester, Little girls in Piedmont ch., for Miss Hattie Bruce's work, India, 3,	168 03		
CONNECTICUT.—New Haven, Davenport ch., for Japan,			
NEW YORK.—Honeoye, V. P. S. C. E., for Self-help Dept., Bardezag High sch., 10; New York, Eliza Moulton, for pupil, care Mrs. W. A. Farnsworth, 30; Poughkeepsie, 1st Presb. Sab. sch., for work of Rev. A. N. Andrus, Mardin, 100,	64 78		
WISCONSIN.—Elkhorn, A few ladies, for Miss Nutting's work, Mardin, 15; Wauwatosa, Cong. Sab. sch., for salary of Wun Lung, Peking, 25;	25 00		
IOWA.—Ogden, V. P. S. C. E., for boy in Train, sch., Kalgan,	140 00		
NEBRASKA.—Neligh, Spencer C. Haskin, for boy in Miss Anstice Abbot's school, Bombay,	5 00		
CALIFORNIA.—Fresno, Armenian Colony and family of Mrs. M. L. Peabody, for Koordish student, 37; Los Gatos, A friend, for pupil in Miss Doughaday's sch., Japan, 6; Pasadena, Coral Workers, for nurse, Japan, 6-25;	10 00		
CANADA.—Colquhoun, Cong. Sab. sch., for use of Rev. James Smith, India,	49 25		
CHINA.—Tung-cho, Young Men's Miss'y Soc'y, for pupil in Amanzimtote Sem'y, Africa,	5 00		
MEXICO.—Guadalajara, collected by Rev. John Howland, for chapel at Guadalajara, as follows:—	21 80		
Boston, Mass., Miss Minnie Woods and father, 150; Danielsonville, Conn., Cong. ch., 185; Norwich, Sab. sch. of Broadway			

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS.—Boston, Samuel Johnson, 100; J. N. Denison, 100; Joseph S. Ropes, 5; Plympton, Mrs. A. M. Whittmore, 10; Williams Coll. (with 272 incorrectly ack'd in Aug. Herald as from Washington, and 174 prev. ack'd), bal. for two scholarship endowments, 250 each, 54,	269 00	Lyman (59), Mrs. Ripley (25), Mr. Harkness (10), Mr. Homer (5), and Miss Wright (1), ack'd in Sept. Herald as from Chautauqua, should have been from Union Park ch., Chicago.)	152 46
DISTRICT OF COLUMBIA.—Washington, Samuel Coit,	50 00	ENGLAND.—Friends, through Turkish Mis-sions Aid Society,	303 75
OHIO.—Oberlin, Y. La. M. Soc. of College, for scholarship,	25 00	Income on investment,	800 21
ILLINOIS.—Chicago. (Donations from Dr.		Previously acknowledged,	11,889 62

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE.—Rockland, A friend, 1; Woolwich, Wm. J. and Everson C. Stinson, 2,	3 00	sch., 10-52; Wolfboro, 1st Cong. Sab. sch., 5;	27 88
NEW HAMPSHIRE.—Bennington, Busy Bees, 1-36; do., K. P. Head, 1; Lebanon, Mrs. Abby S. Nott, 10; Webster, Cong. Sab.		Vermont.—Cornwall, Cong. Sab. sch., 6-14; Dummerston, Y. P. S. C. E., 10; Greensboro, Cong. Sab. sch., 10-12; Un-	

derhill, Cong. Sab. sch., 1;	West West-	
minster, Cong. Sab. sch., 4;		
MASSACHUSETTS.—Boston, W. 1; do,		
King's Daughter, 1; Boxford, N. D. A.'s		
first money, 25c.; Cambridgeport, Mrs.		
S. B. Dodge, 10; Chicopee, Mr. and Mrs.		
C. O. Lincoln, 10; Cummington, Cong.		
Sab. sch., 5; East Bridgewater, Union		
Sab. sch., 1.50; Haverhill, Sarah N. Kit-		
tredge, 10; Hyde Park, 1st Cong. ch.,		
30.50; Ipswich, Linebrook ch. and Sab.		
sab. sch., 10; Lincoln, 10 of a share, 5;		
Monterey, Cong. Sab. sch., 10; Newton Centre, Sab. sch. of 1st parish, 20; Norfolk Co., C. B. M., 10; Westminster, Cong. Sab. sch., 10,		
RHODE ISLAND.—Pawtuxet, Mark A. Her-		
rick,		
CONNECTICUT.—Glastonbury, Cong. Sab. sch., 32.65; New London, Y. P. S. C. E., 1st ch., 20; New Milford, 1st Cong. Sab. sch., 10; Norwich, D. H. Leavens, 1; Old Lyme, Y. P. S. C. E., 10; Plainville, Mrs. J. O. Judd, 1; Westfield, Cong. Sab. sch., 10,		
NEW YORK.—Buffalo, Young People of Niagara Sq. People's ch., 3; New Lebanon, Ellen C. Kendall, 2; Northville, Cong. Sab. sch., 6.50,		
NEW JERSEY.—Haddonfield, John D. Lynde, 10; Warrenville, Cong. Sab. sch., 7.35,		
FLORIDA.—Parker, Mrs. Della Washburn, OHIO.—Chatham Centre, Cong. Sab. sch.		
INDIANA.—Michigan City, 1st Cong. Sab. sch.		
ILLINOIS.—Abingdon, Cong. Sab. sch., 10; Atkinson, Cong. Sab. sch., 10; Chicago, South Cong. ch., Y. P. S. C. E., 5; Crystal Lake, Cong. Sab. sch., 10; Dundee, Cong. Sab. sch., 10; Elgin, 1st Cong. Sab. sch., 10; do., Y. P. S. C. E., 10; Evanston, Cong. Sab. sch., 10; do., Evanston Ave. Cong. Sab. sch., 10; Glencoe, Cong. Sab. sch., 10; La Grange, Cong. Sab. sch., 7.80; Mendon, Miss Jeanette Fowler, for chronometer, 50; Ontario, Cong. Sab. sch., 20; Paxton, Cong. Sab. sch., 5; Providence, Cong. ch. Mission Band, 10; do., Sab. sch., 10; Ravenswood, Cong. Y. P. S. C. E., 10; Ridgeland, Cong. Sab. sch., 20; do., Y. P. S. C. E., 10; Riley Centre, Cong. Sab. sch., 10; Sheffield, Cong. ch., Y. P. S. C. E., 10; do., Sab. sch., 10; Springfield, 1st Cong. ch. Y. P. S. C. E., 10; Stillman Valley, Cong. Sab. sch., 10;		
MISSOURI.—Lebanon, Cong. Sab. sch., 10; St. Louis, Pilgrim ch. Y. P. S. C. E., 10; 3d ch. Y. P. S. C. E., 10; Compton Hill ch. Y. P. S. C. E., 10,		
MICHIGAN.—Covert, Cong. ch. Y. P. S. C. E., 3.21; East Saginaw, Cong. Sab. sch., 10; do., Class No. —, 10; Manistee, Cong. ch., Y. P. S. C. E., 10; Olivet, Cong. Sab. sch. and friends, 12; Onondaga, Mrs. Agnes Cliffe, 1; Oxford, Cong.		
31 19	Sab. sch., 10; Port Huron, Cong. ch. Y. P. S. C. E., 10; Stanton, 1st Cong. Sab. sch., 10,	76 21
WISCONSIN.—Arena, Cong. Sab. sch., 10; Boscombe, Cong. Sab. sch., 10; Janesville, 30; Menasha, Cong. Sab. sch., 10; Menomonie, Cong. Sab. sch., 10; Platteville, Cong. Sab. sch., 10; Ripon, Cong. Sab. sch., 10; West Superior, Cong. Sab. sch., 10,		100 00
134 25	IOWA.—Anamosa, Cong. Sab. sch., 10; Atlantic, Cong. ch. Y. P. S. C. E., 10; Cherokee, 1st Cong. Sab. sch., 10; Creston, Cong. Sab. sch., 10; Danville, Cong. Sab. sch., 4.00; Dubuque, Cong. Sab. sch., 10; Eldora, Cong. Sab. sch., 10; Hull, Cong. Sab. sch., 10; Jewell Junction, Cong. Sab. sch., 5; Keokuk, Cong. Sab. sch., 10; Lincoln, Cong. Sab. sch., 5; Manchester, Cong. Sab. sch., 10; Maquoketa, Cong. ch. Y. P. S. C. E., 10; Mason City, Cong. Sab. sch., 10; McGregor, Cong. Sab. sch., 12; Mitchellville, Cong. Sab. sch., 10; Newell, Cong. Sab. sch., 11; Newton, Cong. Sab. sch., 10; Oakland, Mis. Soc. of Cong. ch., 5; Osage, Cong. ch. Y. P. S. C. E., 10; Ottumwa, Cong. Sab. sch., 10; Red Oak, Cong. ch. Y. P. S. C. E., 10; do., Sab. sch., 10; Sabula, Cong. Sab. sch., 10; Templeton, Cong. Sab. sch., 2.70; Traer, Cong. Sab. sch., 10; Wayne, Cong. Sab. sch., 10; Wittemburg, Cong. Sab. sch., 10.23,	255 02
10 00	MINNESOTA.—Alexandria, Cong. Sab. sch., 4.13; Alma City, Golden Chain Union Sab. sch., 2.42; Brainerd, Cong. Sab. sch., 10; do., Cong. ch. Y. P. S. C. E., 2; Lake City, Cong. Sab. sch., 11.06; do., Mr. and Mrs. J. B. McLean, 10; New Ulm, Auxiliary Society, 5; Pelican Rapids, Cong. Sab. sch., 10; Rochester, Cong. Sab. sch., 5; Silver Lake, Cong. Sab. sch., 5; Wade-na, Cong. Sab. sch., 5; Zumbrota, Cong. ch. Y. P. S. C. E., 10,	79 61
84 65	KANSAS.—Centralia, Cong. Sab. sch., 5; Sedgewick City, Cong. Sab. sch., 10; Westmoreland, Cong. Sab. sch., 2.01,	17 01
11 50	NEBRASKA.—Fairmont, Cong. ch. Y. P. S. C. E., 10; Plymouth, Cong. Sab. sch., 3; Waverly, Mrs. J. G. and Miss F. Ellwood, 2,	15 00
17 35	CALIFORNIA.—San Diego, "Children of the King,"	1 00
1 00	COLORADO.—Colorado Springs, Cong. Sab. sch.	10 00
10 00	SOUTH DAKOTA.—De Smet, Cong. Sab. sch., 5; Yankton, Cong. ch. Jr. Y. P. S. C. E., 10,	15 00
20 00	ARIZONA.—Grenado, A disciple,	5 00
287 89	SANDWICH ISLANDS.—Honolulu, Rev. Lowell Smith,	10 00
40 00	Previously received,	1,262 56 703 85 1,966 41

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# FOR YOUNG PEOPLE.

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## AFRICAN BOYS IN INDIA: HOW THEY CAME TO US.

BY REV. RICHARD WINSOR, OF SIRUR, WESTERN INDIA.

THE picture on the next page presents five boys out of a number of African children received by us in our Industrial School at Sirur, Western India. African boys in a school in India! you will exclaim. How came they there, so far from their homes? It is a wonderful story. You may know that the British government keeps patrol-ships along the Red Sea and the east coast of Africa north of Zanzibar, to intercept the slave-trade carried on by Arabs traversing those waters. A cannon shot across the bow of a slave-dhow is a gentle admonition not to go too fast, and if this be not heeded, another shot a little nearer soon follows, and a friendly call from the English officers makes a gala day for the slaves who are confined in the hold, for they are taken on board the British ship and most kindly cared for. The Arabs too are taken, and their dhows forthwith reach land without sailing for the shore. They go down perpendicularly.

Such was the case at the end of the year 1885, when Her Majesty's ship *Osprey* made a pleasant capture and took on board a large number of slaves, among whom were many children. The whole were taken to Muscat, and by the British Resident there were set free, the children being sent by the government to Bombay. Lord Reay, the governor of Bombay, wrote us a letter asking whether we could take these slave-children into our mission Industrial School at Sirur, giving them such practical training as should fit them for their future and make them useful citizens. As the school is under my care it fell to me to respond, and I replied that my former relations to the slave, which I have not room here to describe, gave me some reason for thinking that I could take care of them, and I consented to do so. I went to Bombay to receive them from the government, taking with me one of Mrs. Winsor's Bible-women and her son, who was a teacher; the former to have care of the girls on the way, and the latter to have charge of the boys. There were two days' journey by cart after reaching Poona by rail.

On our arrival at Poona from Bombay Miss Bernard very kindly gave us quarters for the night, and everything was done to make these poor children, just from the wilds of Africa, feel that they were among friends. All that we could do was to express ourselves by signs, as they could not understand a word of our language, nor we of theirs. In every way possible we tried to make them

feel at ease, yet all the while there seemed to be something like a dark cloud hanging over them. After the two days' travel by cart to Sirsa they reached our home on a Saturday evening. We provided them food, adding a few sweets such as we thought would cheer them; but as I looked into the faces of the



children there were the silent tears one by one pouring down in quick succession, and every effort to console seemed to add to their sadness. Why is this? we ask ourselves; for not a word could they or we utter by which we could communicate our ideas. We shall presently see.

On Sunday they were taken into the Sabbath-school, and on Monday into the day-school, where they saw little boys and girls with books in their hands,

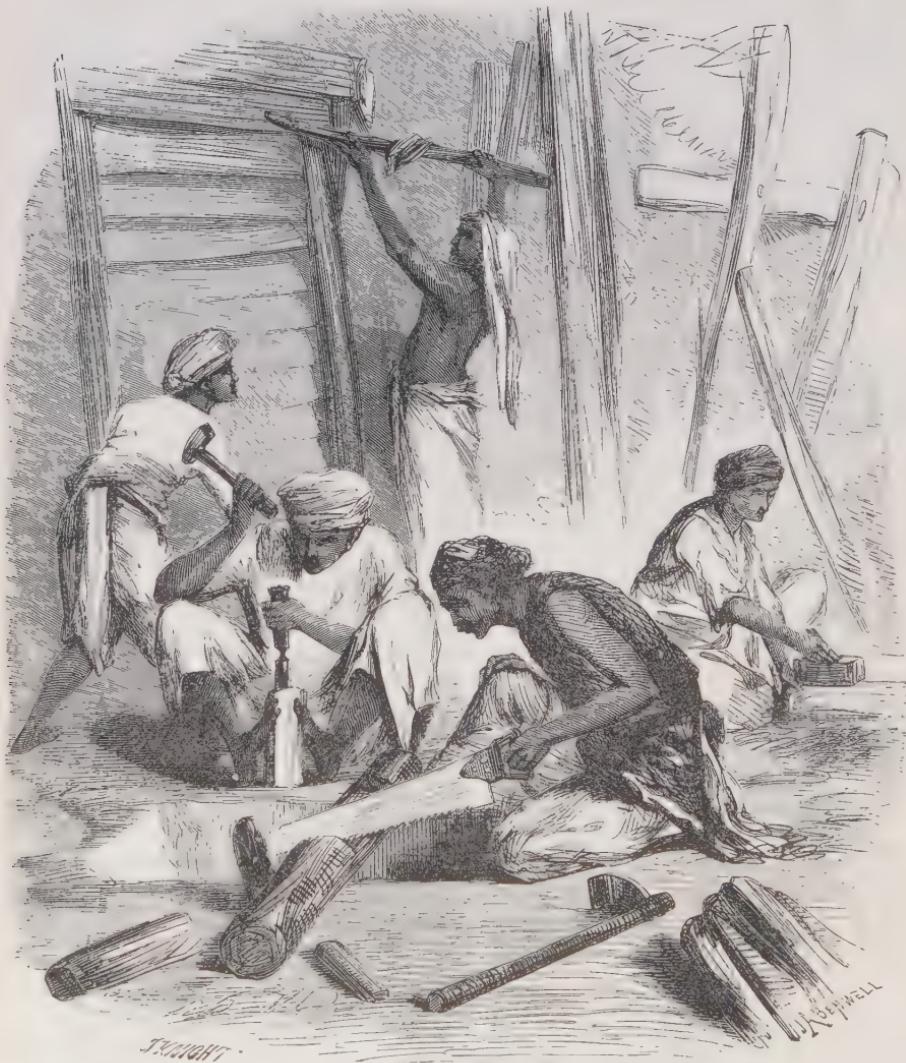
bright, happy children. This was a new world to these poor Africans, and then it began to dawn upon them that they were among friends. They began at once to study the native language of our part of India—the Marathi, and in a few months began to write and speak, and to communicate their thoughts in Marathi. Then it was that we learned the secret of the sadness of those two days of travel, and of that tearful Saturday evening; for as they now began to pour out their hearts freely to us they said that at that time they supposed all the good things given them to eat were simply to prepare them to be eaten; and the sweets of that eventful evening they thought were to sweeten them for the bountiful repast upon their own flesh which we were soon to make!

The government, paying for the board and clothes of these lads, stipulated that when they reached the age of seventeen years, provided they had received four years' instruction, they should then provide for themselves. These five boys whose picture is before you have recently completed their four years' training, and being, as was supposed, seventeen years of age, they were to launch out for themselves. It devolved upon me to obtain places for them. Their names as arranged in the picture are (1) Muboork Tashier; (2) Sungaroo Dema; (3) Suade Moosa; (4) Boie Sulieman; (5) Mochera.

The total number of children received was twenty-nine, representing the four following tribes—Mihyar, Miassa, Makua, and Maguandi. Of the twenty-nine only these five boys have completed their allotted amount of common-school and industrial training; year by year they passed most creditable examinations, both in the industrial school and also in the Marathi language; the industrial school examinations being conducted by Professor Scorgie, of the College of Science of Poona, and the Marathi by Mr. Bulwant Nene, of the educational department. In deportment these boys surpassed what is generally considered fair conduct. They also, besides learning to read, write, and speak the Marathi language, learned a little English, at the same time keeping up their own African language, in which there was deep pathos when they would sing their simple native airs.

But the question now came to be, Where shall they go? Looking forward to this, which would be an eventful day for them, I wrote to one of the directors of the Imperial East Africa Company, giving their history, and asking that they be employed in the service of that company in Africa. Afterwards I met in Bombay the gentleman from Mombasa to whom I wrote, and who asked me “Can I trust them?” I answered, “Yes, sir. If you will put them under right supervision, you will have valuable men.” To make my story no longer I will only say the boys were accepted and came down to Bombay with us in April last, as we were about to sail for America; they to go to Mombasa in Africa. These boys were very diligent in their inquiries as to the Christian religion, and really seemed to receive the truth as fast as they understood it. They sought to be baptized, and farther on to be admitted to church-fellowship, and when before the church for examination there was much joy in accepting them. When they went into the service of the Imperial East Africa Company I said to the director, “I wish it distinctly understood that these boys go to Africa as *Christian carpenters*.” What a vastly better way to train up our schoolboys, as is done

in our Deccan institution at Sirur, than to keep them under such training as has been common for centuries back, and is indicated in the picture of native carpenters given below !



NATIVE CARPENTERS IN INDIA.

I could say much in recounting the remarkable providences that have been leading all these movements; but I hope I have said enough to lead many who read this simple but remarkable story to remember to pray devoutly for these boys now in Africa, for the children yet with us at Sirur, and for our Industrial School, that it may be an efficient arm of our mission work.

T H E

# MISSIONARY HERALD.

VOL. LXXXVI.—NOVEMBER, 1890.—No. XI.

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THE Eighty-first Annual Meeting of the American Board at Minneapolis (October 8 to 11) called together the largest number of Corporate Members ever present at any meeting of the Board held outside of New England, with the single exception of the session of last year in New York City. Of the one hundred and three on the roll of attendance, fifty-two were from New England and fifty-one from other parts of the country. The list of Honorary Members whose names were obtained is not long, but it includes a large number of pastors in the Northwest, who seldom have the opportunity of attending the sessions of the Board.

THE hospitality extended by the people of Minneapolis was unstinted and most graceful, every provision having been made both for the sessions of the Board and for the comfort of guests. It was a surprise to some that such large audiences were secured. At several sessions the commodious Plymouth Church was crowded, notably on Wednesday evening, when Dr. Arthur Little preached an uplifting sermon, while on Thursday evening an overflow-meeting was necessary. On Friday evening the Swedish Tabernacle was packed by over 3,500 people to listen to Dr. Storrs, and at the same hour Plymouth Church was filled with an enthusiastic audience. On Friday forenoon, while the Board was in session, a woman's meeting filled the Westminister Presbyterian Church and a deeply interesting service was held. The Board adjourned on Saturday noon, and the Sabbath following was observed as a missionary day with the churches of Minneapolis and St. Paul, over seventy appointments having been made for clergymen who were guests in attendance on the meetings of the Board. Many of the churches were crowded to overflowing, and it is safe to say that "that Sabbath was a high day" in Minneapolis and vicinity.

OF course no attempt can be made in our pages to report the meetings. The three papers by the Secretaries and the Annual Survey of the Missions will be found in this number, and the minutes of the session will be given in our next issue. Copies of *The Northwestern Congregationalist* containing a full report of the addresses and discussions will be sent to missionaries and pastors. This paper certainly showed much enterprise in giving such an extended and careful report of the sessions. *The Minneapolis Tribune* also, in its daily issues, gave extended reports of what was said and done.

As was to be expected, great interest centred about the reports of the two committees, one of nine appointed last year and the other of fifteen appointed the year previous, the first to consider methods of administration, and the second, questions relating to the organization of the Board. Great divergencies of opinion were known to exist among the constituency of the Board in regard to matters which would be covered by these reports, and no little solicitude was felt as to the outcome. It is enough to say here that He who has hitherto guided and kept the Board was again manifestly present in directing the issues of this meeting, so that after sharp discussion which might have ended in divided counsels, the Board was able to adopt, without open dissent and with but slight amendments, the several recommendations reported by the Committee of Nine. The changes thus proposed and adopted involved the sacrifice of no principles on the part of any one. They pertained simply to a "method of administration," which it was believed would gratify a considerable portion of the Board's constituency. Much gratification was felt at the result, and the hope was expressed on all sides that the harmonious action taken would remove the objections which some have made to hearty coöperation with the Board. The changes adopted are cordially accepted and, it is needless to say, will be loyally carried out by the Prudential Committee and the Executive Officers. It would be pleasant to mention the names of others besides the President, to whose wise and temperate counsels this result was largely due, but we must not fail to recognize the good hand of our God upon us, which so moved the hearts of his people who had looked to him for guidance and help.

THE report of the Committee of Fifteen, like that of the Committee of Nine, was unanimous. In view of the comparatively small number of reports received from the churches, as well as the diverse character of such replies as were received to the circular of the Committee, it was evident that no proposed method for bringing the Board organically into relations with the churches had so far commended itself that it could now be adopted with anything like unanimity. The Committee of Fifteen, therefore, declined to make any recommendation on the matter. Having sought for two successive years to learn what were the wishes of the churches in this direction, and finding that no plan had been approved by more than a small fractional number of our churches, it seemed to them best to drop the matter for the present. And the Board adopted their recommendation. And the responsibility for this result, whatever that responsibility may be, must rest, not on the Committee of Fifteen nor on the Board, but on the churches which were asked to indicate their wishes.

Now, MARCH ! The incident and its most forceful application with which President Storrs closed his magnificent address on Friday evening at Minneapolis has been in mind whenever we think of the results reached at the Annual Meeting. Michael Angelo's expressive command to Donatello's lifelike statue of St. George was made a charge to the churches and communities of our land to which God had given such knowledge and power and means of influence. In view of the harmonious agreement as to methods for future action, shall not the cry be heard in all our churches, Now, MARCH ?

THE donations for the first month of the financial year were \$17,037, about \$700 more than those of the preceding year for the corresponding month. The legacies were \$5,482.02, nearly \$4,000 less than the amount received for the first month last year, making the total receipts for the month \$22,519.16, against \$25,716.91 last year. The urgent call for a marked increase of contributions during the early months of the new financial year will be found in the extracts, to be given in the next issue of the *Herald*, from the Report of the Prudential Committee on the Home Department. A special thank-offering of \$1,000 has just been received from a generous friend in the Northwest. Others will be looked for daily from both the West and East.

A LETTER from Miss Palmer, dated Ponape, July 5, and brought to this country by a chance vessel, brings the painful intelligence that the natives have again risen in rebellion against the Spanish authorities. The native chiefs seem to be responsible for this uprising. The Christian party have done all that was possible to lead the natives to accept the terms offered by the Spanish governor, but at the time this letter was written their efforts had been unavailing. The wise and patient counsel and leadership of such a man as Mr. Doane are greatly needed by the natives, who seem like children, unable to understand the difficulties in which they are involving themselves. Miss Palmer's report was written in great haste, as the vessel was about to leave, and hence the details are few, but apparently many of the natives had been killed. This trouble occurred five or six weeks before the *Star* with its reinforcements was due at Ponape, and of course we are quite in the dark as to what our brethren have found on their arrival there. We can only commend them and the mission to Him whose knowledge is complete and whose interest in the work is greater than that of man.

WE have little definite news in regard to the position of affairs in Eastern Turkey. It is very certain that both the Russians and the Turks are strengthening their defences in the vicinity of Erzroom, and that owing to the disturbed state of affairs the Koords are growing more and more lawless, rendering property and life insecure.

FOLLOWING closely upon the proclamation of the Sultan of Zanzibar, the effect of which will be to curb immediately, and ultimately to abolish, slavery throughout his dominions, there appeared at Bagamoyo, on the mainland just across from Zanzibar, a proclamation purporting to be signed by the German commanders of stations, authorizing the free sale of slaves in that town and neighborhood. It was also affirmed that slaves were sold at public auction under the supervision of a German official, and that the Arabs, convinced that Germany is not inimical to slavery, were flocking to the coast and were making preparations for a revival of their infamous traffic. It seemed incredible that such a course can be approved by the German government, but the rumors in regard to the matter were not denied for several days, and since then the tone of articles in the German press has not been reassuring. But it is now stated that these proclamations were posted by the Arabs, or, if not by them, by such subordinate officials that they carry no authority. Whatever the truth may be in the matter, it is certain that the slave-traders have taken new courage.

"FORWARD" is the watchword under which the English Church Missionary Society presents a scheme for the sending forth within the next five or six years, from the Church Missionary Society alone, *one thousand additional missionaries*. At the Keswick Convention, a well-known annual assembly of earnest Christian laborers in England, corresponding to the Northfield conferences in this country, held in July last, a company of members of the Church Missionary Society were gathered at the house of a friend, when the pressing claims of India, China, and especially of Africa were the subject of conversation, and it was resolved to memorialize the society with reference to a great forward movement. That memorial seems to have produced a profound impression upon the Committee of the Church Missionary Society, and they have caused the memorial to be printed and widely circulated with the earnest desire that they may be guided by the divine Spirit in their deliberations on the matter. It is stated that the Church Missionary Society is supported, even nominally, by less than a third part of the Church of England, and it certainly is a courageous thought to add to its present staff of European missionaries one thousand within five or six years. Yet such is the proposal. The memorial makes certain suggestions as to these reinforcements, especially the following: (1) That evangelists should be sent into the mission fields in groups, each group being associated under a leader. (2) That the services of lay-workers should be used much more than hitherto. (3) That mechanics and working men and women whose hearts God has touched should form parts of these groups. The suggestion of such an increase in the working forces is startling simply because it is such a sudden increase to the present numbers. That portion of the Church of England which operates through the Church Missionary Society is amply able to provide the money, to provide the workers and the supplies for such an advance, and the need is imperative. And what is true of Christians in England is true of Christians in America. The forces might be and ought to be doubled and trebled. There are abundant means of support in the hands of those who bear Christ's name. Young men and young women are in training, and a large portion of them have already pledged themselves to this work. Shall not the Christian churches of America, and the constituency of the American Board especially, anew and at once "attempt great things for God, and expect great things from him"? It is time for a grand forward movement. There are men enough and wealth enough in our churches to respond to the present call for an advance, if there is a will to do so.

At the recent annual meeting of the Central Turkey Mission a resolution was passed expressing the heartfelt thanks of the mission to Mr. Poché, the American consular agent at Aleppo, who has during a series of years shown great attention to the wants of our missionaries and has aided them in not a few critical experiences. Such faithful services are highly appreciated by our brethren in Turkey.

THE wonderful strides which the telegraph is making in China indicate that it will not be long before railroads also will be belting the empire. There are three principal telegraphic lines with several branches, and in July of 1889 there were 136 stations, so that there are only four provinces in the empire, Shansi, Shense, Kansuh, and Hunan, that are now without telegraphs.

AMONG the Letters from the Missions will be found sad accounts of the recent floods in North China. Fuller accounts appear in papers from China, from which we learn something of the incidents of the disaster and the widespread misery which has been caused. Rain fell in prodigious quantities and the embankments along the Peiho River gave way so that a vast region was inundated. At Tientsin not only the native quarters but the French Settlement was entirely under water, and rafts or boats were used for passing through the streets. Among the ghastly incidents that occurred was the opening of the graves, which are not sunken in the earth but are rather mounds built upon the surface, and coffins were seen floating down the river, fourteen of these having passed the wharves of Tientsin in one day. *The Chinese Times* intimates that if five or ten per cent. of the amount of property destroyed by this inundation had been properly expended, this and similar disasters in the future would not have to be recorded. Yet the officials learn nothing by experience and content themselves with patching up any breach which may be made in the embankments, quite ignoring the fact that stopping the floods in one section merely causes a break at the next weakest spot. The widespread devastation will surely create such want as will make demands upon charity both in China and in foreign lands. Alas for a people whose officials make the expenditure of money a means of private advantage rather than of service for the public!

THE Christian world has for a long time been greatly interested in the story of the Pitcairn Islanders. The latest report received from the island was by an English vessel which touched at Pitcairn in April last. There are now 126 souls on the island, an increase of nine within the last year. The people are happy and loyal, and are as religious as ever. The one hundredth anniversary of the landing of the mutineers was celebrated on the twenty-third of June last, with such display as the limited resources of the people would allow. They were in want of wearing apparel, but it is said that religious books were most eagerly sought after.

*The Independent* raises the question as to which is the oldest monthly magazine in the United States, stating that, so far as it knows, this honor belongs to the *Missionary Herald*. This is true, so far as we know, but *The Independent* does not give us full credit, since, as any one can see by looking at our cover, this is not our eighty-first, but our eighty-sixth annual volume. But the *Herald* is thankful that great age does not necessarily mean decrepitude, and since it is the organ of such a magnificent and growing work it may well have the freshness of perpetual youth.

ONE of our best medical missionaries, now at his work in China, in writing of an associate who was about to visit the United States, says: "Many of us missionaries have our hardest time when we go home. After getting pretty well used up in the field it is no respite to go home and meet the demands that are constantly made upon returned missionaries. They ought to be let entirely alone till they get thoroughly rested and recuperated; but unless they are 'under orders' not to speak it is almost impossible to resist all the urgent requests that are sure to be made." Will friends at home ponder upon these suggestions?

COREA, and especially the American Presbyterian Mission therein, have sustained a severe loss in the death, July 26, of Dr. J. W. Heron, who, during five years of service in Corea, had won so much favor that he was made court physician as well as director of the Royal Corean Hospital. The king is said to have taken counsel with Dr. Heron not only as a physician but on matters quite outside of his profession. Such men it is hard to lose.

THE cholera, which has been gradually creeping up the Tigris from Bagdad, has reached some of our mission stations and out-stations in Eastern Turkey. Mr. Dewey, of Mardin, reports that there have been several cases in that city and something of a panic among the people. He says that on a certain day there was a great stir at Mardin occasioned by the Moslems going with beating drums and the clashing of cymbals to their place of worship to pray for a deliverance from the disease. The service so far from being serious seemed to an American much like the demonstrations of our Fourth of July.

THE British missionary societies have one advantage, certainly, over those in America, in their nearness to most of the mission fields, enabling them to send frequent deputations to examine the peculiar needs of the several localities. We have referred recently to deputations from the London and the Church Missionary Societies to India and to Africa. Just now the English Baptist Missionary Society has deputed two members of its committee to visit China. But both China and Japan are nearer us than they are to Great Britain, and this English delegation will visit China by way of the United States. An earnest request has been received from the missions of the American Board in China that a Secretary and, if possible, some member of the Prudential Committee should visit them. Such a visit is greatly to be desired, but hitherto circumstances have prevented the desired response to the invitation. It is hoped that the way may be opened for such a visit before long.

FOLLOWING the Anglo-German and the Anglo-Portuguese comes an Anglo-French agreement, the latter referring to the island of Madagascar. This last is much less to our liking than the preceding ones, for it gives to the French the right of a protectorate in Madagascar. So far as commerce is concerned, it is of comparatively little consequence whether Great Britain or France dominates the great African island, but in the interests of missions it is much to be deplored that the French Jesuits will gain such advantages where, by all recognized laws, they have no rights. To the London Missionary Society, under God, belongs the honor of reaching the Malagasy in their heathen condition and bringing them to a plane of civilization which, in view of the circumstances, is most remarkable. A Madagascar missionary, writing to *The London Daily News*, says: "To English missionaries of the London Missionary Society the Malagasy owe the present written form of their language, numerous translations of the Holy Scriptures, the formation of a literature, the establishment of a school system from which many thousands of the inhabitants of the interior have received an elementary education, the introduction of numerous arts of civilized life, and, above all, that knowledge of Christianity which enabled numbers of them to endure a quarter of a century of persecution and many of them to give up their lives for the

gospel. To English missionary labors (in later years supplemented by Norwegian Lutheran missions) is chiefly owing the present enlightenment of the interior provinces, which has gathered together about 150,000 children into schools and about 280,000 people into Protestant Christian congregations, and is gradually raising the people into a civilized Christian community." This is a fair statement of what has been done by our English brethren, and before this Anglo-French agreement shall be ratified it is to be hoped that ample security will be required that the missionary work, so long and successfully prosecuted, shall not be interfered with. It is true that there is already a clause in the agreement which reads thus: "In Madagascar the missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teaching shall be guaranteed." Should this stipulation be carried out, there would be comparatively little to complain of; but the *Chronicle* of the London Society may well call attention to the history of the islands in the Southern Pacific which have come under French rule, and especially to the expulsion of Mr. Jones from Maré, as showing that guaranties upon paper do not secure freedom to worship and religious teaching. Unfortunately there is little reason to expect that the Jesuits will be prevented by treaty stipulations from obstructing Protestant missions wherever they have power.

WE have the pleasure of acknowledging the reception of an elegant copy of the "History of the Christian Church for the past Six Centuries," prepared by Rev. D. Z. Sheffield, our missionary at Tung-cho, in North China. In the introduction, which Mr. Sheffield kindly interprets for us, we are informed that this work is not a translation, but the result of Mr. Sheffield's own labors, making free use of the best authorities available, special credit being given to the recent valuable Church History of Dr. Schaff. The work has grown up in connection with the instructions in the classroom, Mr. Sheffield being one of the teachers in the Gordon Theological Seminary at Tung-cho. The copy in hand seems to belong to an *édition de luxe*, consisting of four volumes, bound in yellow silk and enclosed in a case lined with the same material. From the testimony of those whose familiarity with the Chinese people and language entitles their judgment to great weight, we are assured that the work is highly creditable to its author and a valuable contribution to the apparatus for theological instruction in mission schools in China.

Is enforced widowhood preferable to suttee? Such is the question which a native of India discusses in a recent issue of *The Madras Mail*. The writer compares the torture of a few minutes of a funeral pyre with the lifelong misery which child-widows are compelled to endure, and he condemns the government of Lord William Bentinck which suppressed suttee as an inhuman practice and has done nothing to save these poor helpless widows whose lot is worse than suttee. This Indian writer draws a fearful picture of the sufferings of a girl should an old man or a young boy, to whom she has been betrothed but whom she has never seen, chance to die. He may well say that humanity and morality will revolt at such inhuman and irrational practices. The agitation on the subject is increasing in India, and the increasing power of the Christians in the country is helping on toward reform.

## IN MEMORIAM.

REV. EUROTAS P. HASTINGS, D.D.—FRANKLIN E. MC BRIDE, M.D.

ONE of the oldest and one of the youngest of the missionaries of the Board have recently been taken from earth, and we may bring together brief memorials of the two. Dr. Hastings<sup>1</sup> went to Ceylon in 1846, going out at first unmarried. During his long period of service, between forty-three and forty-four years, he resided at Batticotta, Chavagacherry, and Manepy. In 1872 he was called to the headship of Jaffna College at Batticotta, a trust which he laid down a year ago on account of increasing physical infirmities, although he did not retire from work, but resumed the care of the Manepy station, where he was faithfully toiling when the Master called him from earth. He died, as he would have chosen to do,

with his harness on, after a sickness of only two or three days. It is said that during his forty-four years of missionary life he had scarcely had a sickness sufficient to confine him to his bed for a day. Both the missionaries and the native Christians are greatly afflicted at the loss which has come to them by his death. He was a man of rare judgment and of great influence, who won the esteem and affection of all classes. He gave his life for Jaffna, for its spiritual and educational progress. It is said of him that as he was once returning to America some one referred to his going to the homeland, and his reply was that he had but one homeland and that was Jaffna.

*The Morning Star*, the Chris-

tian newspaper of Jaffna, in its issue of August 7, which is largely devoted to a memorial of Dr. Hastings, both in English and in Tamil, contains a letter from a native pastor which well represents the esteem in which the good man was held both by the Jaffanese and his missionary associates. We give a few extracts from this letter of Rev. Mr. Asbury:—

“No notice of the good doctor could be complete without a testimony to his saintly character and noble work from some of the children of the country for which he gave himself as a missionary, where he worked for forty-four long years, and in whose soil his remains are deposited. The death of Dr. Hastings has

<sup>1</sup> Eurotas Parmelee Hastings, D.D., born at Clinton, N. Y., April 17, 1821; graduated at Hamilton College 1842 and Union Seminary 1846; ordained at Clinton October 6, 1846, embarking the same year, November 18, from Boston; married Miss Anna Cleveland, daughter of Rev. Richard F. Cleveland, of Fayetteville, N. Y., 1853; died at Manepy, Jaffna, Ceylon, July 31, 1890.



E. P. HASTINGS, D.D.

created in the minds of hundreds in Jaffna a sense of personal loss. It is a fact that the country has lost in him an incisive personality. How are we going to get on without his mature counsel, his kind admonitions, his benign words of encouragement, the fear and dignity of his presence, the anticipation of his approval, his spirit that moved us all as if by magic, his Christian fathership, his zeal in the Master's cause, his devotedness to work, yes, even his patriotism to the country of his adoption? These are some of the many questions that many of us are racking our heads with since last Thursday.

"Dr. Hastings was never given to fuss. His work was solid in all its aspects, and the manner in which he pursued it was most quiet and unobtrusive. He was not known as a man given up to much speech, but as one who preached the Word more through his deeds. The heathen and the apostate and the erring Christian he never handled roughly and with a merciless scolding; and he never showed his disgust and disapproval of their doings by keeping clear of them. But he preferred to treat all of them in the spirit of the Master, without difference, showing the utmost kindness possible under the various circumstances, and left them to invariably see that they were dealing with one who knew them well and who besides was a thorough gentleman and an exemplary Christian. His insight into the ways of men was so keen and his knowledge of local matters so extensive and practical that his judgments of them were very sound and unerring. Though he was simple as a child yet it was not his *forte* to be deceived. The young and the old, the rich and the destitute, the learned and the ignorant, men of position and those of the lower ranks, all alike flocked to him for advice and counsel on matters spiritual as well as temporal. Some of us, who had the privilege of sitting at his feet for thirty or forty years, know and feel that he was a great factor in our after-education, and that we owe much of our refinement and spirituality to the fact of our having come in contact with his noble character and holy nature. He appeared in general as a man of few words and great reserve; but to those who had the prerogative of belonging to the inner circle of his native friends he was all openness and unreserve."

The funeral of Dr. Hastings was held Friday, August 1, at Manepy, the church being crowded with friends who had come from all parts of the island of Jaffna to pay their last tribute of respect. His remains were deposited in the cemetery at Oodooville by the side of those of "Father" and Mrs. Spaulding, Miss Agnew, Mrs. Howland, and others. Mrs. Hastings survives her husband, and besides their two children connected with the Ceylon Mission, there are four children in America who will mourn his loss.

FRANKLIN ELMORE MC BRIDE, M.D.<sup>2</sup>

LETTERS received from China give the particulars concerning the sickness and death of Dr. McBride, the sad event having occurred on the sixth of July. Shortly before he was attacked by the fever which proved fatal, Dr. McBride,

<sup>2</sup> Franklin Elmore McBride, M.D., was born at Mansfield, Ohio, February 7, 1862, and united with the Congregational church of that place in 1886; graduated the same year at the National University of Lebanon, Ohio, afterwards graduating from the Rush Medical College, Chicago. He married Miss J. Lillian Wheeler at Miami-burg, Ohio, January 15, 1886; sailed from San Francisco August 13, 1889; died at Kalgan July 6, 1890.

in company with Mr. Roberts, had responded to an earnest request from the China Inland missionaries at Tai Tung Fu, one hundred miles distant, and traveled night and day to render medical aid. Unlike his associate, Dr. McBride had not been in China long enough to become accustomed to native food, and the journey told severely upon him, and he returned much exhausted. But he kept at his work, and finding two men on the compound suffering with typhus fever he took care of them, and although not unduly exposed to the fever, he was in a condition to be attacked by it. During his sickness his sufferings were intense, but he bore them patiently until the end came.

The loss to the missionary work by his death is very severe. Dr. McBride was young and hopeful, and he had entered into the life of a missionary with greatest enthusiasm. Writing a few months after he had entered upon his work at Kalgan, while he was in the midst of the study of the language, a period when, if ever, discouragement will be felt, he says: "I am sure you cannot adequately realize what a magnificent opening there is before us here. Think of all the great needs of all these poor people, and of the good you have it within your power to do them through all time to come, long after our short lives shall have been ended." His life, alas, was much shorter than seemed probable at that time, but we are permitted to believe that in even these few months he did a good work, the results of which shall not be lost. Mr. Williams, of Kalgan, writing July 8, says of Dr. McBride: "We found him to be exceedingly studious, conscientious, improving every moment in gaining a knowledge of the language. He was enthusiastic and faithful in his medical work—patiently making scores of visits to private houses where difficult cases needed treatment. His knowledge of the natural sciences and of his profession was extensive, and one could not be with him without learning a great deal, for he delighted to teach. I was with him at the dispensary, translating on alternate days, and he accompanied me on a tour to Yü Cho. I found him an unselfish and lovable man. He took his part in leading our daily noon meetings and other devotional meetings. Being young and of a good constitution, he naturally looked forward to a long life of service in China. It seemed that his family needed him—that the station needed him here, but God has willed otherwise. The house which he expected soon to occupy, and which was planned in many respects to suit his preferences, now will not be needed by him, for he dwells in the 'house not made with hands.'

"This is the first death in our missionary force at this station. Rev. Mr. Goodrich, who preached, twenty-five years ago, the first sermon ever preached in Kalgan, led the funeral exercises, which were in Chinese and English."

By a good providence Dr. Mariam Sinclair and Miss McKilligan, of the American Presbyterian Mission at Peking, were in Kalgan, and rendered most efficient and heroic services in the care of the sick one; services for which they will be most gratefully remembered by the associates of Dr. McBride. The mission which is so afflicted and the bereaved widow and children should not be forgotten in the prayers of the friends of missions. We regret that we are unable to secure any photograph of Dr. McBride from which to prepare a likeness for our pages.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,  
1889-90.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the Board at Minneapolis, October 8, 1890.*]

ASIATIC TURKEY, THE CHINESE EMPIRE, AFRICA, AND THE  
PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

A REVIEW is here presented of twelve missions of the Board, three of them in Asiatic Turkey, four in the Chinese Empire, three in the Continent of Africa, and two in the Pacific Islands. Attached to these missions is a present force of 333 foreign laborers, thirty-four of whom have been sent out for the first time within the year. Six have been removed by death within the year: Mrs. Lyons and Mrs. Hitchcock, who went to their work in the Hawaiian Islands, the former fifty-four years, the latter fifty-nine years since; Mr. Doane, the veteran of the Micronesian Mission, after thirty-six years of heroic, self-denying, joyous service; Mr. Forbes, of the same mission, within a month of his arrival at Ponape; Mr. Marden, of the Central Turkey Mission, cut down by fever at Athens when on his way home for rest, twenty-one years in the field; and Dr. McBride, a promising physician of the North China Mission, in the first year of his service.

ASIATIC TURKEY.

For threescore years and more the Board has labored in the Turkish Empire, to recall the nominally Christian peoples there to a scriptural faith and vital godliness, and to bring the blessings of the gospel to the vastly more numerous Moslem population. Nowhere has missionary work under the care of the Board been more thoroughly organized, more carefully planned, more ably manned, or more energetically pursued. More than one fourth of all the missionaries of the Board are found in the three strong missions within the bounds of Asiatic Turkey, and more than one fourth of the moneys expended by the Board on the foreign field goes to these missions. And it is a noble record of wise and successful labor which the history of these fields presents, worthily continued and carried forward by the events of the present year. The barriers which thus far have prevented the access of the gospel to the great mass of the people in the empire still remain, and all the strongest considerations which led to the establishment of these missions still urge to their vigorous maintenance, and further enlargement. These peoples *all* belong to Jesus Christ, and in due time the heavenly King will come to his own.

The revival which was in progress at Aintab when the report of last year was given proved to be the most widespread and effective which has ever visited the churches of these missions. From Aintab it spread to Marash, thence to Hadjin, and later to Adana and Tarsus, with most precious fruits in all these centres. In Aintab alone there were 538 additions to the churches; and it is quite within bounds to say that there were a thousand hopeful conversions within the limits of this one mission. But the gracious visitation reached beyond this mission and brought spiritual refreshing to Marsovan and Ordoo, to Erzroom and Erzingan and Harpoot, and as we write is coming to many a city and village in the Cesarea field. That the three centres of collegiate and theological education in these missions have been thus specially visited and refreshed is cause for devout thanksgiving and for rising hope. And it is of special

interest to note that the schools of the missions, almost without an exception, continue to be the scenes of special spiritual awakening, the source of the largest accessions to the churches. The institution at Scutari, hitherto known as the Home, is henceforth to bear the name of the American College for Girls at Constantinople, and hopes to raise its standards of work and requirements to comport with the larger name, without losing in the least the deep religious tone and special domestic features which thus far have so happily marked its life.

More inconvenience has been felt from governmental interference during the past year than for many years before; and political complications have broken in violently upon the peace of communities and the progress of missionary work in several parts of the Eastern Mission, especially at Erzroom. The Armenian population shows an unusual restiveness under the unusual oppressions of the government, and the future is full of uncertainty. Happily thus far none of the missionaries have suffered, and in only a few places has their work been seriously checked.

The serious and long-continued illness of Dr. Constantine has interfered not a little with the plans and success of the Greek Evangelical Alliance. Those native brethren upon whom special burdens have thus devolved have acquitted themselves well, and, despite the adverse conditions, real progress is reported in the Smyrna field, and at other points.

Woman's work in these fields in both educational and evangelistic lines is in the hands of capable and devoted laborers, and is growing in dimensions and in relative importance from year to year. Nothing in Christianity is in more striking contrast with the sentiments and customs that prevail where Islam is the dominant faith than the dignity accorded to woman and the place she holds in domestic and social life. And perhaps in no respect is the gospel making a deeper impression, though a silent one, upon the non-Christian population of the empire than by the social transformations which it exhibits before their eyes.

The deep poverty of the people, resulting in no small part from bad government and oppressive taxation, prevents any rapid progress toward self-support in the evangelical communities. When all things are fairly considered there is occasion for wonder that so much is done in this direction rather than that the progress is not greater.

One fact of serious import is remarked, especially in the Eastern and Central Missions: the small number of college graduates who enter the theological seminaries, and the increasing tendency of promising young men to come to America to complete their studies and to better their fortunes. Some of these return to their own people to render devoted and invaluable service; but the great majority of them seem to be lost to the churches and people at home. The Turkish Missions of the Board probably were never in a more prosperous condition, never had their varied and important work so well in hand, never deserved better or needed more the sympathy, the prayers, and the enthusiastic support of the churches at home.

#### THE CHINESE EMPIRE.

The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe; so long as they remain without the gospel the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.

Special attention has been called to these considerations, and added weight has been attached to them by the Missionary Conference at Shanghai, last May. There were in

attendance at this Conference 430 representatives of all the missionary societies established in China, and for more than two weeks the present state and future prospects of this work were under discussion. Probably never has a more notable gathering been held on missionary ground, and it affords plain proof both of the importance of the work in hand and of the ability of the men who have it in charge. This Conference, besides doing much else that is of great value, united in calling for an addition to the present force of 1,000 new laborers within the next five years, and sent the appeal broadcast throughout Christendom. May the cry be heard and the laborers rally even beyond the measure of this brave appeal!

The four missions of the Board in China occupy each a large and interesting field, and face opportunities that vastly outreach their power to improve them. The North China Mission calls for thirty-nine new missionaries the coming year; the Shansi Mission for twelve; the Foochow Mission for fifteen; and the Hong Kong Mission for four; and each mission points out a definite place and work for every one whom it calls. Two men and five women have been sent to these missions this year, not half enough even to keep the numbers good. Evidently the calls from these missions and the nervous and forceful appeal from Shanghai are well justified and most timely.

The Hong Kong Mission reports a successful year in the usual lines of work, and a rather steady enlargement of openings both for preaching and for schools. With the coming of the long-sought reinforcements a new impulse will be given to all the work, and plans for future operations will be enlarged and modified.

The Shansi Mission has enjoyed a year of quiet growth, and rejoices in the deepening hold which the workmen and the work alike are gaining upon the confidence and attention of the people. The number of inquirers increases; audiences are more numerous and more respectful, and the general attitude of the people is more favorable. The school at Tai-ku, now in its second year, has made good progress and many more have applied for admission than could be accommodated.

The Foochow Mission is systematizing and extending its evangelistic work, both at Foochow and in the interior, and reports a year of more than usual prosperity. The additions to the mission churches this year amount to thirty-two per cent. of the whole number reported, and exceed those of any year in the history of the mission. The common schools of this field have recently been carefully graded and placed under more constant supervision, with the best results, and the higher schools fully maintain their previous excellent record in point of numbers and thorough work. It is difficult to think of a place in the foreign field where a half-dozen young men, full of faith and Christian zeal, could find a wider or more promising field for evangelistic work.

The North China Mission has maintained its great and growing work with steadiness and good success in spite of diminished numbers in the field and an unusual prevalence of sickness among its members. At nearly every station special religious interest is reported, Sabbath congregations are larger, and the tone of piety among the native Christians is improving, and at Pao-ting-fu the interest has been deeper and wider than was ever known before. The divinely appointed result of long years of faithful labor and prayer seems to be at hand, and the hearts of laborers, foreign and native alike, are filled with new and larger hope. A class of eleven promising young men graduated from the Gordon Theological Seminary, at Tung-cho, last May, and, like those who were graduated three years before, will be a grand reinforcement in all the field.

The High School at Tung-cho has developed, in response to the needs of the field, to such a degree that it has been decided to provide a more extended course and a larger corps of teachers, and to change its name to Tung-cho College, without in the least altering its Christian character or missionary aim. The Bridgman School for Girls, at Peking, maintains its excellent work, and is gathering a more select body of pupils to its classes.

Slowly but surely Christ is entering the hearts and lives of the Chinese people, and they are happy who prepare the way of his coming and who march with him toward the final victory.

#### AFRICA.

The emergence of Stanley from darkest Africa to the light of "blessed civilization," with new stores of information about peoples and lands, mountains and streams never seen before by the eye of civilized man, has sufficed to carry the universal interest in Africa and its evangelization to a still higher pitch. It is true that those wonderful exploits seem to bear more directly upon political interests, and that they seem to have contributed chiefly to the enlargement of our geographical and scientific knowledge of the new regions and their inhabitants. But one does not need to observe very closely to find that the Christian interest in this great Relief Expedition and its results rises distinctly above all the feeling and thought which it has awakened in such striking degree in other quarters. Emin Pasha and his dependents, the immediate aim of the enterprise, have already sunk out of general interest and thought, while the fertile empire traversed and its millions of inhabitants, and the kingdom of Christ which one day shall rise and flourish there, absorb the thought and thrill the heart of the civilized world. Before the great powers can ordain settled government in the Soudan, before commerce can win its rich returns from the virgin soil, the pioneer missionary will penetrate forest and plain, and touch the savage heart with the gospel, and inaugurate that spiritual revolution which alone has power to give stability and worth to the creations of statecraft and trade. The peaceful settlement of burning questions between England and Germany, and England and Portugal, by which the two foremost powers of Europe, both Christian, have acquired vast and preponderant influence in this great continent, and have virtually pledged themselves to guarantee a humane and Christian development to the lands and peoples under their protection, is another event of these later days full of significance for the future of Africa.

The missions of the Board in this continent are in position to avail themselves in good degree of all the advantages resulting from these movements in discovery and political control. And the work they have in hand is developing happily with reference to the wider opportunities that may be close at hand. The Eastern Mission, though it has suffered the loss of more than half its working force, yet gives a good account of itself in reporting the firm maintenance of its position, and unbroken friendliness of the tribes among which it works, and good results from the labors of the year. Hereafter the work of the mission will be confined to the Batswas, a people far more numerous and widely dispersed, and opening a more ready way to the interior than the Tongas.

The Western Mission has thriven in peace, and seen its hold strengthen and its opportunities constantly multiply. The members of the church at Bailundu have erected a house of worship with their own labors and at their own cost, and are now prepared to enter upon a more open and energetic service in the name of their Lord. A second church is doubtless already organized at Kamondongo, under circumstances of as great promise as attended the first organization two years ago at Bailundu. The literary work of the mission, while by no means neglected, has been hindered by inability to utilize the press and for other reasons. The translation of the Gospel of Mark has been completed and is now ready for the press. Schools are maintained with good success at all the stations, and at the two older stations there are separate schools for boys and girls. The pupils show much aptness in learning and advance more rapidly than textbooks can be provided for them.

The Zulu Mission rejoices in the coming of new laborers and in the anticipation of still larger reinforcements. In spite of inadequate numbers, a year of excellent and successful work is reported in all the ten stations. Although no revival influence has visited the churches it is felt that they have made real gains in the quality of their piety

and in their moral influence. The great need of these churches still is a deeper knowledge of the gospel and a more thorough experience of its spiritual power. The missionaries are faithful in preaching and labor, never more so than during the year just closed; but time and the Spirit of God alone can bring the needed changes. The schools of the mission, especially the two Seminaries for girls, are well maintained and improve from year to year. No part of the work in the mission is more important than this and no part of it is, on the whole, in a more hopeful state. A revision of the grammar and lexicon of the language is proposed and is most timely with reference to the larger future that seems so inviting and so near. Probably at no time during its history has this mission faced wider or more attractive opportunities within its own field and far beyond its own field. The language of the mission opens the way for its native laborers to go out as heralds of the gospel to millions upon millions of the tribes that stretch away northward from the Transvaal to the Congo and the Central Lakes.

#### THE PACIFIC ISLANDS.

No special features mark the year's record in the Hawaiian Islands. The Missionary Institute, under the able direction of Dr. Hyde, which is in reality the Hawaiian Theological Seminary, rejoices in new and commodious buildings just completed. If now there is a corresponding gain in the number of students and in the quality of the work done, it will be the happy fulfilment of the hopes and purposes alike of donors and director and friends. Mr. Westervelt reports a year of quiet and happy work at Wailuku on the island of Maui, and good progress in gaining a mastery of the language and the confidence of the native pastors and churches. Dr. Hyde spent the summer in this country looking for teachers and for additional missionaries to take up work on the other islands similar to that which Mr. Westervelt has begun on Maui. The time is propitious, the service most important and attractive, and the need imperative. Where are the young pastors ready thus to take up the work of the missionary fathers and carry it on to permanent success?

The eagerness with which a few years since Spain asserted her claim to the Caroline Islands, and with which Germany, later, set up her jurisdiction in the Marshall Islands and is preparing to set it up in the Gilbert Islands, seems to thrust the Micronesian Mission out of its immemorial seclusion into the open gaze of the civilized world. It is but another symptom of the process by which the entire land-surface of the globe is being divided up among the great powers and each of them is reaching out toward a cosmopolitan empire. The missionary work in Micronesia is not the gainer by these events, at least so far as we can judge at present. The greed for land and territorial aggrandizement which animates the movement does not naturally reinforce the effort which the missionaries are making to introduce the gospel and the better manners and heightened personal worth which it produces. The first rude collision of the Spanish governor with the missionaries and the natives on Ponape, after the fearful penalty visited upon the offender, has been succeeded by peaceful, if not cordial, relations; but the license of the Spanish soldiery and the intrigues of the Spanish priests are a constant source of corruption to the natives and an additional obstacle to the progress of the gospel. The German authorities on the Marshall Islands seem altogether indifferent to the moral renovation which is going forward under the work of the missionaries, and are inclined rather to place the Christian communities under special burdens on account of their faith. Internal wars have combined with these and similar causes to obstruct all Christian work in the Gilbert Islands, and, in some instances, the work of many years in church and school seems almost wholly undone. In spite of these somewhat untoward conditions, the past year has yielded not a few most interesting and hopeful results, especially in the mission schools. The return of Mrs. Logan to Ruk has been accompanied by the marked improvement of the work in all its features; larger and more

successful schools, greater numbers and better attention in the churches, and a healthful sense of stability and progress in the work. With the addition of Miss Kinney to the mission force and the new schooner for these western groups, the prospect is bright and encouraging. The grand reinforcement for the other stations sent down this year, by which the number of laborers was more than doubled, encourages us to expect a year of more than ordinary prosperity and growth. It is evidently the time to press this work forward to completion with the utmost despatch; the facilities are at hand, the people are ready, and the present opportunity may not long remain. God's signal blessing has rested on this work in the past; if we take up our part with the needful purpose and faith, the end we seek will hasten apace.

#### PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE portion of the general survey here presented includes ten missions—four in Papal lands, one in European Turkey and Bulgaria, three in India, and two in Japan.

No marked changes in methods or in results accomplished are to be reported, but a general advance, on established lines of effort, limited only by the means at the disposal of the missionaries.

##### PAPAL LANDS.

The year past has been one of blessing on the work in Papal lands; new churches have been organized with larger accessions to their membership than heretofore, and a wider recognition of the real character of our efforts.

In Western Mexico substantial progress has been reported in the Christian life and personal sacrifices of believers. Men and women, though called to suffer the loss of all things, would remain unshaken in their loyalty to Christ as their Redeemer and Lord. In Northern Mexico the gospel message finds eager listeners in new sections, while the churches already gathered are growing in numbers and Christian earnestness. A Training School has been organized at Juarez City, on the border just across the Rio Grande from El Paso, Texas—the New West Commission joining the American Board in an enterprise which it is hoped will be the means of raising up an efficient native ministry to coöperate with missionaries in evangelical work among the Mexican population in the southwest of the United States as well as in Mexico. It is expected that the American Home Missionary Society will send students to this institution to prepare them for Spanish work.

In Spain, while the evangelical work has been keeping up with a fair measure of success, as in former years, the High School for Girls at San Sebastian has come to be recognized by all classes for its valuable services to Christian education. Some of its graduates are holding positions of influence in different parts of Spain, and Spanish ladies, who looked with scorn on Mrs. Gulick a dozen years ago, are pleased to crowd the school building on occasions of public service to give expression to their hearty admiration of her labors. An entrance has thus been won into circles hitherto closed to all social intercourse or religious effort, and a practical illustration given of at least one method of reaching the better classes in Spain. Mrs. Gulick, now in this country, desires to follow up the work already done by securing the means to establish and endow the Isabella College for women, as a fitting tribute from American Christians to one whose self-sacrificing spirit led to the discovery of a continent. The year 1892 is the time fixed for the opening of this Christian college for women in Spain.

Mission work in the Austrian Empire is limited almost wholly to Bohemia. The one missionary of the Board bears himself bravely in the care of his parish of 5,000,000 of souls. Besides sending men and women to aid in the Bohemian work at Cleveland, Ohio, he reports the addition to the five churches under his care of nearly one hundred

members. As one sign of the times a tablet was erected the past year to the memory of John Huss, and now stands in a public place among the memorials of the great men of Bohemia. Something of a change this, since Huss was burned at the stake as a witness to the purity of the Christian faith. The event of the year is the realization of the long-cherished hope of a suitable place of worship for the evangelical church at Tabor—so rich in historical memorials of loyal work and sacrifices for Christ and his cause two centuries and a half ago.

#### EUROPEAN TURKEY MISSION.

In Bulgaria our work is continued much as in former years. We are grateful for every delay interposed by the great powers to the absorption of that interesting country by Russia, because giving us an opportunity to plant Christian institutions that may survive all political changes. The Bulgarian authorities are fully alive to the importance of higher education. It is of supreme moment to us that this education be Christian, and to this end we are striving as earnestly as our limited means will allow.

#### INDIA.

But little advance has been possible in the India Missions the past year for want of means to maintain the work in hand. One hundred villages both in the Marathi and Madura Missions are open to Christian schools which would at once become centres of Christian congregations, and the work in hand thus indefinitely enlarged. From no mission field is the call more urgent for this form of labor or richer in promise of results. In the Marathi Mission one missionary lady was left in charge of two stations for over a year, holding out bravely until the return of a missionary from America to take charge, and then broke down and is to-day away from the mission in quest of health. In the Madura Mission more than one half of the stations are still left without resident missionaries, and double burdens are thus put on those at other stations. In these circumstances it is much to have held our own and to report progress at points where direct personal influence of missionaries has been exerted. In Ceylon we wait in hope of a great awakening among the thousands already instructed in the great truths of the gospel. It is with great regret that we are obliged to report the death of Rev. E. P. Hastings, D.D., of this misson, on the thirty-first of July last, after forty-four years of faithful service; honored alike in general evangelistic work and as the head for seventeen years of Jaffna College.

In this rapid survey we must not omit the purchase of a valuable property in Bombay for a Girls' School of high grade, to be called the Bowker Hall as a tribute to the Honorary President of the Woman's Board, nor the successful labors of the Misses Leitch in Great Britain to secure funds to provide Jaffna College with increased facilities for the thorough Christian education of young men for evangelistic work. These ladies, having become deeply interested in efforts to establish a medical mission in Ceylon, have recently been released, at their own request, from their connection with the American Board and accepted as honorary missionaries of the "Zenana Bible and Medical Mission" of England, in the hope of still larger service for the cause of Christ in Ceylon.

#### JAPAN.

In Japan our work has met with a great loss by the death of Dr. Neesima. This mission of the Board may be said to have originated with him—to have gained the confidence of his countrymen largely through methods of work adopted at his suggestion. He was a man called of God to this great work—a man of singular faith and of great simplicity and sweetness of Christian spirit, and of unselfish, whole-hearted consecration to Christ and Japan. In appreciation of his worth, a memorial

hall for the use of the theological department of the Doshisha is to be erected to his memory at Kyōto by his grateful countrymen.

The various enterprises of the mission have been carried on as vigorously as limited means would allow. The mission was greatly disappointed that their eloquent appeal presented to the Board at its last Annual Meeting met with no more adequate response, and that they should be obliged to report a net loss of four members at the close of the mission year. For want of men four important centres were left in charge of women, aided by the occasional visits of missionaries from adjoining stations. It is, therefore, with special satisfaction that we can report nine new missionaries as now on the way to Japan, including three ordained missionaries, one business agent, two married and three unmarried women.

Despite the peculiar embarrassments and the distraction of the popular mind by political and other issues, the year has been, on the whole, a fruitful one. Twelve new churches have been organized, making an aggregate of sixty-one, to which were added on confession of faith 1,615 members. A good degree of Christian life has been shown by the churches in the erection of church edifices, in local evangelistic efforts, and in the vigorous support of a Home Missionary Society. But no form of work is any worthier of regard than the work for women in the high schools, in the Sabbath-schools, in Bible classes, on tours from city to city and village to village. Hardly less welcome are the native women trained in the evangelistic school for women at Kōbe, till Japanese churches are coming to feel that a woman evangelist is necessary to its proper equipment for active Christian work.

As indicative of the esteem in which Japanese Christians are held by their countrymen it is enough to cite the election, in July last, of twelve of them to the new parliament. Japan is unlike any other mission field in the fact that not simply a few hundred or thousand souls in the neighborhood of mission stations, but the whole people are accessible, through the diffusion of education and the issues of the popular press, including now between seven and eight hundred different newspapers and magazines. Large as is the missionary force in Japan relative to that in other countries, it is wholly inadequate to the needs of the empire. Every year's delay, every month's delay is adding to the difficulties to be met and is putting off the day of its redemption. The Japanese Christians ask help of us for a little time longer, and then will take the work of evangelizing Japan upon themselves and be our helpers in other fields.

The missionaries in this field are fully alive to the grave responsibilities of the hour. If thwarted in some of their cherished plans and hopes for want of adequate means to carry them out, they will do what they can in humble reliance on the great Head of the Church.

To sum up the results of the year's work so far as statistics can give them, the number of missionaries, men and women, has increased from 514 to 533; the places opened for the stated preaching of the gospel, from 1,069 to 1,402; new churches organized, 27; members received on confession of faith, 4,554; giving an aggregate of 387 churches and 36,256 members. The number of native pastors and preachers remains about as last year; also, the schools of different grades. The high schools and colleges for both sexes had an attendance of 7,780, of whom a large number are preparing to take part in the evangelization of their countrymen. As auxiliary to the more direct evangelistic work a score of men and women have commended the gospel by their ministrations to the physical needs of those among whom they labor; industrial training has helped to some little acquaintance with mechanical arts while furnishing the means of support to worthy young men who otherwise might have failed of an education, and the press has scattered its leaves by millions for the healing of the nations. Such is a brief summary of the work committed to the prayers and sympathies of the constituency of this Board — presenting larger opportunities, more urgent needs, and greater promise than ever before.

Grateful as we may well be to the Head of the Church for his rich blessing on our efforts the past year, the missionaries would not excuse us if we failed to remind you that yet greater results might reasonably have been expected had adequate means been supplied to reap the whitening harvest in the older missions and to enter upon new fields opening on every hand. Success, however cheering, brings with it its own peculiar burdens, and none weighs more heavily on the heart of the missionary than to see opportunities long prayed for pass unimproved, and souls that seem ready and eager to hear the gospel message left to die in their sins without God and without hope. It is the one cry that comes up from every mission field. It is the burden of the thirty letters from missionaries of this Board, recently published in *The Independent*. Every cry for help is at once a shout of victory over conquests achieved and a triumphant call to the farther advance of the Lord's hosts.

And now, good friends, may I be pardoned if, at the close of twenty-five years of service in the foreign department of this work, I should ask you to join me in a glance at some of the leading events of our missionary history during this period? These are: —

1. The organization of Woman's Boards, whose success in developing a new Christian life and activity at home is only paralleled by the splendid results abroad, awakening to new life and hope thousands and tens of thousands of women, and making the Christian home the cornerstone of the Christian civilization that is one day to cover the earth.

2. The withdrawal of a large portion of our Presbyterian constituency in the hope, happily realized, of adding new life and larger scope to the foreign missionary enterprises of another Board, taking with them, followed by our love and prayers, the Syrian, the Nestorian, the Gaboon, and a large part of our North American Indian Missions.

3. The establishment of the Walker Home for missionary children — an institution still in need of funds for its adequate endowment, but already the relief and comfort of scores of missionary parents, and furnishing a home to their children.

4. The enlargement of our work by the establishment of two missions in Japan, two in China, two in Africa, two in Mexico, one in Austria, and one among the Bulgarians of European Turkey, thus doubling and trebling the work in hand. The number of stations and out-stations has increased from 342 to 1,058; the number of missionaries, men and women, in fields now occupied (omitting those transferred to the Presbyterian Board and the Hawaiian Islands, become independent), from 223 to 533; of native pastors, from 60 to 173; and of church-members, from 5,247 to 36,256.

5. The advance in higher education from 18 high schools and seminaries, with 437 pupils, to 122 high schools, seminaries, and colleges, and 7,780 pupils.

6. A still greater advance is to be noticed in the direction of self-support of their own institutions by the native churches, — an advance from less than \$10,000 a year to over \$117,000 the present year.

The last twenty-five years have had no precedent in the history of the world for great movements affecting the welfare of the millions of our race, and when the final account is made up we may well believe that the record of this Board, of the labors and sacrifices of the devoted men and women who have been associated with it, at home and abroad, and of the success achieved in laying broad and deep the foundations of a new and higher civilization will have an honorable place in the annals of mankind, and that we, as individuals, may be glad that we have had some humble part in the triumphs of the Redeemer's kingdom.

#### GENERAL SUMMARY. 1890.

##### *Missions.*

Number of Missions . . . . .	22
Number of Stations . . . . .	96
Number of Out-Stations . . . . .	962

Places for stated preaching . . . . .	1,402
Average congregations . . . . .	65,236

*Laborers Employed.*

Number of ordained Missionaries (12 being Physicians) . . . . .	183
Number of male Physicians not ordained (besides 5 women) . . . . .	10
Number of other Male Assistants . . . . .	7
Number of Women (7 of them Physicians) (wives, 181; unmarried, 152) . . . . .	333
Whole number of laborers sent from this country . . . . .	533
Number of Native Pastors . . . . .	174
Number of Native Preachers and Catechists . . . . .	490
Number of Native School-teachers . . . . .	1,353
Number of other Native Laborers . . . . .	382
Total of Native Laborers . . . . .	2,417
Total of American and Native Laborers . . . . .	2,950

*The Churches.*

Number of Churches . . . . .	387
Number of Church-members . . . . .	36,256
Added during the year . . . . .	4,554
Whole number from the first, as nearly as can be learned . . . . .	114,953

*Educational Department.*

Number of Theological Seminaries and Station Classes . . . . .	14
Pupils . . . . .	247
Colleges and High Schools . . . . .	66
Number of Pupils in the above . . . . .	4,600
Number of Boarding Schools for Girls . . . . .	56
Number of Pupils in Boarding Schools for Girls . . . . .	3,180
Number of Common Schools . . . . .	889
Number of Pupils in Common Schools . . . . .	33,114
Whole Number under instruction . . . . .	47,329
Native Contributions, so far as reported . . . . .	\$117,494

## HIGHER CHRISTIAN EDUCATION AS RELATED TO FOREIGN MISSIONARY WORK.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.]

CHARLES KINGSLEY, in his *Westward Ho!* has given one of the finest illustrations in literature of the power of the gospel on the life and character of a great people. It is the one thought that illuminates every page of Motley's *Rise of the Dutch Republic*. It is the golden thread that runs through American history from Plymouth Rock to Appomattox. The sixty graduates of Oxford and Cambridge that cast in their lot with the colony of Massachusetts Bay between the years 1630 and 1639 were true to the new life-forces at work in the mother-country and in the Netherlands. They brought with them advanced ideas of Christian life and human freedom,—the elements essential to the best civilization,—Christian ideas and cultured men to set them forth. We have here the secret of that power which has made New England what it is, and has dotted the continent with churches and Christian colleges, and been wrought into our social and political institutions from the Aroostook to the Golden Gate.

In this spirit we are carrying on the work of foreign missions. We send the most

thoroughly cultured men and women we can secure, and we transmit to other races the best thought of our own. Our first great object is the conversion of individual souls; and the second is the development of Christian institutions for their nurture; and the end we seek is the triumph of the kingdom of God in all the varied relations and possibilities of human life. Without the first, the conversion of souls, nothing is accomplished; without the second, the establishment of Christian institutions, no permanent results follow. The first comes from the divine blessing on the preaching of the Word; the second comes from the divine blessing on Christian education. Both are essential; neither can do without the other. Christian education supplements the work of the preacher. It recognizes the fact that man is not simply a spiritual being, but an intellectual and social being as well. "In this large subject of Christianizing the world," remarked Oswald Dykes at the late London Conference, "we have to disabuse ourselves of all narrow and sectional views of the work. We have to regard ourselves as custodians and propagandists of a religion which appeals to man's nature through all its avenues, and which aims at satisfying all its cravings and needs."<sup>1</sup>

In going to India, to Japan, or to China, we are called to meet men of thought and culture according to the intellectual systems in which they have been reared; men whose best energies have been given to the solution of the same great problems touching human destiny that vex the thinkers of our own land. "Christianity," continues the writer just quoted, "connects itself with the whole view which man takes of the world as related to God, as a creation of God. It has to do with fundamental questions which underlie all our physical science as well as speculative philosophy." But through the rapid means of communication in these days, and the easy and wide diffusion of error through the press, there is no relief from the discussion of false theories, whether of science, of morals, or of religion, in any part of the civilized world; and the missionary of to-day must go forth prepared to grapple with them. The conceptions of materialism and humanitarianism must be met by larger conceptions of Christian thought. The higher criticism which would set aside the facts and verities of our Christian faith must be met by the broader and more exhaustive criticism of Christian scholars. The Pantheism which has become a part of the intellectual life of the Hindu and is filtered down through the moral conceptions of the masses of the people, must be met by a more thorough exhibition of the essential elements of our spiritual nature; and Confucianism and Buddhism must be taught that their moral codes can be realized only through the acceptance of a divine life from above. The gospel for mankind is the gospel of Christ; and the excellency of this knowledge is that it giveth life to them that have it.

As Christianity is akin to the highest thought of man, it demands an education that shall not only be high, but higher than that of any other system of religion. It is only such higher Christian education, whether at home or abroad, that can secure the triumph of Christian ideas, of Christian institutions; in short, of the kingdom of God upon the earth.

Religion without education is seen in Roman Catholic missions in India, China, and Africa, where the native Christians are hardly to be distinguished in their moral character and social life from their heathen neighbors. In Protestant missions education to a limited extent is everywhere recognized as necessary—sufficient at least to a fairly intelligent reading of the Scriptures in the native language. In some Protestant missions a large proportion of the Christian adherents, and even of church-members, are unable to read. The result is that in some cases Christians of the second and even of the third generation are weak, dependent, and comparatively helpless. It is not enough to educate a few, whether in Catholic or Protestant missions, leaving the

<sup>1</sup> Report of Conference, vol. ii, p. 229.

masses in comparative ignorance. The weakness of much foreign missionary work—a weakness that has of late exposed it to severe, if to some extent undeserved, criticism—comes from the failure to realize the Christian idea of planting the school-house beside the church.

While all missionary labor and missionary expenditure must be limited to the missionary purpose, that purpose may be broad enough to include the leaven of a Christian civilization. Its introduction belongs to the missionary; its development and the support of Christian institutions belong to the people for whom he labors. Christianity attains its end only when the spirit of Christ pervades all human relationships, and when the seal of Christ is stamped on all human endeavor. In that day shall there be inscribed “on the bells of the horses, HOLINESS UNTO THE LORD.”

We hear on every hand that the one object of all education is character; and it matters little whether this is secured by the discipline of the memory and logical faculty in intellectual pursuits, or of the hand and eye in mechanical pursuits. The young man who helps himself to meet the expenses of his education, and at the same time to a livelihood and to larger influence in the community in which he lives, by labor in some industrial calling, is as truly preparing to serve his fellowmen as by studies in the pure mathematics or in linguistic research.

Now in establishing missions among uncivilized races it becomes us to introduce not simply the gospel but the germinant principles of a better social life, and to take the lead and keep the lead in all educational effort, as has been done so happily in the Samoan Islands, among the Kaffirs and the Karens, not by means of a large number of missionaries, but by a few thorough training and normal schools for both sexes.

Among highly civilized races, as among the higher classes of India, in China, and in Japan, the problem is essentially the same, only more difficult. A higher education than is already known must compel and command attention, or if it be not higher on the intellectual side it must assert its superiority on the religious side by its results on moral character. To this end the education we give, from its lowest to its highest form, must be thoroughly Christian, and no temporary material advantage must be allowed to turn it from its supreme purpose. It is only as the man, and the whole man, is developed that Christianity vindicates its rightful claim to the sovereignty of human hearts, whether at home or abroad. Godliness is thus seen to be profitable unto all things both for the life that now is and for the life that is to come.

We have no occasion in this presence to prove that high education alone is not sufficient to the social and moral elevation of a people. The high culture of the Greek youth in the age of Pericles did not save them from moral degradation, nor the State from ruin. The experiment has been more recently tried by the British Government in India till it has become alarmed at the result. The expurgation of Christian ideas from English textbooks, and the exclusion of the gospel from higher institutions of learning, have led hundreds of thousands, if not millions, to surrender old faiths with which errors in science were inextricably mingled, and have left them without any religion at all. The religious sentiment has been stifled and all moral restraint done away. No wonder that the moral degradation that follows should lead thoughtful English statesmen to turn to missionary organizations to assume the care of higher institutions of learning. It is the old story of the evil spirit coming back to the house he had left, and finding it empty, swept, and garnished, only to make the last state of the unhappy owner worse than the first.

Recognizing the need of religious culture as a part of higher education, Japanese fathers, though disclaiming any personal interest in the gospel, have given thousands of dollars to aid in the establishment of Christian schools for the education of their sons. This higher Christian education, this thorough apprehension of the principles of

knowledge in the various departments of human research and endeavor, studied and apprehended in the white light of Christian truth, is a necessity to the greatest success of missionary effort. The Holy Spirit made no mistake in selecting Barnabas and Saul, men of the best culture of their times, to be foreign missionaries.

And now that the world is opening on every hand far beyond the possibility of the Church to meet the demand for religious instruction, whether we take into account the number of missionaries required or the great expense involved, we are simply shut up to the conclusion that the men must be reared on the ground, that the higher Christian education of the young men and women of a people is the indispensable requisite to its evangelization. Working on this line the evangelization of the world and the establishment of the kingdom of God in the earth is only a question of time, depending on the zeal and faith and consecration of those who bear the Christian name.

The success which has attended the work of this Board during the last twenty years, and more especially during the last ten years, illustrates the truth of the principles here set forth; and this whether we take into account the larger number of additions to the churches, the higher type of Christian character developed, or the larger contributions toward the support of schools and churches. The history of the United Presbyterian Mission in Egypt, of the Presbyterian Board in Syria, the progress made in the Turkish Missions through the higher education received by native pastors and teachers at its several colleges, and especially the great work that has been accomplished so largely by native preachers in Japan, are all illustrative of the truth of the position here taken.

It is true that the degree of Christian education required in order to the greatest success of our effort is determined in large measure by the characteristics of the several peoples among whom missions are established. It may be enough among a barbarous people that we should keep in advance of all other means of culture, so as to furnish leaders not only in educational institutions, but in all other departments of effort; but among highly civilized races a much higher standard is required, and men must be prepared, in our institutions of learning, for service in many respects equal to that of foreign-born missionaries. The latter will have the advantage of past experience and the traditional usages which belong to old, enlightened nations; but the native minister will have the advantage of familiarity with the wants of his own people and a command of the language which few foreigners can ever attain. The Church Missionary Society of England can point with pride to native ministers of high character and worth whom it numbers in its missionary ranks on a footing of equality with those of English birth. Men who have been trained in our mission colleges in Turkey, and in the Doshisha at Kyōto, may well be regarded by our missionaries as their peers in intellectual character, in consecration, in ability to do loyal work for Christ. And it is such men, educated among their own people, taking advantage of the best means of culture offered them at home, and sometimes enlarging their acquisitions and preparation by a few years of special study in our best institutions, on whom is to devolve the completion of the great work of evangelization.

Another consideration is the importance of raising up men on mission ground, who, whether as preachers or laymen, shall develop a just moral standard in the great body of the people.

Mr. Bryce, in his recent volumes on *The American Commonwealth*, notes with special interest the influence of religion on our social institutions. As a historian he recognizes the fact that morality with the sanctions of religion has hitherto been the basis of the social polity, except under military despotisms; and that here it is the enlightened moral sentiment on which our social order depends, rather than on physical force as in Europe. It is a grave question which this author raises as to "what would befall mankind if the solid fabric of belief on which their morality has hitherto rested,

or at least been deemed to rest, were suddenly to break down under the influence of new views of nature, as the ice-fields split and melt when they have floated into a warmer sea." Notwithstanding his admiration of American institutions and of the splendid results achieved under them, he cannot but be startled by the thought of what might befall us if we should cease to believe in any power above us, in nothing in heaven or on earth but what our senses tell us of.

These are by no means idle speculations. Of late years they have been coming to the front in connection with questions of Sabbath observance, and of the Bible in public schools, but on no occasion more prominently than at the recent dedication of the University of Utah. Never before in the history of this country have men of such varied character as Bishop Vincent, ex-President Hayes, General Sherman, Senator Edmunds, Oliver Wendell Holmes, and Mr. Gladstone joined in affirming the vital connection of Christianity with higher education in order to the success of our political and social institutions.

If this question is one of such interest to us, what is it to the nations of the world now awakening from the slumber of ages, casting off their old religious faiths, the sanctions of their old religions, and the moral restraints which they imposed? Better the moral restraints of idolatrous worship and of superstitious fears than no restraints at all. Better leave men in the ignorance and degradation of heathenism than to introduce them to the vices of modern civilization without its virtues. In the large interest of the ultimate triumph of the kingdom of God it is a grave question whether anything is gained by the destruction of the old faiths, leaving men without anything to believe in, without the restraints from evil, or the hopes they had formerly cherished. The loss of the religious sentiment is the greatest loss a man can experience, whether it be in the wilds of Africa or in highly civilized Japan; and such loss ends in a moral degradation and spiritual blindness of the most helpless and hopeless character.

This destruction of the old faiths and the consequent loss of the religious sentiment is the one sad fact now witnessed in an ever-increasing ratio among the unevangelized races of the world. The truth is, our civilization is in advance of our Christianity. Hundreds of men are this very hour perishing from the slave-trade and liquor traffic in Africa, and from the opium traffic in China, to one who is brought to the knowledge of Christ. Among the five millions of English-speaking Hindus, among the millions of Japan, eager for the last word of modern thought, and among the million and a half of university men in China, the destructive process is going on far in advance of the efforts of the Church to win men to Christ and to lay the foundations of Christian institutions. Despite all that has been done in view of the fields opening on every hand and the increased facilities of communication (to use the emphatic words of Dr. Duff), "we are as yet but playing at missions." The awakened thought of the world must be met. Education of some sort is soon to be had everywhere; a knowledge of nature for the uses that can be made of it; a knowledge of the arts for the convenience and comfort and pride of man; a knowledge of men to use them for selfish ends. Education here, education there, but education without God and without the revelation of his love and grace — this style of education is in demand the world over, and can only be met by the most strenuous efforts of the Christian Church to establish institutions of the highest grade and imbued with the spirit of the gospel. Only so can the religious sentiment, now liable to be lost, be saved and made the means of a new life and a new Christian civilization.

We plead, therefore, in behalf of higher Christian education for the sake of preserving and turning to account the religious sentiment of the peoples among whom we labor; and for the sake of a native ministry adequate in character and in numbers to meet the intellectual and spiritual wants of their countrymen and to share with missionaries in the responsibilities of establishing such Christian institutions as shall

secure the success of the missionary enterprise; and in the noblest Christian sense we would say with Tennyson :

Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well,  
May make one music as before,  
But vaster.

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### MISSIONARY MOTIVES.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

*[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.]*

WHEN the question of the introduction of Christianity into the Sandwich Islands was suggested to their discoverer, a little more than one hundred years ago, it is related that Captain Cook replied substantially in these words : " It is very unlikely that any measure of this kind will ever be seriously thought of, as it can never serve the purpose of public ambition or private avarice, and without such inducements I may pronounce that it will never be undertaken." It has been remarked as a significant fact that it was the journal of this same Captain Cook, describing the degradation of these same Pacific Islanders, which was one of the instrumentalities used by God to kindle into a burning flame the missionary interest of William Carey. Surely it was some other motive besides " public ambition " or " private avarice " which entered into the missionary consecration of this remarkable man and sustained him during the long and laborious years of his service in India. And when the hour arrived, seventy years ago, for the little brig Thaddeus to end her voyage of one hundred and sixty-three days and eighteen thousand miles around Cape Horn, it was a motive power as much stronger as it was nobler than " ambition " or " avarice " which glowed in the hearts of Asa Thurston and Hiram Bingham when, " standing on the maintop under the lee of Hawaii," April 1, 1820, they sang together the same hymn they had sung a few months before at their ordination at Goshen, Conn., and had repeated at their farewell service at Boston, and which now rang out for the first time among the barbarous and cannibal islands of the Northern Pacific : —

" Head of the Church Triumphant  
We joyfully adore thee;  
Till thou appear  
Thy members here  
Shall sing like those in glory."

" Public ambition " and " private avarice " have been important factors in the commercial adventures and in the military conquests of past centuries ; they are still mighty forces upon the worldly arena of the times in which we live ; but they are too weak, even if they were worthy of the honor, for the grandest work of these times and of all times, the subjection of this rebellious world to Jesus Christ its rightful Lord.

The true motives which underlie and pervade this sublime work may, in the view of the Prudential Committee, appropriately occupy the thoughts of this Board for a little time at its present Annual Meeting. Few themes, it is believed, are more timely, more fundamental, or more animating, as related to the most efficient fulfilment of our great trust.

#### THE SPIRIT OF CHRIST.

Comprehensively considered the question before us is this : What is the impelling force which underlies and pervades the missionary activity of the Church of Christ ?

And the answer, comprehensively considered, can be presented as concisely as is the question. The impelling force underlying and pervading the missionary activity of the Church of Christ is the Spirit of Christ, its living Head. Whatever moved the Lord of glory to leave his heavenly home, to be "formed in fashion as a man," to humble himself and become "obedient unto death, even the death of the cross," is what now most profoundly moves the disciple precisely to the degree in which he possesses the mind of his Lord. He will think the Lord's thoughts after him, will be possessed by the same convictions of truth and duty, and will be impelled in the same direction. In other words, the love of God in Christ, who gave up his only begotten Son, who gave up himself in sacrificial offering, will take control of a finite spirit and send it forth to similar service, this love continuously fed and sustained by a vital connection with its exhaustless Source.

## I.

Following out this thought, we look first of all for *profound convictions of the sinfulness, the guilt, and the peril of the perishing heathen world, emphasizing the word "sinfulness."* This is what we mean by "heathenism," by "idolatry," by the woe, the thraldom, the doom, resting upon and overhanging the perverse millions of the lost race of man the wide world over. It is personal, wilful, persistent sin against a holy and loving God. As described by the pen of inspiration, "They not only do things worthy of death, but have pleasure in them that do them," not willing "to retain God in their knowledge," despising "the riches of his goodness and forbearance and long-suffering." So it was with the men of the antediluvian world; so it was during the period of the Old Testament dispensation; so it was in the time of Christ and his apostles; and so it is to-day; the same in all ages, in all lands. This is what the Son of God looked upon when he descended from his throne of light, dwelt a man of sorrows among men, and hung upon the cross, his infinitely tender and compassionate heart moved to its profoundest depths. And a similar vision is in the heart of him who has "the same mind which was in Christ Jesus," and it will produce in him the same tender, divine compassion.

As testified to by one of our youthful missionaries, when, on the way to her destination, she for the first time beheld the multitudes prostrating themselves beneath the dome of the mosque of St. Sophia in Constantinople, "Oh, how did my heart weep over them in their lost and ruined state!" And again, when she reached her field of labor and began to see with her own eyes what heathenism was, she wrote, "My heart bleeds over the wretchedness which everywhere meets my eye. Had I ten thousand lives, I would gladly give them all away to help raise these degraded ones." And another young missionary, from another field, pours out her heart thus: "Oh, the multitudes sinking into misery while I write! Are we not in danger of fixing our eyes upon the future prospects of the Church rather than upon souls who are perishing every passing hour? It is with the present generation of heathen, our brothers and sisters and neighbors, whose cries ring in our ears, that we have to do." Similar is the word of David T. Stoddard of blessed memory: "Life is short and souls around are perishing. Our great engrossing business ought to be the salvation of these dying men." And another of like spirit wrote: "Men are going down to death and crossing over into outer darkness, having no hope to gild the portals of the tomb."

It is only within a few months that one of the younger missionaries of the American Board, in replying to the question, "What led you to decide to be a missionary?" wrote the following words: "I could almost say, bare figures overwhelmed me; and as I read that there were eight hundred and fifty-six millions of heathen, thirty thousand a day going to their death without Christ, I was fairly staggered, and questioned: 'Do we believe it?' The matter then so presented itself to me that one of two things

was necessary to be done, either to believe Satan's old garden-of-Eden whisper, 'Thou shalt not surely die ;' or else go. These were the simple factors of my call, and in my opinion there is little more to be expected in any one's call to the mission field." Another missionary wrote as follows, putting the figures a little lower: "Five hundred millions of souls are represented as being unenlightened. I cannot, if I would, give up the idea of being a missionary while I reflect upon this vast number of my fellow-sinners who are perishing for lack of knowledge. 'Five hundred millions!' intrudes itself upon my mind wherever I go and however I am employed. When I go to bed, it is the last thing that occurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning it is generally the first thing that occupies my thoughts."

"No body of men," so wrote the Prudential Committee in one of its annual papers to the American Board thirty-eight years ago—"no body of men denying this doctrine [that the heathen are involved in the ruins of the apostasy and are subjects of a deep and awful depravity] ever undertook to evangelize the dark places of the earth; and it may well be doubted whether they ever will.

'The heathen perish; day by day,  
Thousands on thousands pass away.'

And so the same Committee writes even more seriously to-day, not forgetting that an entire generation has passed into the eternal world since the utterance of 1852. We would therefore emphasize first of all, as a motive power in our work, that which was the sore pressure upon the heart of our Lord and which has been laid by him upon the hearts of those who represent him for a little time on earth, the fearful present sinfulness with its attendant guilt and peril resting continuously upon the millions of the unevangelized world, calling forth the continuous tenderness, even the constraining love, of a divine compassion.

## II.

A second profound conviction now becomes dominant, namely: *the superabounding provisions of divine grace for lifting this stupendous burden of sin and reconciling a fallen but redeemed world to God.* This is all told in a single phrase of the great missionary apostle: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the *unsearchable riches of Christ.*" This is the world-wide proclamation. "He tasted death for every man." "He is able to save to the uttermost." Ring out the changes as seriously as you may in the utterance of the sentence: "There is no difference; for all have sinned, and come short of the glory of God;" and we respond by ringing out the changes of the other sentence: "There is no difference; for the same Lord over all is rich unto all that call upon him." And still other emphatic missionary sentences for the world appropriately follow: "Where sin abounded grace did much more abound." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" This means light, peace, life, joy, in superabundant measure provided for the five hundred millions, or the eight hundred and fifty-six millions, or the thousand millions of the perishing nations of earth. There is not a sighing after God from any soul anywhere along all the ages, in any land, which is not met in the infinite fulness of the infinitely gracious Father's heart brooding all the time over his wayward children with ten thousand times the love of the tenderest earthly parent. And this is a blessed message to carry through the world, and fills the heart of the messenger with a divine fulness which pours itself over and around and beneath, and lifts what seems the overpowering burden of sin and its attendant woes into a joy unspeakable and full of glory.

## III.

Add to this what is both the animating and the serious thought of *a personal command, a personal trust, a personal responsibility to bear these good tidings without delay throughout the entire world*, the messenger sustained by the promises of the divine presence and power from Him who has all authority, and the missionary motive for the Christian heart would seem to be well-nigh resistless. A perishing world! an all-sufficient Saviour! and now the command, the trust, the responsibility to carry the Word of Life in the Master's name, and with the Master's indwelling presence and power, individually and unitedly, to the ends of the earth! This is the sublime motive of personal duty,

"Stern daughter of the voice of God!"

beautified and illumined as loyalty to the risen and reigning Lord. This idea shines through all our missionary annals. "I am a man under divine orders" is the one and sufficient answer to the question, "Why are you going forth to the heathen world?" "I am the bearer of a sacred trust: bread for the perishing millions, all of them children of a common Father. Shall I withhold from any child his portion specially committed to me to distribute? Necessity is laid upon me: yea, woe is unto me if I preach not the good tidings!" So testified the first missionaries who led the van in this broad aggressive movement from this Western continent fourscore years ago. So have testified many of our most faithful and devoted men all along these years; and so testify the young men and women of to-day. "Duty calls us in the person of our divine Lord. We follow gladly whithersoever he leads." It is a noble motive, and absolutely invincible when perpetually reinforced by the inflowing Spirit of that Lord whose own watchword was, "My meat is to do the will of him that sent me, and to finish his work."

## IV.

Combine these three motive forces, (1) profound convictions as to this present sinful and perishing world, the great need, (2) profound convictions as to the superabounding riches of divine grace in Jesus Christ, the great provision, and (3) profound convictions of the personal command, the personal trust, and the personal responsibility, all concentrated in loyalty to the personal, present Christ, and let these become regnant not merely in one disciple but in many united disciples, who are filled with the same spirit, and animated by the same purpose, recognizing special promises and special power for those who are thus agreed together, and there comes in the recognition of another sublime fact, *the divine providential superintendence and coöperation guiding all events, controlling all forces on a large scale*, extending over individuals and tribes and races and centuries, emphasizing "the gospel of the kingdom," including generations and ages as well as individual souls, attesting that the Lord of that kingdom is "Head over all things to the church." Now comes in the spirit of sanctified Christian enterprise, enthusiasm in its noblest sense, all which animates in the fellowship of associated companies, the movement of vast armies, identity with a great campaign, assured successes multiplying as the years roll on, power over far-reaching, world-wide movements, every member of the host permitted to feel the thrill of the advance of the whole body in spite of temporary and local disasters, the magnificent missionary trend of the times preparing for something still broader in the future. It is an animating power, drawing us together and sending us forth unitedly on this great conquest of the world to Christ in our own time.

In the sermon preached before the American Board at its' Fourth Annual Meeting, September 16, 1813, when no tidings had yet been received from the first missionary venture sent forth from Salem seven months before, the preacher, President Dwight.

of Yale, closes his discourse with a vision of the future when the day of the Lord's resurrection shall be commemorated around the world. "How astonished must the earth be, how delighted the heavens to behold the Sabbath dawn with serenity and peace upon Japan, and, moving slowly and solemnly round this great world, shed its evening lustre upon California, and see the earth one vast altar and the sky one magnificent temple of Jehovah." What words are these for us to read to-day as we picture to ourselves what has transpired under the marching orders of the great Commander during these threescore and seventeen years. Then the great Pacific separated California and Japan, while all the intervening groups of islands were omitted from the picture. *Our* missionary Sabbath-sunrise we should first look for from the very centre of *these* island groups, in Micronesia, and then should move on to what a changed Japan and China and India and Turkey and Africa and Europe, across the Atlantic to this new and most wonderful world of all, over this great northwest to the Golden Gate, and then beyond to the Hawaiian Islands, until we complete the circuit as another day dawns over Kusaie and Ponape and the grave of Robert W. Logan in the lagoon of Ruk. If we are not stirred to the inmost depths of our souls by the thought of being permitted to be identified during our brief earthly lives with this mighty current of the Lord's advancing kingdom, sweeping on to the final conquest of the world for his glory, what can move us?

## V.

And this feeling may be intensified by *emergencies of the hour, or the place, or the person.* We perceive to-day that all is concentrating for the time at certain strategic points. It is the hour of opportunity, it is the hour of destiny, for a race, for a nation, for particular peoples; it is the culmination of many events; it is the critical moment as to securing the results of the labors of past years, or the decisive hour as to years to come; it is a momentous juncture and the question to be decided is a question of fidelity to trust or betrayal of trust which will make or mar the work of a century. This thought of the emergency of the hour intensifies every other motive. The Master knew it as he pressed forward on that last journey from Galilee toward what he distinctly saw before him, the cross; the great apostle to the Gentiles knew it as in mid-career he cried, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there;" and, "I must also see Rome;" the far-seeing founders and early missionaries of our own American Board knew it, one of them exclaiming as she drew near to the end of her life, "God's kingdom seems more glorious than anything else" and many since along the way have known it, as their earnest words testify. Some know it, we believe, to-day, and a great company of elect young men and women surrendering themselves in early years in these favorable times to the broad missionary endeavor are yet to know it in larger measure and more effective power than any previous generation. We thank God that it is beginning at length to be acknowledged as a fundamental fact to be emphasized at the very dawn of the Christian life that "the missionary enterprise," as it has been concisely stated, "is not a mere aspect or phase of Christianity but is Christianity itself."

## VI.

Now bring in the *personal relations to the personal Lord which are individual and private*—something more significant than what is usually meant by loyalty to Christ as Leader and Commander, precious and powerful as this may be, something which is ordinarily known in its most influential form only after years of varied experience in the service—an abiding fellowship with the Master, *not only in work, but also in suffering and self-sacrifice*, "filling up that which is behind of the afflictions of Christ," and the missionary power is multiplied in a manner which is sometimes simply marvelous, even

the more marvelous because it is so silent in its inward life. This is something in relation to which missionary workers will more readily testify as to others than to themselves. Indeed, it is not a matter to be often spoken of at all; and yet each one may know it in some measure as his personal secret with Christ.

"If there be any place on the missionary field specially difficult and solitary, where no one else will go, send me to that place," was the request of a young man more than thirty-six years ago, when he first offered himself to the American Board for the great missionary work. He was sent to one of the loneliest islands of Micronesia, where his living, loving, personal fellowship, in solitude with the Lord Jesus Christ during eventful and sometimes exceedingly trying years, made him one of our most joyous missionaries until he closed his eyes on earth a few months ago, having written in his journal among his latest words in an hour of extreme peril, "All God's days are fragrant with rich blessings; but these times seem unusually full of the aroma of heaven." And now with assured confidence we enroll among the stars which shine in the Master's Northern Pacific crown, in fellowship with Asa Thurston and Titus Coan, with Benjamin G. Snow and Albert W. Sturges and Robert W. Logan, the name of Edward T. Doane.

One of the missionary candidates who was appointed during the past year had given herself, as she supposed, to this same lonely and difficult Micronesian service, and she yielded to what seemed to be a specially urgent call to an exceedingly interesting work in Japan a little reluctantly at first, because, as she said, the latter seemed to her too interesting and too pleasant a field. And we have on file at the Missionary Rooms her touching request that, should trying circumstances hereafter upon the Micronesian Islands call for her removal thither, she may be permitted promptly to respond to the summons and be transferred to what seems to her the more isolated and self-denying service. That peculiarly personal fellowship with the Master, even with his solitude and afflictions, which attracts this consecrated missionary disciple, she will find, we believe, in Japan as truly as she would have found it in Micronesia; for such experiences are confined to no particular locality, but may be known, by those for whom this honor is reserved, wherever the Master himself may appoint. Moreover, it is permitted to the young missionary disciple, and to the older as well, to remember that this personal, private fellowship with the Lord may be a fellowship not only of suffering but of joy, making the Mount of Transfiguration as sacred as the Garden of Gethsemane.

## VII.

For the supreme thought of such a disciple, profoundly impressed (1) with the exceeding sinfulness of sin which holds men under its wretched bondage, (2) with the rich provisions of divine redemptive grace, (3) with a sense of personal obligation and personal responsibility, (4) with the great onward movement of the kingdom of God, (5) with the stress and urgency of the hour of opportunity or of peril, and (6) with the sweet sense of personal private fellowship both of suffering and of joy with the Lord, accumulates, culminates, and concentrates in a thought which almost excludes self from the mind, *the ultimate divine glory and blessedness when He who was the Source and Inspiration of that missionary life which has been breathed by him into the human instruments, shall himself "see of the travail of his soul and shall be satisfied."* This is the sublime attraction drawing us with a resistless and almost fascinating power: the Master's final coming, the New Jerusalem descending from God out of heaven, the gathering of the ten thousand times ten thousand and thousands of thousands out of every nation and kindred and people and tongue—*and the Lord himself satisfied.*

Would that this motive, growing in intensity as the years roll on, might so burn and glow within us that it would consume every inferior and unworthy thought and make us

as individuals, as churches, and as a united body, a flame of fire, even the fire of the Spirit of God, illuminating and purifying the world! Then would the grateful, generous offerings of Christian hearts be quickly changed from hundreds to thousands, and an annual million to the American Board from its constituency of nearly half a million professed disciples of Christ, an average to each of four cents a week, would not be regarded as an extravagant sum; instead of five thousand missionary volunteers, out of an evangelical church-membership in our land of over ten millions, an average of one in two thousand, we should be ashamed of anything less than twice that number; and the great forward missionary movement of our day, in its aggressive, resistless force, would be recognized as an overwhelming army-movement gathering into itself every other noble enterprise, the only permanent salvation of our own country included, all to the glory of Him who is first, midst, and last, the one supreme missionary motive-power for all lands and for all the ages. May God hasten it in his time!

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## THE MISSIONARY OUTLOOK.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the Board at Minneapolis, October 9, 1890.*]

TWO conditions at least are essential to successful warfare. In the first place there must be courage, strength, address, and persistence, the qualities of the true and veteran soldier. There must also be foresight, a comprehensive view of the whole movement, skilful combination and quick generalization, the qualities of the captain and great commander. Neither avails much without the other; but together they are resistless and carry the day.

The foreign missionary enterprise of our times is a campaign of most varied and complex character, on a colossal scale, that embraces the nations of the earth and sweeps the centuries in its sublime developments. It is wholly in place, therefore, to study it under the analogy of warfare, and to call attention, as the occasion may serve, to limited portions of the field, to particular agencies and methods, and again to cast the eye in a wider view over the salient features, the more commanding aspects and main incidents of the movement as a whole. For the full enlistment of feeling and purpose both lines of study are needful. The examination of particular fields, methods, and agencies yields a vivid sense of reality, and kindles personal interest; while the broader view deepens faith and braces the will and lifts up the soul to the vision and support of God's mighty thoughts which run through all the nations and move on to their completion

“While the eternal ages watch and wait.”

At this time we take the wider view, and seek an outlook over the whole field at home and abroad. Much that is familiar will be found, some well-worn paths will be trod afresh; but doubtless something beyond the common view will also come to sight, some rare inspiring glimpse of that unseen, pervasive Spirit which moves through all, encompasses all, inspires and glorifies all. It will surely not be in vain if we come back from our Pisgah with deepened sense of the grandeur of this work, and with profounder joy that unto us is given a real share in this master-movement of the ages, <sup>“</sup>the advancing and triumphant kingdom of our God.

I. We note first some of the signs which appear in the foreign field.

i. Christianity is coming to be the dominant religion of the world. This is its character and destination, as the Scriptures everywhere distinctly teach. No narrower

view will satisfy our Master's precept or fill out his promise. The history of the Church reveals a perpetual movement toward this end, the implicit recognition among the Christian generations that their faith and salvation are to overspread the earth and possess all nations. The practical accomplishment of this aim is the explicit purpose and animating motive of modern missions.

But the peculiarity we now consider is the fact that already, in a degree unknown before, Christianity is attaining its object and asserting its rightful place in the thoughts of men. Statistics disclose the fact that the adherents of Christianity already outnumber those of any other religious faith on the globe. The nominally Christian peoples of the world are reckoned at 450,000,000, while the Buddhists, who come nearest in point of numbers, are only 390,000,000. This alone is a most significant fact.

But the supremacy of the gospel of which we speak includes much more than mere numerical superiority. The leading powers of the world to-day are England, Germany, and the United States; all of them Christian states, their life permeated with Christian thought and sentiment, their history and institutions and policy controlled by Christian ideas. Wherever their influence is felt, wherever their colonies or commerce or national life are found, there Christianity stands forth the acknowledged, I had almost said the embodied, religious faith. England's empire, girdling the world, is the wonder of the present age, and almost every year witnesses its enrichment and expansion. By the recent treaties with other powers some of the richest and most populous parts of Africa, themselves the natural seats of empire, have been added to the already world-wide dominions of the English crown. Germany is swiftly following in the same steps, and within a decade has planted itself on the east and west coasts of Africa, among the islands of the Pacific, and is ever planning still further enlargement. The United States is the acknowledged leading power on the Western Continent, and is at this very time entering into closer and more influential relations with all the other American nations. The public opinion of the civilized world, the shaping of the future on all the continents and islands of the earth, in God's providence, is mainly committed to these peoples. The significance of this fact, and its bearings on the dominance of the Christian faith throughout the world, are too plain to be ignored. Let a single fact, the growing prevalence of the English tongue, illustrate what is here suggested. For the 6,000,000 who spoke English in Milton's day there are now at least 100,000,000 to whom it is either the mother-tongue or the common language of daily intercourse. No other tongue is known in so many parts of the globe, or is extending its area like this.

Among the influences that are working the regeneration of British India none is so deep or reaches so powerful a hand into the future as Christian truth and life. It is politicians and statesmen, native as well as foreign, who see and confess the fact. Christianity, and not Brahmanism or Hinduism, is the rising faith of the mighty empire. In Japan, under circumstances all its own, the same transformation is taking place with almost unexampled rapidity. Christ, and not Confucius or Buddha, sways the sceptre of religious empire there. Southern Africa, under English colonial influence and missionary laborers from many lands, is as thoroughly Christian to-day as England was in the days of Alfred the Great. And in spite of what is said of the rapid spread of Islam, it scarcely admits of question that the substantial gains of Christianity within the Congo Free State and the spheres of English and German influence fully equal those of Mohammedanism in those and other parts. Australia is under no other religious influence that for a moment compares with that which Christianity exerts.<sup>1</sup> It is too much to say that the gospel has yet taken any such possession of Chinese thought and life as to threaten the early displacement of Confucianism or Buddhism; but it is speaking quite within bounds to say that Christianity is the only faith that is

growing and aggressive within the empire, and that the process is already begun which in due time will lead to its universal supremacy. The native converts have almost trebled within thirteen years. The Scriptures are widely circulated, and are speaking to the nation in their own tongue, wherein they were born, the wonderful works of God.

It is inspiring to note the noble part which the nations of Europe are taking in opening and developing the mighty continent of Africa. And it is as significant as it is inspiring. There is nothing like it in all the previous history of the world. The great powers of the world, which are great because they are Christian, arrange by treaty and conference and diplomacy the distribution of influence throughout that vast and populous domain. Such questions in past ages were submitted to the dread arbitration of the sword. That peaceful conference now suffices is due to that subtle, choice fruit of the ages which we call civilization, whose only seat is in the Christian nations, and whose main source and strength are in the gospel of Jesus Christ. This fact is of far wider significance than is measured by its bearings on Africa alone; it denotes a new era in the development of mankind, the dawn of a nobler style of human life than has thus far appeared. Christianity is mounting to an unrivaled supremacy in the world's affairs, and the fact we here contemplate sets this forth as in a mirror, and compels the acknowledgment of every mind. The prophecy of Milton in his poem of the Nativity is growing into solid fact before our very eyes: the gods of the nations and the false faiths of the earth shroud their faces and flee away at the glorious advent of the Son of God, the world's Redeemer and everlasting King.

2. A second fact of wide reach and special significance is the growing ease of communication between all parts of the world. Time was when the remoter counties in England were as far apart in point of time as Europe and America are to-day; when a voyage across the Atlantic was as formidable an undertaking as it is now to make the circuit of the globe. But with the introduction of steamships and railways, and the constant improvements in machinery, with the network of telegraph lines covering the great continents, and sunk beneath the seas, and binding all parts of the world into the circuits of swift intelligence, space and time are almost annihilated, the continents are near neighbors, and even the islands of the sea have lost their isolation and form a part of the closely linked system of the world. The message of Queen Victoria upon the opening of a new parliament appears in the daily press of Europe, America, and Australia, while its echoes still linger in the chamber of the peers. Every morning at the breakfast-table we read of the movements of yesterday in the great capitals of the world, of events at Zanzibar, Singapore, Hong Kong, and Sydney. Letters reach Boston from Turkey in eleven days, from India and Japan in twenty-five days, from China and South Africa in forty days. The ends of the earth are thus brought together; the effect of near neighborhood is thus increasingly realized, in better acquaintance, truer appreciation, kindlier sentiments, and a deepening sense of mutual duty among the nations. The world is one, its inhabitants are one race, its nations kindred, its hopes and fortunes one. Travel and commerce feel the impulse of this widening circle of human life; the civilization of the foremost nations tends to spread itself far and near; common interests grow up to bind nations and peoples into a living unity. The vision of England's great Laureate is fulfilling itself in the events of the times:—

Till the war-drum throb no longer, and the battle-flags are furled,  
In the Parliament of man, the Federation of the world.

And the kindly earth shall slumber, lapped in universal law.

All this tells with direct and powerful effect upon the work of missions; the most precious treasure in the world's exchange is the Word of God; the costliest gift is the

life of Christian faith; the swiftest messenger is he "that bringeth good tidings of good, that publisheth salvation." There never was a day when a life of Christian devotion could make itself felt so far and so powerfully upon its own contemporaries. Think of the seven long months required by the first missionaries of the Board to reach India, and the five months' voyage of the pioneers to the Sandwich Islands, and the slow communication between them in those far-off regions and the missionary rooms at home; and consider what it means that in our day the life and thought of the Christian world may flow almost without obstruction or delay through the most distant portions of the globe. What a challenge to our zeal! What a mighty stimulus to our endeavor! The prophetic cry leaps to our lips: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee!"

3. Closely connected with this striking fact is another, often mentioned but which cannot be too often commented on, namely, that, with only here and there an exception the one thousand million unevangelized peoples of the world are accessible to the gospel and its messengers. Corresponding to the quickening of communication by steam and electricity has come the breaking-down, on a grand scale, of internal barriers, of the hostility of princes and governments, of the prejudice of peoples, the strength of foreign customs and alien faiths. Turkey, Persia, British India, China, Japan, the continent of Africa on all its coasts and in its deep interior, the islands of the sea, the nations of unevangelized America, all are accessible; the gospel may be preached and the Church organized and a Christian civilization inaugurated without question and without delay. Even those regions which hitherto have seemed inaccessible, like the Soudan and Tibet, are steadily losing their isolation and drifting out into the open sea of human knowledge and unrestricted intercourse. Never before since the dispersion of the nations from the plains of Shinar have all the diverse elements of the human race come so near to each other or been accessible as they now are to the truth and grace of the living God. The fact here stated is most impressive in itself. Taken in connection with other facts of the times it seems almost to become articulate in the testimony it gives to the presence and gracious purposes of God. Such opportunities as are thus presented to the Christian world of to-day have never been known before, and they make an appeal for effort and devotion which is simply overwhelming and resistless.

4. We next consider the success of modern missions. An enterprise like this, that aims at the conquest of the whole world to Jesus Christ, cannot be carried to completion in one generation or in one country. The changes it proposes are too radical and sweeping; the opposition it encounters is too deep and inveterate; the field in which it operates is too vast to admit of anything but a gradually increasing change and growth. But measured by any proper standards the success of modern missions is simply amazing and wholly without a parallel in Christian history save in the apostolic age.

For a single indirect proof look at the changed tone of secular remark and comment within the last fifty years. Then missions were almost totally ignored by the secular press; and if mentioned at all it was to point a sarcasm or emphasize a sneer. To-day it is no longer good form for the secular press either to overlook or to discredit the missionaries or their work. The fashion rather is to applaud their worth and the value of their work, and to draw from these sources the means of instructing the general public in important facts and of enlarging the circle of human knowledge. Now such a change denotes, not the regeneration of editors and reporters, but the unanswerable success and dignity of the missionary work. Nothing but overpowering proofs of the success of this work could avail thus to change contempt to respect, and silence or sneers into open praise. Similar to this is the testimony repeatedly borne by men in civil life in India and China and Turkey to the wholesome influences accompanying

the missionary work, the invaluable support thus given to law and order and thrift, to domestic and to public virtue. Additional weight is given to this testimony when we recall that, in not a few instances, it comes from men not predisposed to judge favorably of aggressive Christian work, not moving in circles accustomed to speak of missionaries with love or praise. Nothing but the plain undeniable facts in the case could work such conviction or call out such commendation.

But we may well point to some of the facts which reveal the majestic power and precious fruits of the gospel on heathen soil. At the World's Missionary Conference in London, of 1888, there stood up on one occasion a veteran of the Wesleyan Mission to the Fiji Islands, and in simple words told his marvelous story. Fifty years before he went to those islands to find the whole population sunk in gross idolatry and barbarism, given over to cannibalism, the dread of all mariners, the despair of the human race. He came to London to speak of those same islands as Christianized, the people all recovered from their former vices and degradation, and now well clothed, well housed, thrifty, industrious, sober, attending divine worship every Lord's day in greater proportion to their whole number than is true in the most favored localities in New England, giving of their substance to religious objects beyond all precedents in Christian lands. What a transformation! And it is due solely to Christian missions. It is an absolute refutation of all that has ever been said about the failure of missions. If there were nothing to show for the hundred years of missions but *this*, it would be an unanswerable proof of their success.

But there is much to show besides this. The Hawaiian Islands, everywhere recognized now as a Christian nation, seventy years since were sunk to almost as low a pitch of degradation as the Fiji Islands. And it is not commerce, nor diplomacy, nor education that has wrought the change. It is the gospel of Jesus Christ and the labors of the Christian missionary. The Society Islands tell the same tale. The Samoan Islands repeat the history and renew the wonder. Madagascar shines in the same light, revealing the power and reality of the Christian transformation. Japan is in the same moral furnace and discloses the same celestial power at work. And all through India and China, in Burma and Siam, in Persia and Turkey, in many parts of Africa, this re-creation of man, of domestic life, of the nation, and of human society, in the image of God, moves forward from its hopeful beginnings to its glorious and consummate end. In all these regions the Christian Church is rising, the Bible is speaking its heavenly messages in the native tongues; mission schools are training men and women for Christian life and work in homes and churches, and the silent leaven of the godly life of missionary and native believer is permeating society and preparing the elements of noble manners, purer laws, and a Christian civilization. Three million adherents distributed through all the great nations and at strategic points; the Bible translated into 300 different languages or dialects; 100,000 picked youths in the higher mission schools; 400,000 under Christian education,—these are a few of the facts which suggest the steady and grand advance this work is recording.

But even more impressive than all such statistics is the rate of growth from year to year. In some countries converts and pupils are doubling every other year; in slow-moving China they are doubling every five years. The movement is already of grand proportions; but it is only at its beginning. It gathers strength and breadth and momentum every year. The blessing of God is upon the workmen and upon their work; no weapon that is formed against them can permanently prosper.

What considerations could awaken a livelier hope or more robust enthusiasm than the simple record of this modern missionary work? Beginning in weakness, without observation, contending against tremendous obstacles at home and abroad, with no lure to ambition or pride, with no support from numbers or public opinion, steadily winning its way till its stations have been planted on wellnigh every con-

tinent and island of the earth, till its achievements have wrung recognition and applause from reluctant lips and pens the wide world over; there is no more fascinating story of real life during all the centuries since the gospel first began to speak to men. It is the open record of God's presence in the earth and of his unfailing purpose to give to his adorable Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

II. Thus far we have looked abroad for the signs of the times. But it is equally in place to survey the facts here at home. *There* the work is attempted, there the strenuous patient toil is rendered, there the advance is made and the victories are won. *Here* the work is planned, here it is supported by prayer and gifts and loyal hearts, here it is reinforced and its aggressive power enlarged. Important as are the facts we have been considering, they do not stand alone but are joined in a vital unity with other facts immediately about us here in Christian lands.

1. We first consider the question of means. The income of the several foreign missionary societies of the times increases steadily from year to year. Beginning with less than \$1,000 for its first yearly receipts the American Board now reports above \$600,000. The total sum expended yearly upon the foreign field by Protestant Christendom amounts to about \$11,000,000. This growth, however cheering, does by no means measure the financial ability of the churches. The wealth that is so rapidly accumulating in our land comes in fair proportion to the members of Christian churches: and were the necessity seen and felt the sums at command for this foreign work could be doubled or even quadrupled at once. Doubtless this vast increase of wealth is a providential preparation for the sublime opportunity that greets us in every unevangelized portion of the globe. Many another noble end this wealth in Christian hands will serve, and its priceless fruits shall enhance the glory of our Christian civilization in many forms; but its noblest use must be to spread Christ's gospel to new regions and to build his kingdom in a thousand spots amid the ruins of Satan's power. Happily we may already see these results in some degree; great fortunes bestowed to forward these grander movements of the age; the great gifts of an Otis, a Swett, and a Hand are sure to be repeated; while the privilege of bearing a personal share in the world's evangelization, even by the bestowment of the smallest sums, will be more widely appreciated and more heartily chosen. To have the power to make these gifts, and thus lift a struggling enterprise to its feet, and preach the gospel to thousands and millions now unreached — what an honor is it! what a privilege to use it for the glory of God and the salvation of men!

2. We next consider the supply of laborers for the foreign field. This is a fundamental inquiry, since above all other human agencies concerned in the spread of the gospel, the living preacher and teacher is the most indispensable and precious. It is true that the number required can never be absolutely great. The very aim and method of missions forbid this. The foreign laborer seeks at the earliest possible date to render himself needless to the world by raising up a competent native force into whose hands the work, in all its departments, may pass. The missionary, in this sense, fulfills to the native pastor the office of John the Baptist to our Lord: "He must increase, but I must decrease." Thus, of necessity, the demand for missionaries is a limited demand. But we hasten to say that the limit in every field is still far, far beyond anything that has yet been reached. Scarcely 6,000 laborers all told, men and women, represent all the societies of Protestant Christendom on the foreign field to-day. Not a call that comes to the Foreign Boards for reinforcements exceeds the need that is obvious and urgent. The force now employed might be doubled twice over without meeting the real need. The great Shanghai Conference of May last, speaking in the name of all the evangelical missions now in China, and in view of the measureless opportunities of that field, deliberately appeals to the Christian nations to send 1,000

new men to that empire within the next five years. No man who knows the facts will accuse them of exaggeration. Africa's need is to the full as great as that of China, and would be instantly voiced by the missionaries there if they could speak together.

In view of such calls, and we have only begun the list, how striking is the fact, which every one must concede, that the Christian nations are able to send out a devoted and well-trained man in answer to every call, and still have thousands more to spare. Our colleges and higher seminaries for men and women, our theological schools, are multiplying year by year and are filled to overflowing with the choicest youth the sun ever shone upon. By the thousands they leave these schools every year to enter the paths of duty and service which God appoints. Never did such opportunities greet the educated and foremost youth of the world. Not when Plato taught in the Academy and made Greece strong with wise men and brave; not when Julius Cæsar annexed Gaul to Rome and Europe to civilization, and opened a splendid career to fame and power for thousands of Rome's noblest sons; not even when Paul crossed the Ægean in obedience to the heavenly vision to add a continent to the Christian Church, and led young Timothy and Silas to those great exploits at Thessalonica and Berea, at Corinth and at Athens. A grander service, on a wider arena, reaching on to vaster and more remote results, to-day awaits our noble youth in Turkey and India, in the mightiest empires of the Orient, in the vast continent of Africa.

And the appeal is felt, the inspiration of a splendid service is caught, and the response of heroic devotion is not slow to follow. We are told that already more than 5,000 youth have given their sacred pledge to enter this field of glorious service as Providence shall open the way; and the hearts of other thousands are rising within them at the call of God. Few things are found more inspiring in Christian annals than this serious, deliberate espousal of the foreign missionary work by the young men and women of highest culture and promise in the length and breadth of the land. It gives us all the enthusiasm and glow of the mediæval Crusades, with no touch of their fanaticism, and with an aim lifted infinitely above that in scope and moral significance. Doubtless not all who are pledged will go. Doubtless also not all who will go are pledged. But, notwithstanding all, this movement is of God, and touches the deeper springs of character, and has its obvious significance as a providential preparation for the day of greater things which is dawning on every mission field around the globe.

3. The Christian Church is committed to this work as it has never been before. At the London Conference of 1888, 141 societies were reported, representing nearly every Protestant communion in the world. No body of Christians deems itself fully abreast of its duty and opportunity that has not its representatives in the foreign field. To such a degree is this the fact that even those bodies which are less evangelical, the Universalists and the Unitarians, are beginning to awake to the privileges of this work and to send their men abroad. More and more is it seen and felt that the evangelization of the world is the supreme aim and highest achievement of the Christian Church, and that a personal share in this service does not belong simply to the few men and women who are in the field but is a vital and indispensable part of all Christian life and service. The progress in this respect, since the work began, is most striking: probably in no single feature has the century witnessed a more impressive transformation in the temper and aims of the Church. Certainly no single condition is so intimately connected with the growth and power of the missionary work of the age. More fundamental than all questions of money and of men is the spirit of the Church.

If the tone of Christian life answers to the calls of the hour, and deepens throughout the churches and schools and homes of the land, and falls into closer harmony with the Word and the Spirit of God, the last and supreme condition of success will be met and the future of this vast work will be assured. Missionaries share the life and sentiments of their lands and times; the stream of gospel truth and influence which

flows from them abroad can rise no higher than its fountain-head. There is no charm in missionary service itself to lift a man out of his times and surroundings. It is the piety of our homes and schools which the missionaries we send will take and exhibit upon the foreign field. It is the consecration which we possess that they will reveal. It is our habitual ideals which will shape their life and toils. It is in vain to look for results on mission ground greatly different from those which exist at home. If we wish to see a fervent, evangelical, self-denying, heroic, patient, and aggressive Christian life rising in China and India and Africa, there is no choice: we must cherish such a life at home and make it the inspiring background of the missionaries' toil. Money, favoring providences, laborers, all other things, are vain if the Christian spirit be worldly or weak. If heathenism be ever overcome and the gospel made to take its place, the Christian world, as one organic whole, must do it. We who stay at home are as really concerned in the success of this work as they who go abroad; and it will languish when we faint; it will fail when our faith fails; it will grow when we bear it on our hearts; it will move forward resistlessly to glorious success when we throw ourselves into it as we did into the war for the Union, reckless of cost, of strength, of time, and of life itself.

When the hour drew near that our Lord was to be offered up, he went apart from the multitude, and from his disciples also, and in solitary communion with the Father gathered the strength with which he bore the insult and cruel wrongs and speechless agony of the betrayal, the desertion, the cross itself, through which a world's redemption was won. In the secret places of prayer and heavenly communion the Church of our Lord must in like manner gather the spiritual power in which it shall go forth to win to his obedience the nations whom he has redeemed.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.  
FOR THE YEAR ENDING AUGUST 31, 1890.

EXPENDITURES.

*Cost of Missions.*

Mission to West Central Africa . . . . .	\$12,567.34
Mission to East Central Africa . . . . .	8,337.60
Zulu Mission . . . . .	24,360.11
Mission to European Turkey . . . . .	30,353.82
Mission to Western Turkey . . . . .	96,769.00
Mission to Central Turkey . . . . .	33,025.75
Mission to Eastern Turkey . . . . .	46,870.33
Marathi Mission . . . . .	65,627.50
Madura Mission . . . . .	52,615.59
Ceylon Mission . . . . .	11,709.03
Foochow Mission . . . . .	25,536.77
Hong Kong Mission . . . . .	2,582.09
North China Mission . . . . .	65,356.04
Shansi Mission . . . . .	11,232.19
Mission to Japan . . . . .	96,571.17
Northern Japan Mission . . . . .	24,749.56
Sandwich Islands (including grants to former missionaries) . . . . .	10,241.40
Micronesia Mission . . . . .	39,782.50
Mission to Western Mexico . . . . .	7,336.07
Mission to Northern Mexico . . . . .	16,535.62
Mission to Spain . . . . .	14,222.90
Mission to Austria . . . . .	10,663.87 \$707,046.25

*Cost of Agencies.*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	\$19,780.92
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*Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$15,922.06
Less amount received from subscribers . . . . .	\$6,853.11
and for advertisements . . . . .	1,927.16    8,780.27
	\$7,141.79
All other publications . . . . .	4,014.38
	\$11,156.17
Less amount received for "Mission Stories" (\$135.51) etc. (\$2.00) . . . . .	137.51    11,018.66

*Cost of Administration.*

Department of Correspondence . . . . .	\$11,649.18
Treasurer's Department . . . . .	6,575.77
New York City . . . . .	1,788.68
Miscellaneous Items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates . . . . .	5,087.52    25,101.15
	\$762,946.98
Balance on hand August 31, 1890 . . . . .	487.09
Total . . . . .	\$763,434.07

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$417,921.74
Legacies, as acknowledged in the <i>Missionary Herald</i> . . . . .	199,802.11
From the Legacy of Asa Otis . . . . .	61,482.16
From the Legacy of Samuel W. Swett . . . . .	72,707.89
Interest on General Permanent Fund . . . . .	10,671.73    \$762,585.63
Balance on hand September 1, 1889 . . . . .	848.44
	\$763,434.07

## LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1889, at par . . . . .	\$168,891.47
Appraised value of same . . . . .	\$202,593.50
Received for Premiums on Sales . . . . .	4,779.02
Received for Dividends and Interest . . . . .	12,684.67    \$186,355.16

Expended for new Missions as follows:—

West Central Africa Mission . . . . .	\$8,890.84
East Central Africa Mission . . . . .	7,710.90
Hong Kong Mission . . . . .	2,406.39
Shansi Mission . . . . .	11,202.19
Northern Japan Mission . . . . .	19,196.71
Mission to Northern Mexico . . . . .	12,075.13    61,482.16
Balance August 31, 1890 . . . . .	\$124,873.00

Appraised value of securities now held . . . . .

157,593.50

## LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our Missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1889 . . . . .	\$108,078.26
Received from the Executors during the year . . . . .	7,383.86
Received for Dividends and Interest . . . . .	2,661.96    \$118 124.08

[November,

Expended during the year ending August 31, 1890, and included in the foregoing statement of "Cost of the Missions," as follows:—

For the Zulu Mission . . . . .	\$1,500.00
For Missions in Turkey . . . . .	9,698.20
For Missions in India . . . . .	5,988.75
For Missions in China . . . . .	26,260.24
For Missions in Japan . . . . .	22,195.70
For Missions in the Pacific Islands . . . . .	4,465.00
For Mission in Austria . . . . .	\$1,600.00
	<u>\$72,707.89</u>
Balance of Legacy, August 31, 1890 . . . . .	<u>\$45,416.19</u>

#### "MORNING STAR" (FUND FOR REPAIRS).

##### RECEIPTS.

The balance of this Fund, September 1, 1889, was . . . . .	\$5,698.25
Received from sale of pictures of the vessel . . . . .	1.50
Income from investments . . . . .	422.26

##### PAYMENTS.

For repairs at Honolulu . . . . .	\$2,002.61
Balance held as a fund for repairs, and invested . . . . .	\$4,119.40

#### PERMANENT FUNDS OF THE BOARD.

##### GENERAL PERMANENT FUND.

The balance of this Fund September 1, 1889, was . . . . .	\$215,487.42
Added during the year . . . . .	5.00
	<u>\$215,492.42</u>

##### PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to . . . . .	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was . . . . .	3,552.92
	<u>\$56,055.08</u>

##### MISSION SCHOLARSHIPS.

The balance of this Fund September 1, 1889, was . . . . .	\$3,745.63
Added during the year . . . . .	1,000.00
	<u>\$4,745.63</u>

##### C. MERRIAM FEMALE SCHOLARSHIPS.

This Fund amounts as last year to . . . . .	\$3,000.00
	<u>\$3,000.00</u>

##### EUPHRATES COLLEGE FEMALE TEACHER'S FUND.

This Fund amounts as last year to . . . . .	\$2,500.00
	<u>\$2,500.00</u>

##### HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to . . . . .	\$5,000.00
	<u>\$5,000.00</u>

##### WILLIAM WHITE SMITH FUND.

This Fund, a legacy given for education of preachers and teachers in Africa, amounts as last year to . . . . .	\$35,000.00
	<u>\$35,000.00</u>

##### ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., amounts to . . . . .	\$12,689.83
	<u>\$12,689.83</u>

##### BENJAMIN SCHNEIDER MEMORIAL FUND.

Collected by Mrs. Schneider in memory of her husband and to give aid to needy students in Central Turkey . . . . .	\$1,728.00
	<u>\$1,728.00</u>

LANGDON S. WARD, *Treasurer.*

BOSTON, Mass., August 31, 1890.

## Letters from the Missions.

### *West Central African Mission.*

#### THE OUTLOOK.

WE regret to be obliged to report that Mr. and Mrs. Searle, who have been residing at Benguella, are compelled to leave on account of ill-health, and to return to England. It appears to be impossible for Mrs. Searle to endure the climate of Benguella. The Portuguese, it is said, intend to send an expedition to Bihé "to restore order," the force to consist of four hundred soldiers, with the assistance of two hundred Boers. But it is affirmed, both at the coast and in the interior, that our missionaries are not to be interfered with. The health of Mr. Currie seems to be entirely recovered by his trip to the coast, and he has returned to Chisamba. Mrs. Webster, of Bailundu, has now a morning school for little children at the village of Chilume, going to them, inasmuch as they will not come to her. On the way to the village she stops at "The Rocks," where the women pound their corn, hoping in this way both to do them good and to make progress in the use of the language.

#### EXCELLENT YOUNG PEOPLE.

Mr. Lee, while at Chisamba in the absence of Mr. Currie, was quite sick for a time and confined to his house, but at the date of his last letter, June 16, he was quite recovered. He speaks in warmest terms of the character of the young men who have gathered about him:—

"I must tell you that my boys have proved themselves to be real treasures in time of sickness. Their kind and thoughtful attentions could scarcely be exceeded by one's own friends at home. Unasked they killed two fowls and boiled them down to a good broth, and at intervals of four or five hours brought me a cup of 'meat-tea,' as they called it, nicely seasoned. Sometimes I did not feel just like taking it, but knowing they would be much disappointed if I refused, I drank it each time and owe my present strength to hav-

ing done so. They would allow no loud talking or noise near my hut, and night and day were unremitting in their endeavors to do all they could for me.

" Apart from this little illness, things have gone on very satisfactorily at the station. I have now all the native material required for my house; namely, logs of the required sizes for framing and for walls, sticks for roofing, bark-rope for tying purposes, and grass for thatching. So that, when Mr. Currie returns with the imported materials, the house can be completed without delay. I had hoped to have had it finished before the next rainy season comes on, but all my most cherished plans have now to be held in abeyance."

The following extract from a letter of Mr. Stover, of Bailundu, reveals also the excellent character of the people among whom the mission is located:—

"I must give you an item in Nunda's experience which he has told me lately. He said: 'The first time I prayed (in public) I was poured out with an ecstasy of joy. The perspiration started from every pore. I thought I was going to be sick.' It is remarkable that when Nunda told two other lads, Joseph and Samuel, of his feelings, they said they had a similar experience. I cannot tell you how my heart rejoices in these tokens of the Spirit's work on the hearts of these dear boys. I am, as they would say, 'poured out' with anxiety that the work shall be genuine, carried on by the Spirit himself, and ourselves only the humble agents in his hands. We hope to receive several more to the church at the next communion."

These extracts will show what the people are capable of becoming. The following item from a letter of Mrs. Sanders, of Bihé, shows what superstitions are prevalent among them:—

"Mr. Sanders was telling us to-day that the father of one of our little boys has lately had to make himself a slave to his wife's relations. Three years ago his

little daughter, four years of age, died. Not long ago a child of his wife's relations died, and in questioning the 'spirit' of the corpse as to the cause of the death they found that the little girl who died three years ago was the cause. So the parents at once came to this man and said: 'Your daughter who died three years ago has "eaten" our child; now you must pay.' The fine was an ox, a pig, and something else, I do not know what. The poor man could not pay the fine, so he had to become their slave."

### Western Turkey Mission.

#### THE REVIVAL AT TALAS.

MR. FOWLE, of Cesarea, under date of August 11, reports that, since the special meetings under the leadership of Mr. Jenanian had ended, the outward appearance of affairs at Talas was much the same as before the revival commenced:

"We hope that some of the brethren and hearers from outside have been renewed and quickened. The strongest proof we have of this latter is in the uneasiness and extraordinary efforts on the part of the priests and people of the old churches. For two or three Sundays the Armenians put forward, as preacher, a man notorious for his unbelief and unworthy life, who told the people from the pulpit that it was better for them to stay in the Armenian Church and be *lost* rather than to find salvation by means of a 'foreign' church. And a Greek priest has not only anathematized all who attend our services, but says that those who enter a Protestant service, in so doing, commit the sin of 'blasphemy against the Holy Ghost.'

"And yet, in spite of such teachings as these, many of our English, and some of our American, friends think it an 'impertinence' to preach the gospel to *Christian churches!* 'By their fruits ye shall know them,' as well as us, and all others."

#### ISBARTA.

Mr. McNaughton, of Smyrna, has spent a portion of the summer at the out-station

of Isbarta, from which place he wrote August 11:—

"The work here is encouraging. It is to be greatly regretted that so large a city as this should be without pastor or teacher. The few brethren are poor in this world's goods and poor in faith, yet they are very urgent that we send them a pastor. There is a great desire in the hearts of many to hear the gospel, but they are so completely under priestly control that they dare not come to the services.

"The first and second Sundays here were full of promise. As many as 156 were present at some of the services. The morning of the third Sunday brought together a very small congregation, and there has been a regular decrease in numbers ever since. On that morning the Greek despot thundered an anathema at us, which was so much waste energy so far as we were concerned; but the anathema was accompanied by a threat which had a powerful effect in intimidating the people.

"The Armenians too are using their influence to prevent an attendance on our service. The brethren are suffering severe persecution. The son of one of them was stabbed the other day so severely that a doctor was summoned. We are encouraging them to hold fast. The young men who do most of the preaching are frequently stoned. Every time we go out we are called names. Stones are frequently thrown after us, and sometimes we are spit upon.

"Notwithstanding all this, we are shown great kindness and many invite us to their homes and vineyards. The opportunities for service are innumerable, and though few now attend our services, yet we converse with many who eagerly listen to the word of light.

"About a week ago I visited Bourdour, which is about eighteen miles from here. I found pastor and people in a very encouraging and hopeful condition. There is nothing striking to relate, but that steady progress is being made is beyond question. I have for some months back been in weekly correspondence with our pastor in Afion

Kara Hissar respecting the school in that city. The Armenian community is determined on the complete eradication of Protestantism from their midst. The government has taken up the matter, and the pasha has several times summoned the pastor and ordered him to close up the school. I have insisted on the pastor's keeping the school open until he is compelled by military force to close it. What the issue will be I cannot say, but we anxiously await developments."

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### **Eastern Turkey Mission.**

#### **THE MOUNT HOLYOKE SEMINARY OF KOORDISTAN.**

MISS CHARLOTTE ELY, in reporting concerning the Seminary in which she and her sister are engaged, speaks of the year as having been somewhat interrupted by reason of prevailing sickness among the pupils. Four girls were graduated. Miss Ely writes:—

"We trust faithful lives of usefulness are before these young girls; that their class motto, 'Ye are not your own,' is indeed significant of their sincere determination to devote themselves to earnest service for God. One of them expects soon to be married to a preacher who completes his theological course at Harpoort this month. Two<sup>o</sup> are teaching in the boarding school, and the fourth is about to be married to a Christian merchant of this city. The number of boarding pupils is forty-six. The primary and intermediate departments, taught by two graduates and an assistant pupil, and attended wholly by day-pupils, have been well sustained.

"The Infant Sunday-school, established by members of the Girls' Missionary Societies, has increased in numbers and is a most interesting and hopeful work.

"The usual prayer-meetings and religious work in the school have been continued with a good degree of interest, leading some, as we hope, forward in their Christian experience, and others to consecrate themselves to the Master and his blessed service."

#### **RELIGIOUS INTEREST AT VAN.**

Under date of August 26, Dr. Raynolds wrote from Van:—

"You will be glad, I know, to learn that our hearts are just now encouraged by some special manifestations of the presence of the Holy Spirit. Mr. Coan and Dr. Wishard, of the Persian Mission, made us a visit on their way from Mosul, and the former gave our people a most excellent sermon on the Holy Spirit, which evidently made an impression on them. At the next Wednesday evening meeting one of the graduates of our school, of whose conversion I had not been without hope, though he is from a non-Protestant family, and one considerably connected with government business, asked the brethren to pray that he might more boldly confess the Saviour he loved; and since then he has taken a decided stand on the Lord's side. The following Sabbath some ten young men came to my room, a part non-Christian, who seemed to be honestly seeking salvation. The meeting has been repeated the two Sabbaths since, with larger attendance, and a very tender spirit has prevailed. The adversary is by no means unobservant, but is using every means in his power to snatch away the good seed from men's hearts."

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### **Ceylon Mission.**

#### **RELIGIOUS INTEREST.**

THE Ceylon Mission is in deep affliction on account of the death of Dr. Hastings, concerning whom a brief memorial will be found on another page. The native pastor at Changanay, Rev. Mr. Bryant, writing July 8, in a part of his work for the past year, refers to the valuable services rendered by Mr. Wishard, of the United States, and by Rev. Mr. Grubb and his companions from England, who had labored with great earnestness, especially among the young people.

"The meetings which were held by those gentlemen at different stations were preparatory to the Week of Prayer, which ensued immediately. We indeed

enjoyed the Week of Prayer, with evident excitement of the Spirit in all of our congregation. Some of our church-members were burning with zeal in the good cause, and availed every opportunity in guiding souls to the flock of Christ. Series of prayer-meetings were held at the church in the morning and in Christian families in the evening, for several weeks. Some of the heathen also attended these meetings and manifested great interest, some of whom seemed to be converted, and others brought under conviction, and continued for a while; but we are sorry that a few of them lost their interest when temptations met them. They were like the seed which fell upon stony ground. But some still keep up their interest.

"Eight persons have united with the church since I wrote you last, and one or two are waiting for the next communion; and one backslider has been reclaimed. Two children also were baptized. This is the largest number that we have ever received to our church in one year. All of them but two were from among the heathen, and were fruits of the revival that has been here lately. We look forward and pray earnestly for great things.

"We keep up a prayer-meeting every morning at our chapel with special interest. Although the attendants are interrupted by the prevailing influenza and other causes, yet the revival spirit still continues, and is especially strong at present among the women. Their prayers have been most earnest for the outpouring of the Holy Spirit. A prayer-meeting among families has also been kept up every Sunday evening with great delight and interest. The young men of our church are showing much earnestness in Christian work. Moonlight meetings were also held for the heathen at different parts of the field, with the company of some earnest young men of our church."

#### Foothow Mission.

##### ITINERATING.

MR. WALKER, of Shao-wu, writes under date of July 11:—

"I have recently been over a good deal of ground, some of it new: and have received fourteen persons to the church. When I last wrote there were threats of persecution at a few of the remoter points, but nothing serious has come of it. In two cases the trouble came from men of inferior local authority, who thought to make the embracing of Christianity by the inquirers a pretext for extorting money. The opposition of such men, though an annoyance, is no real hindrance to the work.

"A week later I visited the Ku-shan region, which lies eight to twelve miles west by south of Shao-wu. It is now ten years since I last visited there, so that it was comparatively new ground. The circumstances were decidedly different from ten years ago, for on this trip I was well supported by Chinese Christians. We had a number of attentive audiences in several different villages. The genius of the Chinese mind and their style of buildings does not favor large audiences, nor are they always desirable. Especially in new work small bodies are better to handle than large ones. I had with me my embryo class, and also Chu Sien-sen, the teacher of the Girls' School at the East Gate. In past years he has taught many schools in this region, so that the literary men there, from fifty years old and downward, have many of them been his pupils. He always maintained a good reputation and used to be a zealous idolater and a member of a sect that has many fast days in the course of the year, on which they abstain from all animal food. He had converted many of his pupils to this way; and how it astonished them to see him—a nice, respectable, gray-haired scholar—going about with a foreigner, preaching his religion, and condemning the one he had formerly advocated so zealously! I had not thought him much of a talker, but on this trip he seemed to find his tongue. It was especially effective to have him relate his experience.

"On this trip, at the Sunday morning service, which we were invited to hold in a large farmhouse, I had spoken on the

kingdom of heaven and had dwelt much on the universal sway of God and the consequent sin and folly of idolatry. I was followed by my teacher Liau Sien-sen, and then Chu Sien-sen followed and gave his experience. Our most prominent listener was an old man who had listened to it all with unflagging interest, though with no signs of religious emotion. Chu Sien-sen, toward the close of his remarks, spoke of the sin of idolatry and this listener exclaimed: ‘What! Is it wrong to worship idols?’ Liau Sien-sen answered: ‘Yes. Mr. Walker made that all very plain just now. Did you not understand what he said?’ ‘Oh, yes!’ the old man replied, ‘I understood all he said, but I would not believe it.’ My attack on idolatry was to him only a part of my queer foreign notions. But the same thing, not so strongly put, from a respectable Chinese gentleman was much more startling to him. We went to no place except as we were taken there by some one in the place, or by some Christian friend or relative of those to whose place we went, yet for four days myself and the two teachers had all the talking to do that we had strength for.”

#### North China Mission.

##### THE FLOODS.

LETTERS from this mission have not been as frequent as usual. One reason doubtless is that suggested by Mr. Ament, that the brethren have been for several weeks struggling literally “to keep their heads above water.” He writes from Peking August 2 :—

“Doubtless you have heard of the heavy rains during the month of July which have turned North China into a vast lake. For the second time my family (also Dr. Blodget’s) were turned, or drowned, out of their rooms at the temple, and we were obliged to domicile with the gods in the temple proper. The summer houses of the Methodists and Presbyterians were badly injured, and can only be repaired at almost the original expense. The storm was extraordinarily severe, surpassing anything known for at least twenty years.”

Mr. Smith, of Pang-Chuang, writes of the floods in the province of Shantung:—

‘We have never had such a year since we removed to Shantung as this has been. You are no doubt very weary of the incessant reports of floods in China, and so are we, but they are persistent facts, likely to be with us for a long time. The trip that I made to Kao T’ang was just in time, and no more than in time, to escape the heavy downpour which began two hours after I reached the place and which continued with intervals for several days. The Misses Wyckoff were expecting their brother from Japan, and one of them had gone to Tientsin to meet him, and the two travelers returned just in time to escape being cut off altogether. The very next day the floods arrived, and for the first time within five years we were surrounded with water up to the front gate, and in imminent danger that the outer walls and possibly the chapel and some other buildings would be so much injured that they would come down. But by vigorous work we made a small bank, which was sufficient to keep off such water as did come, until it began to recede, which was not for some days.

“Our own situation, however, was of no consequence, compared with that of many of our church-members to the west, whose home is in a great depression easily filled even with heavy rains; and to add to the accumulations of disaster the river broke at such a point as to pour a torrent into that whole region, which is now filled with water like a lake, and all the crops of more than a hundred villages are, or soon will be, totally destroyed, and perhaps many of the houses will be soaked down. One of our helpers lives in this ill-starred region, and we have had to make a place for some of his family. There will be much suffering and destitution all winter, though that is as yet far away. Two volunteer evangelists, who have given all their time for six months to going about to fairs, etc., are drowned out, and have brought back their stock of books. Of course no one will listen to preaching at such a time. The village of

Shih Chia T'ang will be surrounded with water within a few days, even if it is not so now, and some of our regular meetings will be entirely stopped. The crops in the regions not flooded will not be good, owing to the excessive rain, which tends to blight the cotton, which is, next to grain, the most important staple.

"In these circumstances, we are thankful that there are regions in which, as in Kao T'ang, there is as yet no special distress, though that is but a few miles from the invasions of the waters of the Yellow River on the east! We are hemmed in by streams, any one of which may cause ruin, and all of which have this year done their very worst. You will have heard from Tientsin of the devastation there. For ten days no communication with Peking, and when a steam-launch was sent it was obliged to return, finding within the first ten miles six breaches of the river (Peiho) on one side, and eighteen on the other, into any one of which the steamer was liable to be swept away. The whole northeast part of Chihli, and a large portion of Shantung, will be under water for a year or more, with no prospect visible of any improvement in the coming years."

#### AN INTERESTING DISTRICT.

Of the district (Kao T'ang) to which Mr. Smith refers above, he writes: —

"There has been a great interest for several months, beginning at the time I wrote you in April, although, not knowing what would come of it, I did not say much about it. During our absence at Shanghai we continued to hear good reports of the numerous visits of the helpers who went to the fairs in that district, and to the many villages where there were those anxious to be instructed. We found that most of the inquirers were men who can read, some of them being good scholars, and two of them literary graduates. This is quite exceptional in our experience, the ones first to come forward being those who are not readers. I had heard so much of the nature of the opening here, and so strong a desire was

expressed to have a 'shepherd' come at the earliest possible day, that although the season was far from a suitable one, and likely to get worse from long-threatened rains, I spent four days in Kao T'ang, to the great delight of many inquirers. I stayed at three places: in the west suburb of the city, in a village called Mai Kuan T'un, from which we have had many patients who were successfully treated, and in the east suburb of the city; in the latter place, however, for a short time only. The men whom I saw, to the number of nearly thirty, appear very well indeed; and I think this is an opening such as we have not had elsewhere, and we shall certainly try to follow it up. This week there is a large fair in the city, to which we are to send four men. The inquirers also desire us to set up a permanent place of worship, and to keep one or more helpers on hand all the time, to teach the many who are anxious to learn. Two of the inquirers have just come here, wading through deep water to get here, that they might see at first hand what is going on."

#### THE RETURN TO CHINA.—PREVAILING SUFFERING.

Dr. Porter writes of the hearty welcome given himself and his family on their return to Pang-Chuang. The people flocked to the mission station and greeted with great warmth those who had come back to them after two years' absence. Dr. Porter finds much to cheer him in the outlook at the station.

"The present aspect of the work is certainly very good. Several new regions have been touched. There is more systematic effort on the part of the members to work for others. One of the most interesting things which all unite in mentioning is the fact that, wherever the church-members go, there is very little opposition to the preaching. They are well received and a courteous hearing is given the preachers. In three several places there has just been awakened a special interest.

"The month of July shows a record of

more rain than any year since 1871. The floods at Tientsin and everywhere else will be fully reported, no doubt. We have had our share in the possible danger. A sudden downpour of rain a week ago caused our premises to be surrounded with water. We had to make dikes around the premises to prevent the undermining of the walls. Had the waters continued to rise, we should have been anxious lest the houses be undermined. Fortunately the currents were stopped, and we are not now in any danger. But while we have escaped, the villages to the west of us, for the distance of twenty miles, are all submerged. This same accident happened five years ago, in the breaking of an old dike which from time immemorial has defended the low-lying land southwest of us. The flood of this region was due to a break in the Grand Canal near Wu Chung, halfway between here and Lin Ching. As a result nearly two hundred villages west of us are being slowly surrounded and all their fields are now under water. One can hardly speak of the recurring tale of these miseries and disasters. They have barely time to recover from one trouble before they are thrust upon another. Whether rightly or wrongly, the people are accustomed to think of these calamities as sent from heaven. And yet they do not take it much to heart, except to mourn their own untoward fate. They have not been led to think much of sin, and so do not think of this as a warning to seek forgiveness. We who see all this misery are

in a measure helpless in the matter of giving any comfort or assistance to them. Money will not do it. The government takes no pains to give any relief. The officials will no doubt exact the usual taxes. The misery thus goes on year by year with the same sad iteration. And yet as soon as the water is gone the people rise to their little toils with a constant hope that it will be better next time. We hope so too, and we hope that the outcome will ere long be that they may hear the gospel, and at last have some little comfort in the new hope which that will bring to them.

"Among the pleasant things to notice on our return is the development of the lads who have passed through the courses of study at Tung-cho. Most of them come back to us with an eagerness to do something for the Master and a bright intelligence which seems to repay the money and the care spent upon them. I notice a few of these who, having recently finished their studies, show a readiness of thought and of speech and a manliness of manner which is a foretoken, we hope, of the influence and the good which they will in the future be able to do. We have a dozen such young men about us now, each of whom as the years go on will be little centres of personal influence, in whom I hope the principles of a pure and true faith are firmly fixed. These will be the ones on whom in the future the Church must rely."

## Notes from the Wide Field.

### AFRICA.

A SUNDAY WITH THE BAMANGWATO.—These people are ruled by the chief Khama, or Khamé, who has proved himself such a noble man, and such a wise leader, and an especial foe to intemperance. A reporter of *The Christian World* spent a Sunday recently at the capital of the Mangwato, a place to which Khama has recently removed his followers from Shoshong. There is a population of 20,000 on a beautiful and healthful site. These people are early risers, and on the Sunday named they began to assemble for service at seven o'clock. They were cleanly and modestly clad, although it is "but a few years since the prints and calicoes merely dotted the dusky congregation." When these people were first found by the missionaries there was the vilest heathenism. For special reasons this congregation was small on the day this corre-

spondent wrote, about 800 in all. A new church is building which is to accommodate 3,000; and there are sometimes at these morning services 5,000 present. The singing is described as quick and spirited. The deacons sat by themselves in a dignified fashion, the people listening intently,—listening not only for themselves but for others,—for some thirty of them or more will go in the afternoon to neighboring villages and repeat the same lesson of Christian truth. The writer concludes his delightful story of this Christian Sabbath in South Africa as follows: “I could not help dreaming a little of the past. This present chief, these present deacons—a fine body of men, whose open countenances and whole appearance invited confidence—were born in heathenism, and in heathenism filthy and cruel as few English folk can imagine. I marvel at the blind folly of those who say that the native is better in his heathenism than when the missionary (their *bête noire*) has tried to fix his ideas and his religion on him. I repeat, that which impressed me most in the day’s worship was the reality of it, the utter absence of anything like cant.”

THE LONDON SOCIETY’S MISSION ON LAKE TANGANYIKA.—Good news comes from Fwambo, the station some fifty miles south of the lake. The missionaries are all well and they feel greatly cheered at the present outlook. In consequence of the continuous slave-raids in the district the natives are settling near the station. From 120 to 150 are present at the Sabbath services. They say to the missionaries: “We will follow Jesus; what shall we do? what is required of us?” At present these people are not seeking Christ so much as they are safety from the slave-raiders, and the missionaries say: “We have resolved to die rather than to permit them to be carried into slavery. There is no other course open to us. Safety they must have, or we stay here in vain.”

MATEBELELAND.—There is a serious crisis in this region since Lobengula, who has ruled the Matebele so despotically, is greatly irritated because the British South Africa Company is sending a force through his country to Mashonaland. At this time of writing it is uncertain whether or not Lobengula will venture to try his strength against this British force. Missionaries of the London Missionary Society have withdrawn from Matebeleland, the king himself raising no objection to their departure. It is a critical time and we may speedily hear of bloodshed in this region.

CONGO CRUELTIES.—The missionaries along this great river report no unexpected hostilities on the part of the natives. On the contrary, it is surprising to see how even the degraded and cannibal tribes receive the white people that come among them with friendly tokens. But the cruelties of the people among themselves are fierce and multitudinous. Mr. Stapleton, of the English Baptist Missionary Society, reports that Gabo Jaka, the chief of the Moie towns on the Upper Congo, has been very friendly to the missionaries and services were freely held in his town. But while this chief was away on an expedition, he was taken sick and, on being brought home, it was affirmed that he had been bewitched. At a conclave of his people it was agreed that five people must take the ‘nkasa, which is the ordeal by poison. Word was brought Mr. Stapleton that a man and woman were dying. Seizing a bottle of sulphate of zinc, which is the antidote for the poison, he sought to gain admission to the hut, but he was told to go away. Then he sought an interview with Gabo Jaka. “Will you let us save the man?” And the heartless reply came: “He is old and no more good. Let him die.” Shortly after the woman, who was Gabo Jaka’s own sister, died; and, inasmuch as the chief was so sick and expected to die, the people tied up his favorite wife and another woman to be slain at the time of his death. But by God’s blessing on the medicine administered by Mr. Stapleton the chief recovered and the women who were to be slaughtered were freed. Another illustration of these cruelties was witnessed at about

the same time. A neighboring chief brought a slave to the station and asked the missionary to buy him, which of course he refused to do. Nothing was said, but the slave was marched off and in a few minutes his head was severed from his body and lay bleeding in the town. When the chief was remonstrated with for his cruelty he was very cool, saying if the missionary had bought the slave this would not have happened.

**NYASALAND.** — Good news comes from the mission of the Free Church of Scotland on Lake Nyasa. Dr. Laws has recovered from his serious illness and reports the reception to the church of two young men, the first fruits of the Ngoni tribe. These Ngoni, it will be remembered, are a branch of the Zulus, having settled many years ago on the west of Lake Nyasa. The Board of the Scotch Free Church is greatly disappointed that in the recent division of territory between the English and the Germans the sanitarium which they had secured by purchase, on the highlands directly north of Lake Nyasa, had been included in the German territory. By the Anglo-German agreement the Songwe is made the boundary line for quite a distance between lakes Nyasa and Tanganyika. This brings the Stevenson road within British territory, but not the region which is most needed by the Scotch Mission for a health station. The Committee of the Free Church Mission has memorialized the British Foreign Office, asking it, by friendly representations to the German government, to undo the wrong thus inflicted on missionaries, traders, and settlers in Nyasaland.

**BANZA MANTEKE.** — Mr. Ingham, of the American Baptist Missionary Union, reports that, since the revival at this station in 1886, 318 persons have been baptized, including 106 last year. The church at this station is made up of people who live in twenty-eight different towns and villages.

**FROM UGANDA.** — Reports have been received at Zanzibar that Kalema, who contested with Mwanga for the throne, has died from smallpox, and that the personal ambitions of the leaders of both the Protestant and the Catholic parties have caused serious dissensions. Bishop Tucker, the successor of Bishop Hannington, expected to arrive at Lake Nyanza about the middle of October. The death of Père Lourdel is regarded as an irretrievable loss to the Roman Catholics of Uganda.

#### INDIA.

**A HINDU REVIVAL.** — The missionaries of the English Baptist Society in Delhi have been greatly distressed over the progress of a wave of fanaticism in that district, under the pressure of which many professed Christians have been swept away. It seems that at the beginning of the year a fakir appeared, who professed to immure himself forty days and forty nights in the tomb. When he came forth, the wondering people brought him their offerings. He promised to form a new sect, and that the Chamars, a people of low caste who adhered to him, he would put a step higher in the social scale. His principal requirement was, "Don't eat beef, or with beef-eaters." At first he said that any who would observe this requirement might adhere to their other customs, and that the Christians might remain Christians if they liked. Some of the Christians yielded to his persuasions, but later he added another command not to associate with Christians who would not join his sect. This introduced the greatest confusion in the church, and, in connection with the fierce persecution which followed, led to the falling away of 57 out of the 74 Chamar Christians resident in Delhi. But the pretensions of this fakir were exposed, and his disciples have begun to distrust him, and those who joined him during the great pressure, seeing the evil of their course, are seeking forgiveness and restoration. The incident illustrates the weakness of many of the converts in India and the need of constant watchfulness lest some sudden revival of heathenism should temporarily turn them aside from the truth.

A FALSE PROPHET BAPTIZED.—A missionary of the American Baptist Union at Rangoon reports that last year Ko Pi Sah, who was called the Karen False Prophet, asked for an evangelist to teach him and his followers. He immediately built a large chapel and a good teak house for his preacher. And recently, after a most searching examination, this man and 167 of his followers were baptized, while others of his men are waiting further instruction.

## CHINA.

NATIVE OPIUM.—Chinese officials have, up to this time, denounced the raising of the poppy, and the public decrees on the matter have been loaded with invectives against those who should transgress the imperial edicts forbidding the cultivation of the flower. Occasionally a viceroy would destroy fields of the poppy, but, as a matter of fact, the cultivation increased, the officials winking at the crime, but never venturing to tax the illegal product. But now it is said the truth has come to the knowledge of the emperor that vast quantities of opium are raised, and he has decreed that all governors make a report in regard to the cultivation of the poppy, and levy taxes upon it. The hope is expressed that this will have the effect of checking the raising of the article, but we much doubt it. The victims of the habit will not be deterred from the use of the drug by a slight addition to its cost. It is sad to note this legalization of the product in place of its legal prohibition. The income derived from this tax will be drawn from the blood of the people.

FILIAL PIETY AMONG THE CHINESE.—We find in *The London Times* a report taken from *The Peking Gazette* containing a memorial from Liu, the governor of Chinese Turkestan : —

" Liu, the governor of Chinese Turkestan, asks leave to resign his post in order that he may be able to attend on his aged grandmother during the rest of her life. A former application to the same effect was followed by a decree granting him extended leave of absence, the emperor regretting at the same time the necessity which compelled him to retain the services of such an able administrator, and forwarding by express messenger a box of eight ounces of ginseng for the use of his grandmother. Liu now expresses unbounded gratitude to his imperial master for this kindness, which finds no parallel in the best acts of all the sovereigns of antiquity, and which he could never repay even were he to break his bones into atoms and crush his body to dust. He calls heaven and earth to witness the depth and sincerity of his feelings; but the critical condition of his grandmother leaves him no option, however, and, rather than remain month after month absent from his post, he begs to be relieved of his duties in order that he may give his undivided attention to the care of his aged grandmother."

## SAMOA.

THE TRAINING INSTITUTION AT MALUA.—This is one of the most remarkable institutions under the care of the London Missionary Society. The following brief statement in reference to it was made, not by the society or one of its missionaries, but by Captain Castle, of the Royal Navy, in the course of a lecture which he delivered to an assembly of naval and military men: " There are two missionaries and a native pastor as the instructing staff; 149 students, including 56 wives, all in residence, and in various stages of training. Four days in the week are entirely devoted to mission work; one day to technical education; the sixth day to the plantations, which cover 500 acres. Each student is supposed to rear 100 banana and 100 coconut trees. On completing his course of training he hands over his little plantation to his successor. These supply the establishment with food. Native customs are encouraged, European tabooed, and English is taught. The mission hopes it will complete its work by 1909, and have established, under the direction of a missionary, a high school for girls, the teachers to be natives. Many of the students turn out hard workers, as can be testified by those who meet them in distant stations."

## RUSSIA.

**EXPULSION OF THE JEWS.** — The Russian officials have felt the storm of indignation which has been awakened throughout the civilized world at the report of the oppressions of the Jews within the empire, and have denied that such oppression exists. But it cannot be denied that Jewish families have been ordered to quit the country; and a correspondent from Odessa declares that within a period of three weeks recently, upwards of six hundred Jewish families had been expelled from that city alone.

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**Notes for the Month.****SPECIAL TOPICS FOR PRAYER.**

That a special blessing may rest upon the American Board, its missionaries, its officers, and its constituency, during the new year of labor upon which they have entered.

For China, that the sufferings of her people may be alleviated, and that in the time of their affliction their hearts may be opened to receive the message of the gospel.

**DEPARTURES.**

September 27. From New York, Rev. George F. Herrick, D.D., returning to the Western Turkey Mission, his wife and family remaining in this country.

October 11. From New York, Rev. Lyman Bartlett and wife; also, their daughter, Miss Nellie S. Bartlett, and Miss Clarissa D. Lawrence, returning to the Western Turkey Mission; also, Miss Ada L. Smith, who goes for temporary service at Smyrna; also, Miss Mary M. Haskell, daughter of Rev. H. C. Haskell, D.D., of Samokov, to join the European Turkey Mission, and Rev. George E. White and wife, to join the Western Turkey Mission; also, Rev. Geo. T. Washburn, D.D., and wife, returning to the Madura Mission.

October 1. From San Francisco, Rev. and Mrs. Wm. L. Curtis, Mr. and Mrs. Arthur T. Hill, Rev. Claude M. Severance, Rev. Schuyler S. White, Miss Caroline M. Telford, Miss Clara L. Brown, and Miss Elizabeth Torrey, to join, and Rev. J. H. DeForest, D.D., returning to, the Japan Missions.

**ARRIVALS IN THIS COUNTRY.**

September 20. At New York, Rev. J. P. Jones and wife and Miss Eva M. Swift, of the Madura Mission, and Rev. William E. Fay and wife, of the West Central African Mission.

**DEATH.**

September 9. At South Bend, Nebraska, Rev. Samuel C. Dean, for thirteen years a faithful missionary of the American Board in India. Mr. Dean was born at Oakham, Mass., March 28, 1823; graduated at Amherst College, 1853; Andover Seminary, 1856; sailed for Bombay, August 18, 1856; released from his connection with the Board, on account of ill-health, in 1869. Of late years he has resided at South Bend, Nebraska, and was at the time of his death the beloved pastor of the Congregational church at that place.

**MARRIAGE.**

September 4. At Constantinople, by Rev. Elias Riggs, D.D., assisted by Rev. Avedis Constantian, Rev. Lyndon S. Crawford, of Broosa, to Miss Olive N. Twitchell.

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**For the Monthly Concert.**

[Topics based on information given in this number of the *Herald*.]

1. The Annual Meeting of the American Board. (Pages 435, 436.)
2. The Annual Survey of its Missions. (Page 445.)
3. The outlook in West Central Africa. (Page 475.)
4. Revivals in Western Turkey. (Page 476.)
5. Religious interest at Van. (Page 477.)
6. Itinerating in Central China. (Page 478.)
7. The floods in China and the condition of the people. (Pages 479-481.)
8. Items from Africa. (Pages 481-483.)

## Donations Received in September.

## MAINE.

Cumberland county.  
 Yarmouth, (so. ack. in Oct. *Herald*  
 as from 1st Parish ch., Portland,  
 should have been from 1st ch.,  
 Yarmouth.)

Hancock county.  
 Bucksport, Elm-st. ch. and so. 50 00

Kennebec county.  
 Augusta, James W. Bradbury, 100 00  
 Waterville, Cong. ch. and so. 61 75  
 Winthrop, Cong. ch. and so. 17 10—178 85

Penobscot county.  
 Brewer, 1st Cong. ch. and so. 14 25

York county.  
 Alfred, Cong. ch. and so. 15 00  
 Kennebunk, Union Cong. ch. and so. 54 27  
 York, 1st Cong. ch. and so. 32 00—101 27

*Legacies.* — Freeport, Rev. Horatio  
 Ilsley, by Edward A. Noyes, Adm'r, 500 00

## MASSACHUSETTS.

Barnstable county.		
Orleans, Cong. ch. and so.		20 00
Brookfield Association.		
North Brookfield, 1st Cong. ch. and so.	65 79	
West Brookfield, H. Wilkins,	5 00	70 79
Essex county.		
Andover, South Cong. ch. and so.	100 00	
Essex county, South.		
Beverly, Dane-st. ch. m. c.	41 45	
Lynn, North ch. and so.	51 00	
West Boxford, Cong. ch. and so.	13 65	106 10
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Conway, Cong. ch. and so.	29 30	
New Salem, Cong. ch. and so.	7 56	
Northfield, Trin. Cong. ch. and so.	22 00	
West Hawley, Cong. ch. and so.	12 00	70 86
Hampden co. Aux. Society. Charles Marsh, Tr.		
Palmer, Union Evan. ch.	20 80	
South Hadley Falls, Cong. ch. and so.	10 81	
Springfield, Memorial ch., 55-54; Olivet ch., with other dona., to const. MARIA N. ALLIS, H. M., 49; White-st. ch., 23; Rev. Ed- ward Clarke, 20,	147 54	
West Springfield, Park-st. ch., 51-33; Ashley School and Charitable fund, 27,38,		
Hampshire county.	78 71	257 86
Chesterfield, Cong. ch. and so.	20 00	
Easthampton, 1st Cong. ch. and so.	70	
Enfield, Cong. ch. and so.	25 00	
Northampton, Mrs. C. H. Ladd,	10 00	
South Hadley, 1st Cong. ch. and so.	20 00	145 00
Middlesex county.		
Audurndale, Cong. ch. and so., m. c.	105 81	
Cambridgeport, Pilgrim ch., toward salary of Rev. J. K. Browne, Har- poot,		
Framingham, Plymouth ch. and so.	70 61	
Lowell, Highland Cong. ch.	140 00	
Newton, Eliot Cong. ch.	100 00	
Somerville, Prospect Hill ch.	263 00	
South Framingham, Grace Cong. ch.	64 00	
Middlesex Union.	112 08	855 50
Fitchburg, Calvinistic Cong. ch., 50;		
Rev. and Mrs. John Wood, 10,	60 00	
Norfolk county.		
Brookline, Harvard Cong. ch. and so.	160 54	
Dedham, Cong. ch. and so.	12 00	
Holbrook, Winthrop ch. and so.	12 55	
South Walpole, "Missionary,"	2 00	
South Weymouth, Union Cong. ch.		
and so., 100; 2d Cong. ch. and so., with other dona., to const. BURTON W. TORREY, H. M., 2,	103 00	
Wellesley, Miss M. A. Stevens,	10 00	
West Medway, 2d Cong. ch. and so.	17 50	
Wrentham, 1st Cong. ch. and so.	63 75	381 34
Old Colony Auxiliary.		
Lakeville, Precinct ch.	100 00	
Plymouth county.		
North Carver, Cong. ch. and so.	11 00	
Suffolk county.		
Boston, Winthrop ch. (Charles- town), 113-54; Eliot ch. (Rox- bury), m. c., 7.60; Highland ch. (Roxbury), 15-50; Widow's Mite, 2,	128 64	
Chelsea, 1st Cong. ch. and so.	25 00	153 64
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Leicester, 1st Cong. ch. and so.	21 38	
Worcester, Plymouth Cong. ch. (of which 100 from E. W. WARREN, to const. himself H. M.), to const. Rev. ARCHIBALD McCULLOCH, D.D., H. M., 400; Union ch., 115.90; Piedmont ch., 50,	505 90	587 28

## Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.	
Grafton, Cong. ch. and so., add'l,	20 00
Sutton, Cong. ch. and so.	21 10
Whitinsville, John Bedro,	1 00
, A friend,	42 10
, , ,	25 00
	12 25
	2,998 72

*Legacies.* — South Weymouth, Mrs. Eliza T. Loud, by Edward Lewis, Adm'r, Springfield, Levi Graves, add'l, by D. W. Wells, Trustee, Townsend, Mary L. Adams, by N. A. Brooks, Ex'r, to const. Mrs. SUSAN A. DAVIS, H. M. Webster, Ruth Twiss, add'l from residue of estate, 2,603 63 2,956 63

## RHODE ISLAND.

Providence, A friend,

## CONNECTICUT.

## Fairfield county.

Fairfield, 1st Cong. ch. and so., to const. FINETTE BENSON NICHOLLS, H. M.	148 04
North Greenwich, Cong. ch. and so.	7 90
Southport, Rev. Z. B. Burr,	35 00
Trumbull, Cong. ch. and so.	13 65—204 59
Hartford county. W. W. Jacobs, Tr.	
Bloomfield, Cong. ch. and so.	15 00
Glastonbury, 1st Cong. ch. and so., 23; A friend, 10,	35 00
Hartford, 1st Cong. ch. and so.	253 98
Unionville, Mrs. Mary M. Smith,	25 00—328 98
Litchfield co. G. M. Woodruff, Tr.	
Salisbury, Cong. ch. and so.	78 53
Thomaston, Cong. ch. and so.,	5 10—83 63
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	10 25
East Hampton, 1st Cong. ch. and so.	26 09
Haddam, 1st Cong. ch. and so.	22 71
Millington, Cong. ch. and so.	75—59 80
New Haven co. F. T. Jarman, Ag't.	
Ansonia, A friend,	4 00
Meriden, Centre Cong. ch.	60 00
New Haven, Rev. Burdett Hart, D.D., to const. Rev. J. LEE MITCHELL and Rev. D. MELANTHON THOMAS, H. M., 100; The Misses Foster, 10,	110 00
West Haven, Cong. ch. and so.	28 69—202 69
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Lebanon, 1st Cong. ch. and so.	43 39
New London, 1st Church of Christ, m. c.	16 13
Niantic, Cong. ch. and so.	7 00
Norwich, Broadway ch. and so.	100 00—166 52
Windham county.	
Central Village, Cong. ch. and so.	6 05
Killingly, Dayville Cong. ch.	4 00—10 05
Shelton, J. Tomlinson,	15 00
	1,071 26

## NEW YORK.

Aquebogue, Amelia H. Benjamin, Asheville, Cong. ch. and so.	3 66
Clifton Springs, A thank-offering to the Lord,	5 00
Cortland, Cong. ch. and so.	26 00
Deansville, Cong. ch. Ladies' Miss'y Soc'y,	13 81
Howells, Cong. ch. and so.	7 50
New York, Broadway Tabernacle ch., Two friends, 25; Pledged increase, 20; A friend, 10,	55 00
Orient, Cong. ch. and so.	14 77
Oxford, Cong. ch. and so.	18 38—150 12
<i>Legacies.</i> — Sherburne, Fanny S. Benedict, by H. T. Dunhan, Ex'r, less expenses, 17.11,	2,025 39
	2,175 51

## PENNSYLVANIA.

Edwardsdale, Bethesda Cong. ch.	9 43
Lander, Alfred Cowles,	50 00
Reading, O. S. Doolittle,	10 00
West Spring Creek, Ladies' Auxiliary,	5 00—74 43

## NEW JERSEY.

Newark, A friend,	6 00
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## VIRGINIA.

Falls Church, Cong. ch.	20 42
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## NORTH CAROLINA.

Strieby, Woman's Miss'y Soc'y,	1 00
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## LOUISIANA.

New Orleans, Mrs. Emma A. O. Dowd,	5 00
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## OHIO.

Bristolville, Cong. ch.	6 00
Cleveland, Bethlehem Bohemian ch. and Sab. sch., 54.20; Madison-ave. Cong. ch., 20,	74 20
Cyclone, Cong. ch.	26 00
Hudson, Cong. ch.	10 00
Lafayette, Cong. ch.	7 00
Oberlin, 1st Cong. ch., 65; Rev. F. H. Foster, 5,	70 00
Wellington, Edward West,	20 00
York, Cong. ch.	23 00—236 20

## ILLINOIS.

Bloomington, 1st Cong. ch. Ladies' Miss'y Soc'y,	11 45
Chicago, 1st Cong. ch.; 118.92; Warren-ave. Cong. ch., add'l, 1; J. H. Worcester, Jr., 25,	144 92
Creston, Cong. ch.	11 63
DeKalb, T. R. Elliott,	2 00
Galesburg, 1st Cong. ch.	100 00
Illini, Cong. ch.	10 82
Lake View, Ch. of the Redeemer,	32 13
Payson, Cong. ch.	40 00
Polo, Ind. Pres. ch.	18 30
Port Byron, Cong. ch.	10 30
Prospect Park, Cong. ch.	9 50
, A friend,	5 00—396 05

## MISSOURI.

La Grange, Cong. ch.	5 00
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## MICHIGAN.

Addison, Cong. ch.	9 00
Ann Arbor, 1st Cong. ch., A friend, to const. Rev. WILLIAM H. WALKER, H. M.	50 00
Calumet, Cong. ch.	251 58
Charlotte, H. S. Arnold,	1 00
Fremont, Cong. ch.	3 25
Grand Haven, Cong. ch.	11 50
Hart, Cong. ch.	4 25
Imlay City, 1st Cong. ch.	5 00
Kalamazoo, T. Hudson,	300 00
Kalamazoo, John Spendlove,	2 00
Lowell, Cong. ch.	8 60
Owosso, Cong. ch.	27 00
Pontiac, Cong. ch.	10 56
Shelby, Cong. ch.	6 00
Union City, Cong. ch.	51 62
Whitehall, Cong. ch.	12 00—753 36

## WISCONSIN.

Appleton, "In Memoriam, J. D. W."	5 00
Lake Mills, Cong. ch.	4 02
Milwaukee, Pilgrim Cong. ch. add'l,	10 41
Pewaukee, Cong. ch.	10 68
Whitewater, 1st Cong. ch.	25 00—55 71

## IOWA.

Cedar Rapids, 1st Cong. ch.	12 91
Creston, Joseph Foster,	4 00
Des Moines, Plymouth Cong. ch., m. c.	61 29
Harlan, Cong. ch.	8 00
Independence, New England Cong. ch.	8 00
Jewell Junction, Cong. ch.	9 00

Lewis, Cong. ch.	17 50
Lincoln, Cong. ch.	11 00
Montour, Cong. ch.	42 00
—, A friend,	10 00 — 183 70

## MINNESOTA.

Belgrade, Cong. ch.	4 55
Duluth, Pilgrim Cong. ch., for support of Mr. and Mrs. Stover,	312 85
Excelsior, Cong. ch.	14 32
Hamilton, Cong. ch.	5 20
Mapleton, Cong. ch.	4 50
Minneapolis, Pilgrim Cong. ch. add'l,	50
Morriston, Cong. ch.	5 13
Northfield, 1st Cong. ch.	74 95
Spring Valley, Cong. ch.	22 35
Sterling, Cong. ch.	3 00
St. Charles, Cong. ch.	8 00 — 455 35

## KANSAS.

Blue Rapids, Cong. ch.	4 50
Muscotah, Cong. ch.	5 00
Tonganoxie, Cong. ch.	12 66
Wabaunsee, 1st Ch. of Christ,	12 00 — 34 16

## NEBRASKA.

Beatrice, 1st Cong. ch.	16 00
Hay Springs, Cong. ch.	4 00
Indiana, Cong. ch.	9 20
Olive Branch, German Cong. ch.	3 40
Princeton, German Cong. ch.	3 00 — 35 60

## CALIFORNIA.

South Riverside, Cong. ch.	6 50
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## OREGON.

Salem, Clyde Cook, of which 10 for the work in Micronesia,	20 00
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## COLORADO.

Eckley, Cong. ch., for Mexico,	2 00
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## WASHINGTON.

Tacoma, Rev. Cushing Eells, to const. MYRTLE MAY PERKINS and ROY WHITMAN EILLS, H. M.	200 00
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## CHILDREN'S "MORNING STAR" MISSION.

NEW YORK.—Buffalo, 1st Cong. Sab. sch.

TURKEY.—Harpoot, "Busy Bees," for Mrs. Rand's work,

30 25

10 00

40 25

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Canterbury, Mission Circle, for use of Miss Mary M. Patrick, Constantinople, 17; Hollis, Y. P. S. C. E., for Okayama Orphan Asylum, 10; Winchester, Cong. Sab. sch., for Mrs. Smith's Christ-mas-tree, Ceylon, 10.

VERMONT.—Essex Junction, Y. P. S. C. E., toward education of young man, Sivas, 10; Georgia, Cong. ch. and Sab. sch., for work of Rev. A. W. Clark, Austria, 35 82; Rutland, Cong. ch., add'l, 22 14; Sab. sch. Prim, Dep't of do. add'l, 5 35, both for Girls' Sch., Matsuyama, Japan; St. Johnsbury, class in South ch. Sab. sch., for Mrs. Barnum, Harpoort, 5; Wallingford, Mrs. C. M. Townsend, for Japan, 4; West Westminster, Cong. Sab. sch., for support of Amira Goodhue, Ceylon, 12.

MASSACHUSETTS.—Amherst, Students in Agricultural College, for student, Japan, 45; Boston, S. D. Smith, for two organs, 120; George H. Richter, for an. scholarship in

37 00

94 31

Anatolia Col., 25; E. A. Harris, for Anatolia Col., 10; A friend, for pupil in Anatolia Col., 5; Brookline, Annie Rainage, for work of Mrs. C. C. Tracy, Marsovan, 10; Charlemont, Y. P. S. C. E., for Boys' Sch., Kalgan, 6 25; Framingham, Friends in Plymouth ch., for relief work, care of Miss Shattuck, Cent. Turkey, 15; Needham, Cong. ch. and so., for Japan, 4 33; Newton, Eliot ch., for Japan, 100; C. E. Billings, to aid in sending a missionary to Africa, 200; J. Howard Nichols, for aid of students in Anatolia College, 50; South Weymouth, Henry B. Reed, for the work at Wadale, India, care of Rev. and Mrs. Fairbank, 100; Springfield, From sale, by Mission Circle of 1st ch., for the women of Micronesia, 9.

CONNECTICUT.—Greenwich, 2d Cong. ch., 14; Y. P. S. C. E., 14, both for scholarship, Anatolia Col.; Hartford, 1st Cong. Sab. sch., for Bitlis Mission House repairs,

699 58

## SOUTH DAKOTA.

Yankton, Cong. ch., to const. Rev. DANFORTH B. NICHOLS, H. M.

91 84

## CANADA.

150 ack'd in August *Herald*, 1887, now taken from donations and transferred to the "Robert W. Logan."

## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Dr. K. C. and H. C.

Woodhull,

100 00

Zulu Mission, Adams, Monthly con- cert,

30 56 — 130 56

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For housekeeping outfit, Miss Mary S.

Morrill, North China,

75 00

For outfit, Miss Bessie B. Noyes, Ma-

dura,

200 00 — 275 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer*.

4,500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch.

15 00

MASSACHUSETTS.—Springfield, White-st. Sab.

12 00

sch., 5; Sixteen Acres Mission, 7.

CONNECTICUT.—Meriden, 1st Cong. Sab. sch.,

50 00

for "Our girl in Turkey,"

OHIO.—Cleveland, Birthday gifts from schol-

50 00

ars of Grace Cong. Sab. sch., 1.95; Oberlin,

18 60

1st Cong. Sab. sch., 15.65; Olmsted, Birth-

day-box fund of 2d Cong. Sab. sch., 1.

ILLINOIS.—Amboy, Cong. ch. Y. P. S. C. E.,

10 00

for station catechist, Madura Mission,

4 00

WISCONSIN.—Barneveld, Cong. Sab. sch.,

3 20

for student, Ceylon.

IOWA.—Mitchellville, Cong. Sab. sch.

4 00

NEBRASKA.—Indianola, King's band, for

Japan,

Japan,

4 70

117 50



# FOR YOUNG PEOPLE.

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## ERZROOM AND ITS SURROUNDINGS.

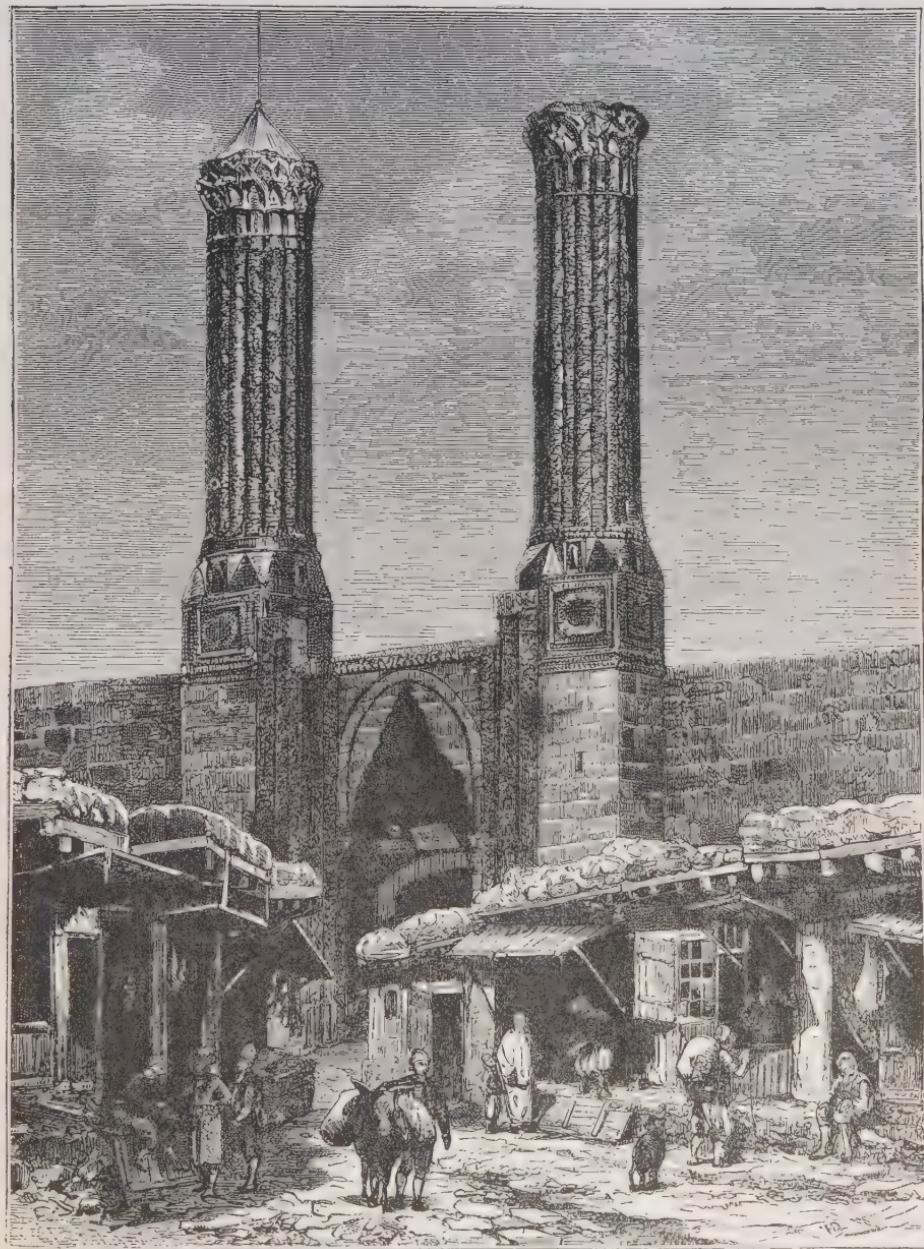
BY REV. WILLIAM N. CHAMBERS, OF ERZROOM, TURKEY.

AN Armenian historian says : "Erzroom is the capital of Turkish Armenia, and the most important city of the whole country of that name." It is an old city. Its ancient Armenian name, used almost exclusively by the Armenians now, is Garin. Anatolius, a general of the Emperor Theodosius, built baths at the very fine hot springs in the neighborhood, and called the city Theodosiopolis in honor of the emperor. These hot springs are still a great health resort, the medicinal qualities of the waters being considered very great. When the Turks came they called it in Arabic phrase Artzen el Rûm, the field of the Greeks, which has been corrupted into Erze Rûm or Erzroom.

The city is situated just under the Taurus Mountains at the eastern extremity of the plain. Just below the city the Kara Su, a leading branch of the Euphrates, takes its rise. For the greater part of the year the banks of this river are covered with wild fowl. In the Sanasarian school there is a collection of about two hundred varieties of birds from the plain of Erzroom alone. Still farther north and west is the source of the Schorook River, which empties into the Black Sea. Up in the mountains east of the city is the source of the Araxes, which empties into the Caspian Sea. South of the city is Binguel Dagh, or the Mountain of a Thousand Lakes, from which many of the streams and rivers of the district take their rise. Local tradition puts Noah's vineyard on this mountain.

About one hundred miles east is Ararat, a most magnificent mountain. The second time I had the pleasure of seeing Ararat I was greatly impressed with its solitary grandeur. It was a clear, hot day in early September. From the previous day we had seen the hoary head of the mountain capped with eternal snow towering above the surrounding hills. About noon we emerged from a ravine upon a small level stretch of country, in full view of, and not very far from, the mountain. A little ahead we noticed a Koordish encampment, where we decided to rest awhile. We were hospitably received by these robbers, and given mats to sit on in one of the black tents, the opening of which faced the mountain. So while a Koordish woman was preparing a few cakes for the refreshment of the strangers we sat down to enjoy the view. At first my attention was divided between the work of our hostess and the scene before me. I saw she had mixed some flour and water, which she was working up into dough. A small fire was burning in one corner of the tent, and as soon as it had been reduced to coals a large bowl-shaped piece of sheet-iron was laid over them. Pieces of the dough

were rolled out into sheets and drawn over this heated iron, and in a moment were baked. These fresh "hot cakes," with *yoghoort* (thickened milk), were



THE TWIN TOWERS AT ERZROOM.

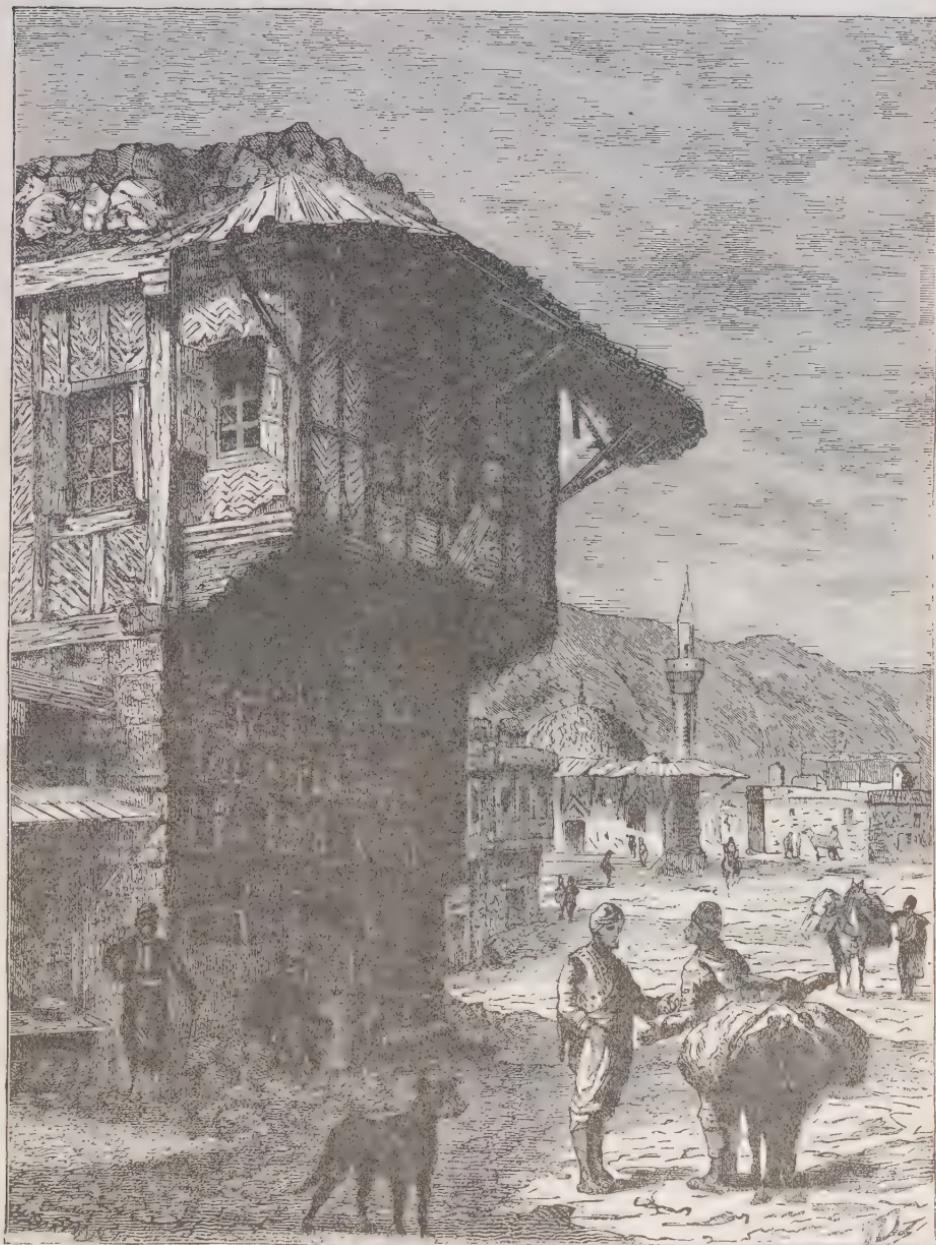
placed before us, of which we partook and were refreshed. But the scene before us was of absorbing interest. Light fleecy clouds were hovering about the

mountain's brow, while ever and anon the snow-capped peaks appeared above them, and the bright rays of the sun striking through the clouds and glancing on the shiny surface of the snow gave us a wonderfully harmonious blending of fleecy clouds, winter snows, and summer sun. While we watched, a wind seemed to rise stronger than before, and the clouds were driven away, and the grand old mountain stood unveiled before us in all its magnificence as it lifted its hoary head away up toward heaven, 17,000 feet and more, and then the glancing of those sun rays on the sparkling snow was indeed beautiful, while the surrounding mountains, high in themselves, seemed but hills by the side of grand old Ararat. There is a local superstition that the remains of the ark are still there, and that it is sacrilege to ascend the mountain.

But to return to Erzroom. It has had a checkered history. Its population is said to have amounted at one time to 140,000, while there was a large number of flourishing villages scattered over the plain, very many of them in the hands of Christians. Now its population only reaches about 40,000. War and famine have entailed great loss upon her. After the war, in 1829, the great bulk of the Armenian population of both city and plain emigrated to the Russian provinces. Property was abandoned or sold for almost nothing. An aged Armenian, who had returned, told me that he was one of the few fortunate enough to obtain possession again of abandoned property. Some of the Christians had sold their houses and lands for a few loaves of bread. Many unwittingly played the part of Esau, for they said, "We are about to die, or leave never to return, and bread is of more account to us than houses or lands." And these fell into the hands of Moslem neighbors, and so it comes about that many Armenians of the plain are "tenant farmers" on their own patrimony. Erzroom has been at different times occupied by the Russians, and the last time, in 1878, they withdrew, taking a lien on that district as security for the war indemnity. The nearest point on the Russian border is only about forty-five miles distant, and the famous city of Kars about double that distance, so that it is likely to have considerable prominence because of the present disturbed state of the country. Of old it was a fortified town. The remains of the old castellated walls of Genoese time are still to be seen, and also the citadel built on a hill in the centre of the city, from whose ramparts on the three days of Bairam, the Turkish religious festival, are fired twenty-one guns three times a day. Now the city is surrounded by earthworks for defence, and the tops of the surrounding hills are bristling with forts. It is an important point on the great caravan route between Europe and Persia. It is also the centre of trade for a large district of country, so that very large caravans of horses and camels are continually passing through the city. I have frequently seen 800 or 1,000 camels in one caravan.

The antiquities of the city are few in number, and are allowed to go to ruin or are actually destroyed. The prominent objects of interest as antiquities are the Chifleh Minaret, or Twin Towers; the high tower over the citadel, said by Turks to be of Seljukian construction, and the China tower, so called because of the inlaid glazed blue tiling. The Chifleh Minaret, of which a picture is given on the previous page, is supposed to be of Persian construction of the tenth century. The towers are built of brick, inlaid with blue tiling. On the face of

one is a double eagle, well cut, and an Arabic inscription is found in the building. They rise one on each side of the grand entrance of what is supposed to have



STREET SCENE IN ERZROOM.

been a Persian medrissa, or school, and are quite imposing. The building at present is used as barracks, and no civilian is allowed entrance.

There are many mosques in the city ; only one Gregorian Armenian church, but one of the largest and finest in the empire ; one Greek, and one Roman Catholic Armenian church.

Being on the great highway to the east and in close communication with Trebizond and Constantinople, and withal close to Russia and an important centre of trade for a large district, it is changing very much. The picture just passed is of an oldtime street scene. The house is perhaps the last of its race, and will soon give place to what is considered a "more modern" structure. The street is now fairly well paved, and a narrow sidewalk takes the place of mud. The laden donkeys give a good idea of the mode of transport still in vogue. But as the

city is taking a different garb the people are changing as to their style of dress. Frank clothes take the place to a great extent of the Turkish shalwars and small, tight-sleeved jacket. The dress of the women is also greatly changed. The accompanying cut shows the street costume of the women. The *ehram*, or large finely woven sheet, is invariably worn in the street. It envelops the entire person, covering the head, so grasped by the hand as commonly to cover the face, leaving only the eyes visible. But underneath this *ehram* will usually now be found a Frank dress, sometimes cut in as late a style as it is possible to get from Constantinople. Few of the old Turkish styles are now worn except amongst the poorer people.

But I am glad to say these changes are not alone of things outward. The advance in education and general intelligence is quite marked. The various schools of Erzroom, Turkish



WOMAN OF ERZROOM, WITH THE EHRAM.

as well as Christian, are of a very good grade, so that a fairly good common school education is within reach of the great mass of the children of the people. This is quite the case amongst the Armenians, and quite a good course is afforded those who wish to pursue a more extended course. Amongst the Christians there are very good girls' schools. All are "religious," after their fashion. In some of the Gregorian schools the Bible is used as a textbook. But it is not enough to use it as a textbook : its simple truths should be inculcated as the only standard of right life, the transgression of which is sin.

THE

# MISSIONARY HERALD.

VOL. LXXXVI.—DECEMBER, 1890.—No. XII.

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THE receipts for the first two months of the new financial year are about \$5,500 in advance of those for the corresponding period last year. Of this amount the gain from donations is about \$2,000 and from legacies about \$3,500, making the total receipts for the two months from both sources \$78,757.42. The immediate urgency is for special pledges from churches and individual donors of not less than \$150,000 in addition to what may be expected from regular contributions. As to the imperative nature of this urgency see other paragraphs and articles in the present issue of the *Herald*. To this appeal responses cannot be too prompt or generous.

By the time this number of our magazine reaches its readers the Prudential Committee will be occupied in the most earnest consideration of the matter of appropriations for 1891. The problem will be a most perplexing one at best. It will be a most disheartening one unless special deliverance come from some quarter. Will the Committee be fairly entitled to the name "Prudential" if they make appropriations up to the standard of last year, unless there should be some definite pledges of contributions to supply the deficit resulting from the causes enumerated in the paragraph on the next page?

DR. EDWARD CHESTER, after thirty-two years of service in the Madura Mission, returning to his work, when many thought him physically unable to do so, sends back this ringing utterance: "How much the young clergymen of America lose in joy and splendid work and partnership in the most precious promises of God's work in clinging to the churches at home, which could so easily spare them! Never did the foreign mission work appear to me so unspeakably important, or so intensely interesting. I can honestly pronounce it the most hopeful and glorious work of the age."

WE have little change to report this month in regard to affairs in Eastern Turkey. We learn by telegraph from Constantinople that the recent reinforcements for that mission had arrived at their several stations. In the vicinity of Bitlis regiments of soldiers had been stationed among the peasantry to afford protection from the invasion of the Koords during harvesting time, and affairs were more quiet, although the relations between the Turks and Armenians were much strained.

OUR readers must bear with us if we speak repeatedly and strongly upon the matter of the present special need for an increase in contributions. It should be borne in mind that the American Board has now in the foreign field 111 more missionaries, male and female, than it had five years ago, and that the *added* annual cost on this account cannot be less than \$110,000. Three other points must now be taken into consideration: (1) As a result of the legislation by the United States Congress in regard to silver, the price of the currency which is used in India and Ceylon, in Japan, China, and Mexico, has advanced, so that our Treasurer estimates that not far from \$50,000 more will be needed to cover the same items that were covered by last year's appropriations. The rupee has advanced from thirty-four cents to about forty-four cents, and it probably will go higher. This, with the increased value of Mexican dollars used in Japan, China, and Mexico, will add to the cost of the present work of the Board abroad about \$50,000. (2) The Swett legacy, having been expended exactly according to the plan made six years ago by the Board, is now so nearly exhausted that \$30,000 will be needed in the year 1890-91 to make up the amount drawn from this source last year. (3) The legacies of the last year amounted to nearly \$200,000, far beyond the average of previous years. It cannot reasonably be expected that during the present year they will exceed \$150,000, leaving \$50,000 to be provided for under this head. These three items make a total of \$130,000, absolutely demanded over and above the contributions of last year, simply to maintain the work on the present basis. And what shall be said of the need in view of the natural growth of the work and the enlargement so imperatively called for? The importunate pleas of our missionaries for increased means for entering fields of brightest promise should be heard and heeded.

THE American Board Almanac of Missions for 1891 will be ready December 1. We believe that this forthcoming issue will be worthy of hearty commendations such as have greeted the previous numbers of this almanac. Will not our friends see to it that it is widely distributed? Rev. Dr. Scholl, of the Lutheran Church, says of it: "It is much cheaper at ten cents than any patent medicine almanac that you can get for nothing."

SEVENTY-FIVE years ago S. J. Mills, who knew theological students as well as any man of his day, wrote as follows in a letter to Levi Parsons: "I verily believe that there are at our theological seminaries students of divinity who *dare* not lay their Saviour's last commission to his disciples before them, and fast and pray over it for a day, with a view of ascertaining their duty as it respects missions to heathen, lest convictions should fasten upon their minds with a force not to be resisted, that it is their duty to see that commission carried into effect. I say, they *dare* not do it, although the commission closes with the promise, 'Lo, I am with you alway, even unto the end of the world.'" Is this true of the theological students of 1890, as Mills thought it was true of the students of 1816? And a similar question may well be asked as to the consecration of business men. *Dare* they now to take their ledgers with them into their closets, and with prayer and fasting, for a day, ask the Lord how much they should give for the preaching of his gospel throughout the world?

WE learn with great pleasure of a meeting of Corporate Members and others recently held at Chicago, at the call of Vice-President Blatchford, for the purpose of advancing in every practicable way the interests of the foreign missionary cause in the States of the Interior. These gentlemen have prepared an address to be sent to the pastors of the churches throughout the West and Northwest, and we trust that the result will be a prompt and decided forward movement on the part of these churches in behalf of foreign missions.

A STRIKING illustration of the progress of Christian ideas in Japan is seen in the report of a funeral service held at Tokyō in September. The wife of the Vice-Minister of War, Mrs. Katsura, was a member of the church at Tōkyō of which Rev. Mr. Kanamori is pastor. The funeral was, by request, held in the chapel of the cemetery in which a large number of the great men of Japan are buried. It is said that 2,000 persons were in attendance, though not a quarter part of this number could find room in the chapel. Among those who attended were a prince of the blood, three cabinet ministers, and a large number of army officers, as well as diplomatic officials. A large band was provided, in view of the rank of the husband of the deceased, and Mr. Kanamori preached a fervent sermon upon the Christian's hope of immortality in Jesus Christ. It was such a service as has never before been witnessed in Japan, and the impression produced upon the officials and upon others present seems to have been all that the friends of missions could wish.

THE missionaries from Great Britain resident in Tōkyō, Japan, have forwarded to the British Minister a Memorial expressing the hope that "such a revision of the treaties may speedily be brought about as will, while sufficiently safeguarding the rights and interests of Her Majesty's subjects, satisfy the legitimate demands of the Japanese government in the matter of extra-territoriality." This action has been highly commended by a leading vernacular journal, which contrasts strongly the attitude of foreign merchants in Yokohama, whose views are affected by considerations of personal interests, and the attitude of the missionaries, whose opinions are molded by considerations of justice and morality. This question of treaty revision is a burning one in Japan, and it is pleasant to see that the Japanese distinguish among foreigners and know who are their true friends.

THE *Robert W. Logan*, which sailed from San Francisco, August 30, made an excellent passage to the Hawaiian Islands, reaching Hilo in sixteen days. Mr. Worth writes that the vessel proved a good sailer and that she will answer admirably the purpose for which she was constructed. Dr. Wetmore and other friends at Hilo gave a royal welcome to the little vessel, and sent her on her way rejoicing. Captain Bray, who went down on the *Logan* as far as Honolulu, has returned to the United States, and the little craft was soon to sail for Ruk. We regret to say that but a little over \$3,000 of the \$5,000 necessary to cover the cost of the vessel have as yet been contributed. Have our young friends in the Sunday-schools and elsewhere remembered this object as they should? We hope they will pay fully for this vessel, as they did for the *Morning Star*.

THE report of the Deputies of the Free Church of Scotland who have visited its missions in India takes the ground, after protracted investigations, that the educational method, by which the missions of this Church have been carried on, should not be abandoned, but that it must be adequately supplemented by suitable evangelistic agencies. Their judgment as to the present position of their missions is clear : "We have no hesitation in saying that our Church is spending an amount upon the higher education which is out of all proportion to its present resources." Certain plans are suggested for combining several of their educational institutions, but the special point of urgency is that more attention be devoted to distinctive evangelistic work.

IT is said that Great Britain has now a full right of way through Africa from the Mediterranean to the Cape of Good Hope, though that right of way in the Soudan would doubtless be contested somewhat vigorously by the Arabs as well as by some of the natives.

THE impression which is produced in Japan by the Unitarian movement has been such that *The Japan Mail* gives an article with the heading "Alliance between Unitarianism and Buddhism." Rev. Mr. Knapp protests against the title as conveying a false impression, and says that the errand of Unitarianism to Japan is based upon the now familiar idea of the "Sympathy of Religions." In his letter, which defends this sympathy for Buddhism, he admits that Unitarianism "is radically and vehemently opposed to Orthodoxy." Orthodoxy, it seems, is, therefore, excepted when he speaks of the "sympathy of religions." *The Japan Mail* well says, "What ideas Buddhists entertain about Unitarianism may be seen from the following passage in Mr. Maeda Unkei's tract 'Shinshu Mondo' : 'Unitarianism will not be productive of any positive benefits, but as it will be negatively useful in neutralizing the evil effects of Christianity, we approve the spread of that religion for the sake of the country ; nay, for the sake of our *Shin-shu* sect.'"

THERE lie before us a number of testimonials from pastors and others, from both the East and the West, to the excellent impression produced by a lecture on "Miracles among the Missions of the Islands of the Sea," by Mr. James P. Cadman. The lecture is given with the aid of the stereopticon. Such men as Professor Harper, of Yale, Dr. Boardman, of Philadelphia, and Dr. Goodwin, of Chicago, speak in cordial terms of the great interest felt by themselves and others in the lecture. Mr. Cadman may be addressed at No. 2953 Indiana Avenue, Chicago, Ill.

WE learn from Constantinople that, on October 26, ten Armenians, who had been tried for treason and for attempts to assassinate the priests, were found guilty by the courts, four of them sentenced to capital punishment, four to hard labor for seven years, and two for five years. It is affirmed that these men were only the tools of others who are in high position, and it is thought that the death sentence will be changed to that of penal servitude. A few days later thirty Armenians were taken into custody and the offices of an Armenian journal at Constantinople were searched.

AMONG the reports of the several committees of the Board at the late Annual Meeting, to be found in the appendix of this issue of the *Missionary Herald*, we especially commend to our readers that of the committee to which was referred the Treasurer's report. Its careful and detailed statements, based on its own examination and that of an expert, will be most satisfactory to all friends of the Board. There is much food for thought in the utterance of this committee, composed chiefly of laymen: "Let the pious members of our churches henceforth sacrifice in personal ease and luxuries but a fraction of that which is sacrificed daily by the men and women who represent us on heathen soil, and there would not be room to receive. Officers would then be able to plan on a scale of maximum and not minimum achievements."

THERE have recently come to us some lines entitled "The Exile's Song," written by the late Rev. Henry Marden, of Marash, while on one of his long missionary tours in the Taurus Mountains. The tender pathos of these lines is enhanced as we remember that Mr. Marden was then planning to revisit very soon the old home in New Hampshire, and was on his way thither when the messenger of death called him away to the home above.

I have wandered away in the world afar,

And the years are many and long;

But the dear old home I ne'er forget,

With its peace, and joy, and song.

In the light and shade, in the toil and strife,

Its vision comes oft to cheer;

And memories sweet, reaching o'er the years,

Bring back its scenes so dear.

The birds still sing the same old songs;

The skies are as bright and fair;

At even I sit in the fireside group,

The dear ones all are there.

So oft I dream; but when I wake —

How changed! As birds from their nests

The loved ones are scattered o'er the world,

Or gone long since to their rest.

As I wander on, what sounds so sweet

Come floating to my ear?

'T is "Home, sweet home," — I know it well,

The voice of the loved ones I hear.

They are calling home in the angels' song

To the sweeter home above;

"Come, wanderer, come, and roam no more;

Come, rest where all is love."

MRS. H. GRATTAN GUINNESS, in *Regions Beyond*, gives the touching story of Mandombi, a young Congo Christian who has recently come to London to die there for the sake of his people. He is a victim of the strange sleeping sickness which has carried off sixty of the converts at Banza Manteke. The cause of the disease is unknown, and so is the remedy. Sleep is the leading symptom, though in severe cases mania is developed. It sometimes lasts two or three weeks, sometimes two or three years. Mandombi is a splendid fellow, with a cheerful, shining face. He has come to England of his own accord, selling his all to pay his passage, in the full expectation of dying there and in the hope that, through his death and the subsequent *post mortem*, some remedy may be found for the terrible disease which has fastened itself upon him and so many of his countrymen.

It is with sincere regret that we learn of the death at Brooklyn, N. Y., of Rev. James M. Sherwood, D.D., who has for years been engaged in editorial work upon religious magazines, and who is specially to be mentioned in these pages as the chief editor of the *Missionary Review of the World*, to which, in recent years, he has given a great amount of labor. His loss will be deeply felt.

WORD comes from Brussels that the export trade of the Congo Free State for the second quarter of the current year amounts to \$1,100,000, which is almost precisely double that of the same period last year. This fact indicates a remarkable development within the Free State. What may be expected when the railway connects the Upper Congo with the sea ! Nothing now stands in the way of the establishment of such import duties as are necessary to enable the Free State to carry out its commercial and humane enterprises but the consent of the Dutch government, which alone of all the powers represented in the recent Conference objects to imposts which seem to the rest of the world to be reasonable.

MR. H. M. STANLEY mildly remonstrates with the British public for not having subscribed for the steamer which it was proposed to give, in some sort, as a testimonial to him, and which he was to transfer to the Church Missionary Society for the use of its missionaries on Victoria Nyanza. The Germans have already contributed liberally for two steamers which are to be used in their African work, but as yet the British have given but £2,300 of the £5,000 needed for the vessel which Mr. Stanley proposed. In his letter to *The London Times* on this subject Mr. Stanley uses the following language in reference to Uganda : " Yet what mission in Africa can show such splendid results as this of Uganda ? If we regard the number of converts instructed in the Protestant faith, the cruelties inflicted on them and their pastors, the magnificent endurance exhibited during their severe trials, the vast patience and the unflinching courage and meekness with which they have borne them during the last thirteen years, we shall have good cause to hold the missionaries in Uganda as among the brightest examples of Christian teachers ever sent out from England to benighted regions."

REV. EDWARD STORROW writes in *The London Chronicle* of eight things to be desired in the interests of missions : " (1) A missionary auxiliary connected with every place of worship. (2) One or more collectors appointed by every church. (3) A missionary anniversary in every chapel. (4) A monthly missionary prayer-meeting for every congregation. (5) A missionary magazine in every family. (6) A missionary box in every house. (7) A missionary collection weekly in every family professing godliness. (8) A daily, or weekly, or monthly, or annual subscription from every church-member or communicant." To all these we might add a ninth, which indeed may be regarded as presupposed, namely, daily prayer for the coming of the kingdom of God throughout the whole earth.

"THE PEOPLE WHO NEVER LIE." — According to Dr. Dodd this is the characterization given all Americans both by Turks and Armenians living in the heart of Asia Minor. They know of no other people who habitually tell the truth. Would it not be a fine thing if this designation, which is appropriately applied to our missionaries in Turkey, were truly descriptive of all our countrymen ?

"THEY never think of staying away." This is the record sent us of the young people at Bailundu, West Africa, in reference to the service for prayer which is held every evening of the week. What a record it would be if of all the members of the churches in this Christian land it could be said in reference to the mid-week service for prayer, "They never think of staying away" !

## AN EMERGENCY.—THE PRIVILEGE OF WEALTH.

BY SECRETARY N. G. CLARK, D.D.

A good friend of missions in Minneapolis, a few days after the Annual Meeting of the Board, sent the Treasurer a check for \$1,000 as a special thank-offering for the success of the meeting. And since then another friend in the Interior has made a similar gift. It was something worth doing, and an example well worth imitating, whether for the specific object named or in grateful acknowledgment of what the gospel is to us, to our homes, and to our land.

At the present juncture the work developed and sustained for the past ten years so largely by funds drawn from the great bequests, attended as it has been by such grand results in the establishment of scores of churches and the ingathering of hundreds and thousands of church-members, and of hundreds and thousands of youth of both sexes into Christian schools, is in imminent danger of retrenchment and in some quarters of collapse, in consequence of the exhaustion of those sources of supply. There is need of thank-offerings, and even of sacrifices, on the part of men and women possessed of wealth, that the cause of Christ receive no detriment, that the work begun at so many points and carried on with such marked success may be vigorously continued. This is, just now, the great, the burning question before us. Some time must elapse before new adjustments can take effect and bring into the treasury the hoped-for returns, such as shall be truly expressive of the new hopes and anticipations, but *the work cannot wait*. Men and women in the field must have the necessary means of living. A large and efficient native agency cannot be reduced by one third or one half, and brought together again when the anticipated funds come in, six months or a year hence. Schools and seminaries cannot wisely send back to their homes, if they have any, or to blank heathenism, if they have not, one fourth or one half of their pupils, or close their doors for a season, without serious loss of time and money, the loss of prestige and the good name of missionaries.

To meet just this emergency, to enable the Prudential Committee to make appropriations before another number of the *Missionary Herald* can reach its readers — this is now preëminently the *privilege of wealth*, of one or two or a half-dozen men and women in many of our churches, East and West. Let these special gifts to the number of one hundred at least, or better two hundred, in sums ranging from \$500 to \$5,000, at an average say of a thousand dollars each, come in upon the instant; and the voice of praise and thanksgiving will be heard at every mission station and in every mission household around the world. A good man in the Northwest has led off in this grand forward movement; another has followed; now for the one hundred and ninety eight more within the next two weeks, no man looking at another's gifts but to "*Him who sitteth over against the treasury*."

Let it be borne in mind that what is now asked for is a special offering to meet a great emergency, in the hope that there will be a great advance in contributions from all the constituency of the Board, including those who may make

these special gifts, and an advance that shall not cease until a million dollars a year shall be devoted to the foreign missionary work by the churches we represent. But anyhow let us have help for the present emergency.

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### THE REVOLT AT PONAPE.

THE announcement was made in the last number of the *Missionary Herald* of a brief message received from Micronesia, that the natives of Oua, on the island of Ponape, had risen in rebellion against the Spanish authorities. A letter from Mrs. Cole, who has been associated with Miss Palmer at Oua, dated August 1, and reaching the Mission Rooms, via Kusaie, November 1, gives a somewhat detailed account of the affair. It seems that on May 17 the Spaniards, whose headquarters are at Kenan, on the north side of the island, sent to Oua, our mission station, which is on the east side of the island, about a dozen miles from Kenan, desiring a piece of land on which to build. A hill was given to them near the mission premises, and they commenced to build. A fortnight later two priests came and wished to build on land belonging to Mr. Doane, and about six feet from the mission church building. Objection was of course made, and the governor was appealed to, who wrote to the lieutenant and the priests that they must remove to another place. But on their replying that this was the only healthy site, the governor wrote our friends that he could not change their plans. The natives were much incensed, but Miss Palmer urged them to do what the governor desired, and help the Spaniards in their work of building. This they did quietly till June 24, when some men arrived from another district and there were soon rumors of trouble. Henry Nanepai, the native teacher on whom the ladies greatly relied for help, thought he had succeeded in quieting the difficulties; but Mrs. Cole writes: "Early next morning we were awakened by the noise of shouting and shooting. The lieutenant and his men had just gone to their work, leaving all their arms in the canoe-house, near the beach, with only three or four men to look after them. The natives went up to the place where the men were working and killed them, a few escaping to the woods. Nanepai ran down the hill just in time to save the priests. He brought them up to our house, and he and his wife also saved five Manila men, and we kept them in our house, upstairs, for two days and two nights. Those were very anxious nights for us. We did not know at what moment the natives would break in and kill these men and us too. They were very angry with Nanepai for taking the priests away. Two men pointed their guns at him, and said they would kill him if he went down the hill again."

The conduct of the Ponapeans is by no means to be justified, neither is that of the Spaniards. The latter might have known that their irritating course of procedure would have aroused the worst passions of the natives and inevitably lead to revolt. If Mr. Doane had been there he might have restrained the Ponapeans. But as it was there was no check to their fury when once they resorted to force. The lieutenant, three corporals, and over twenty Manila men were

killed. The governor, on hearing the news, sent around four armed boats, but they were driven back by the natives, two more Spaniards being killed and others wounded. When a Spanish man-of-war came to the scene, she got aground on the reef as she was coming into the passage at "Morning Star Harbor." Our friends believe that this accident alone prevented the shelling of the mission station, for the man-of-war did not get off the reef for four days, and then immediately returned to Kenan and, it is reported, went subsequently to Manila for aid.

This affair, to human appearance, is likely to lead to most serious consequences. The Spaniards can hardly fail to visit heavy punishment upon the natives for their



THE APPROACH TO "MORNING STAR" HARBOR AND OUA, ISLAND OF PONAPE.

revolt, and the natives appear to be determined to die rather than to yield. The *Morning Star*, with Mr. Rand and his associates, would probably reach Ponape about three weeks after the letter from Mrs. Cole was written. Possibly before their arrival a force may have come from Manila to inflict vengeance on the natives. Miss Palmer and Mrs. Cole were expecting to remove from Oua with Mr. Nanepai to Kiti, on the opposite side of Ponape from Oua, and to remain there till the fighting was over. The cut above shows the outline of the island of Ponape as seen from a vessel about to enter the *Morning Star* harbor, near Oua. The mission premises are seen on the hill above the harbor. We trust that our fears that these mission premises have been destroyed by Spanish guns will not be realized, and that we shall find that, as so many times in the past, God has interposed for the defence of his people and his work.

## JAPAN'S NEEDS FOR 1891.

BY REV. JAMES H. PETTEE.

AT its annual meeting in July, our mission felt compelled to make something of an advance in its money estimates for next year. The causes for this were recent silver legislation in what is fast becoming the land of the white metal's friends, hard times and conservative reaction in Japan, and, most of all, an actual widening of the work. We now have thirteen centres of foreign residence and influence, as against seven two years ago. Five or six other places are clamoring for missionaries; while so straitened are we in some of the older fields that every station, new and old, was called on this summer to sacrifice something for the general weal, in the allotment of the nine new people for whom we were allowed to scramble. It was a wrenching time, but generosity abounded, and the adjustment was made with nothing stronger than tears.

The fact was abundantly disclosed that our greatest weakness to-day lies in the smallness of the foreign force to handle so wide a work. We have called a halt on all further advance till assured of a substantial increase in our numbers. But the Japanese keep on petitioning, and they show no signs of letting up. A leading Osaka pastor, whom some thought to be indifferent if not opposed to further increase of missionary force, writes to one of our number under date of September 5:—

"It is very desirable to get new missionaries in the places you have mentioned;" then he adds the names of three more cities, not yet considered by us, which he thinks should be occupied as soon as possible. "Don't think very much of the reaction movement; I think it will soon pass away. We who are in direct evangelical [he probably means evangelistic] work have no antipathy toward the foreign ideas. Will you please write to Boston a strong letter, knowing that is our hearty desire?"

During the past summer this whole question of reaction in Japan, friction between Japanese and foreigners, and treaty revision, has been very carefully considered by our mission, especially in its bearing on the problem of more men. After conference with the best informed Japanese brethren our answer is clear, decided, unanimous, that the Japan Mission of the American Board positively needs more reinforcements. The year 1891 should see thirty new helpers sent to us across the Pacific by the American Board. They should be the strongest and best men and women to be found—in Biblical language, "full of the Holy Ghost and wisdom,"—in modern parlance, full of grace and grit. I would specially emphasize the great need of tact in dealing with a sensitive, ambitious, and patriotic people.

These are troublesome times in Japan. Last week's paper reports the gathering in Tōkyō of 117 *soshi* from all parts of the land, with more to follow. These men are patriots, full of fanciful theories, imaginary fears, and revengeful purposes. I should dislike to be a prominent Japanese official just at this juncture, unless my duties called me to Patagonia or Great Britain. But the foreign missionary who behaves himself and keeps aloof from politics will not be

molested. On the contrary his presence is generally welcomed everywhere as a boon to the country and one of the safeguards of the times ; but he will need to exercise patience, charity, and every other Christian virtue. Moreover he must be willing to work through the Japanese. The more he can sacrifice self and honor the Japanese side of the work, the greater will be his success. More than one missionary in this bright land is practically sidetracked because he cannot bring himself to labor after this fashion. The spirit that prompts to a constant use of such terms as *my church*, *my school*, *my native helper*, is out of place here. Men like John the Baptist are needed who can say, "He must increase, but I must decrease."

One other thing may be said. The work is already so far advanced that a single missionary cannot spread himself over hundreds of square miles and millions of human beings as a sort of continental bishop. The man who hungers for that kind of pioneer work had better go elsewhere.

Work here appears to be entering on what we trust will prove the last stage of foreign service. Many of the most desirable posts are already ably filled by Japanese. The missionary must be quick to see the needy place and ready to step into it, whether that takes him into the interior or keeps him at the older centres. The great mass of the people are still untouched, and how to rouse them is one of the pressing problems of the immediate future. Specialties of all kinds are at a premium, but the most needed of all specialists is the man or woman who is strong in spirituality. There is a lifework for such, full of richest fruitage. The stakes of our field will soon of necessity all be set. What help America can give should be given now. Cannot the year 1891 see the work accomplished? Thirty able-bodied, big-brained, large-souled men and women would go a long way toward bringing in the end. Churches of America, why not do it?

OKAYAMA, Japan, October 1, 1890.

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## THE FINANCIAL OUTLOOK.

[*From the Report of the Home Department, presented at the Annual Meeting at Minneapolis, October 8, 1890.*]

In the Annual Report of two years ago it was stated that during the year then under review — 1887-88 — there had been received "from donations the largest sum — if the donations during the period of the inflated currency of 1868-69 are reduced to a gold basis — ever received from this source during any one year in the history of the Board." In the last Annual Report it was stated that during the year then under review — 1888-89 — the donations were in advance of those of the preceding year to the amount of \$476.53, which was "a gain over the annual average of the preceding five years of about \$12,500." We are now permitted to announce that during the last year — 1889-90 — the donations have made another and a more marked advance, having reached the total of \$417,921.74, a gain over the preceding year of \$22,876.84, and over the annual average of the preceding five years of \$32,355. Of this amount \$169,206.37 came from the three Woman's Boards, an advance over the preceding year of

\$16,450.86. [From W. B. M., \$110,739.60; from W. B. M. I., \$54,238.27; from W. B. M. P., \$4,228.50.] It was also stated in the Annual Report of two years ago that the receipts from legacies had been "larger than were ever received from the same source during any one year, except the years when the two extraordinary Otis and Swett bequests came into the treasury." In the last Annual Report it was stated that there had been an advance from legacies of \$7,300.88, which was a gain over the annual average of the preceding five years of over \$28,000. Once more are we permitted to report a farther advance, the legacies for the past year—1889-90—having reached the sum of \$199,802.11, a gain over the preceding year of \$46,148.39, and over the annual average of the preceding five years of \$74,384. The total receipts therefore for the year now under review from donations and legacies were \$617,723.85, an advance over the preceding year of \$69,025.23, and over the annual average for the preceding five years of \$106,739.16. Adding the income of the general permanent fund, \$10,671.73, we report the total receipts from these sources for the past year as \$628,395.58.

From the Swett bequest, which was received six years ago, and was then by vote at the Annual Meeting "set apart by the Board to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China," there was appropriated during the past year, for the purposes for which this bequest was set apart by the Board, the sum of \$72,707.89,—nearly \$21,000 (\$20,876.71) less than the annual average appropriated from this bequest during the five preceding years since it has been available,—including for Japan \$23,195.70, and for China \$26,260.24.

From that part of the Otis bequest which was set apart by the Board eleven years ago for new missions there was appropriated during the past year toward the support of these missions—six in number, namely, West Central Africa, East Central Africa, Shansi, Hong Kong, Northern Japan, and Northern Mexico—the sum of \$61,482.16, about \$24,000 (\$24,064.30) more than the annual average appropriated from this portion of the bequest during the previous ten years since it became available. These amounts from the two special bequests, added to what has already been reported as received from ordinary sources, with the balance in the treasury at the beginning of the year, \$848.44, has placed at the disposal of the Committee \$763,434.07. The expenditures of the year have amounted to \$762,946.98, leaving the small balance on the Treasurer's books at the end of the year of \$487.09. Although we may repeat with emphasis the statement in the report of last year that "these are the largest figures presenting annual receipts and expenditures which have ever been reported in the history of the Board," we may also add more emphatically that the demands of our broad work, in order that it may be properly developed even upon its present limited scale, call imperatively for the annual expenditure of not less than \$250,000 beyond the largest figures thus far reported; an addition which would bring us up to the long-desired and much-needed income of \$1,000,000 a year.

#### FIVE YEARS' REVIEW.

During the past five years, since our Seventy-fifth Anniversary in 1885, there have been sent out as new laborers 51 missionaries and 163 assistant missionaries,

a total of 214. This is an advance over the record of the preceding five years, 1880-85, of 70; 10 missionaries and 60 assistant missionaries; the annual average for the first half of the decade being 8 missionaries and 21 assistant missionaries, 29 in all; and for the latter half, 10 missionaries and 32 assistant missionaries, 42 in all; a gain upon the annual average of 13. This increase has been most marked during the past two years, there having been sent out during these years 27 missionaries and 79 assistant missionaries, 33 of them men and 73 women, 106 in all; an annual average of 53, 23 more than the annual average during the first seventy-five years of the history of the Board. And there are many indications that this average will increase, rather than lessen, during years to come. The hearts of the consecrated Christian young men and women of the land are evidently turning toward the great missionary field, the world.

During this same period of five years, 1885-90, the receipts from regular donations and legacies have also increased as compared with the preceding five years. During the first half of the decade, 1880-85, there was received from donations \$1,870,990, and from legacies \$556,054, an annual average from donations of \$374,199, and from legacies of \$111,211, making the annual average from both donations and legacies \$485,410. During the last half of the decade, 1885-90, the donations have increased by nearly \$88,000 (\$87,751), an annual average of \$17,550, making a total of \$1,958,741; and the legacies have increased by nearly \$150,000 (\$149,360), an annual average of nearly \$30,000 (\$29,872), making the total gain from donations and legacies during the past five years over \$237,000 (\$237,130), an annual average of over \$47,000 (\$47,422). That this increase will continue from legacies during years to come we can hardly expect; but that it will not only continue, but largely increase, from donations from churches and individuals, we may certainly unite in making our earnest purpose and endeavor.

#### A SUGGESTION.

It may be well in this connection to recall the action recommended by the Committee at the Annual Meeting in 1882 when a similar, and in some respects more serious, emergency confronted the Board. It was then stated that during the three preceding years there had been appropriated and expended from the Otis bequest for educational and evangelistic enlargement, in addition to the regular appropriations, the sum of over half a million of dollars (\$552,061.71), an annual average for those three years of over \$184,000 (\$184,020.57), and that only about \$34,000 remained for a similar appropriation during the year which was then to follow, 1882-83. The recommendation of the Committee, at that time, was that "measures be adopted, not only to increase the regular annual receipts, but also to provide for a special additional annual contribution for our enlarged educational and evangelistic work of not less than \$150,000." During that meeting, held at Portland, spontaneous pledges, led by Hon. William E. Dodge, were made, most of them during one of the devotional hours, amounting, with sums added during a few subsequent weeks, to \$45,000, while the impulse imparted by the movement went into the permanent regular receipts of the three years which followed. At the Annual Meeting in 1883, at Detroit, the same

subject was more fully presented by the Prudential Committee in a special paper, entitled "Our Annual Financial Problem," to which the Committee on the paper gave, through its chairman, Dr. C. L. Goodell, their cordial approbation in these words : "As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken in behalf of some special department of the foreign work." This recommendation the Prudential Committee has emphasized during several successive years.

#### A RENEWED APPEAL.

For these and other cogent reasons your Committee, therefore, giving thanks to God for the past, renews its annual appeal for a generous increase of offerings from all those to whom God has entrusted his silver and gold, be it little or much, so that, if possible, the regular donations, which have at length for the first time in the history of the Board not only passed the goal of \$400,000, but have exceeded this goal by nearly \$18,000, should now move forward promptly during the coming year certainly to not less than the next appropriate goal toward which we should aim, \$500,000. Would that cheerful pledges also, supplementary to regular contributions, coming spontaneously from a multitude of grateful hearts laying upon the Lord's altar with thanksgiving and prayer a specially consecrated \$100,000, might make the present Annual Meeting and the city where we gather memorable not only in our own history, but in the great forward missionary movement of our times for the turning of this fallen but redeemed world to its rightful Lord !

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#### SUFFERING IN CHINA.—AN APPEAL FOR AID.

THE public has come to be familiar with cries of distress from China, but the ears of philanthropic and Christian people should not be closed to the present call from those who are in sore need. Not merely in the old districts of Honan, on the Yellow River, but in Shantung and on the Pei-ho, at and above Tientsin, there is great suffering. It is said that probably not less than 4,000 square miles in the province of Chihli are inundated. The loss of life and property has been immense. Some villages have been wholly swept away, and the people all drowned. In other villages thousands of families whose lives are spared are homeless. Our missionaries at Tientsin and in Shantung find their sympathies and their purses taxed to the utmost. They can, at best, minister to comparatively few of the great number of sufferers, but a little aid will go a great way, and they ask for help from the favored people of the United States. The following appeal has been prepared by Dr. H. D. Porter and Rev. Arthur H. Smith, of Pang-Chuang, Shantung, and is commended to all benevolent people in America :—

*To Christian Friends in America,—*The annual recurrence of floods and distress in North China has come to be a matter of note. The terrible famine of two years ago in Central Shantung and in Manchuria attracted the compassion of the benevolent in all parts of the world. During two previous summers an immense amount of distress has been alleviated by the Shanghai Committee, through whose hands more than \$60,000 have been disbursed to the local distributors.

The floods of the present year have come much earlier than last year and have inundated a wide region of country, both north and south. A special calamity has befallen the region directly west and southwest of our Mission station, extending nearly if not quite to Lin Ching Cho, a distance of nearly fifty miles. This region is limited on the east by what is known to us here as the "Embankment," an earth wall forming the edge of a depression which is several feet below the surface of the country to the east of it. The Grand Canal broke its eastern bank about a month since, which has resulted in the rapid submerging of all the country between the river and the Embankment as far north as the river town of Ssu nu ssu, seven miles northwest of us. Thus a region of country twenty miles broad and thirty long is entirely covered with water to the depth of from eight to twelve feet.

In this region are no less than one hundred and fifty, perhaps two hundred, villages. The crops that were hastening to harvest are destroyed, with the exception of the tall millet, which may possibly escape in a few of the higher portions. All of the villages where the Pang-Chuang station has church-members, west of the Embankment, are now surrounded with this waste of water. With the fall of the water in the autumn the villages may escape destruction. But already hundreds of houses have been soaked down, and multitudes have removed to the higher villages, escaping for the moment the disaster of death. With the coming of autumn and winter this large population of thirty or forty thousand people will have nothing whatever to depend upon. It has seemed best to our station to call upon benevolent friends in America to render a little assistance, if by any means we may be able to relieve the distress of a few scores or a few hundreds of families among our church-members and others. We cannot hope to reach many; but we should be able to help a few over the special period of extreme distress. Hitherto those asking for help have had a resource in funds kindly supplied by "The Famine Relief Committee" in Shanghai. That Committee, after giving out nearly \$60,000, has at the beginning of this season closed its labors and sent its balance of funds to other distributors, there being at the time no immediate likelihood of a recurring distress. This resource being thus in a measure closed to us, we are forced to ask friends in America to lend us what assistance they can. We are especially in need of one or two thousand dollars to carry on this work. A few hundred dollars wisely distributed will do a great deal of good. But the larger sums can be used with great value in the relief of widespread distress. It is happily twelve years since in the region of our labors we have been obliged to take the distress of the people into account. Now, however, it seems impossible that we should do other than offer to the kindly Christian hearts of American friends the opportunity of aiding in relieving the untold distress of the thousands about us who cannot escape from the floods, and whose little store of grain will receive no replenishing this year from the wasted and desolate fields covered with their mass of water. Any funds given for this purpose may be sent to Mr. L. S. Ward, Treasurer of the American Board, Boston, Mass.

HENRY D. PORTER.  
ARTHUR H. SMITH.

## MORALITY AND RELIGION.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

"WHAT religion do you follow?" I once asked a medical student in Japan. "I have none. I hate religion," was his quick reply. "Do you hate morality?" I inquired. "Certainly not. That is necessary, but religion is worthless." "Since you are so sure that you like morality and hate religion, may I ask you to give me your ideas concerning these two things? What is the difference between morality and religion?"

He evidently felt certain that there was a difference, but, like many Japanese, he had never shaped it in words. He was growing up with the prevailing dislike of idolatry and superstition, and had hastily concluded that, as Buddhism and Shintoism could not stand the light of reason, all religions were in the same plight—all equally unworthy of the attention of thoughtful people. He loved morality; that was enough.

Now, what is morality and what is religion? The former relates to the duties between *man and man*, while the latter has to do with the duties between *man and God*. Morality can therefore be taught entirely apart from religion. How to treat your neighbor, how to be truthful and honest and pure and loving, can be expounded without a single word about any supreme Being. The five relations of Confucius—parents and children, lord and retainer, husband and wife, elder and younger, and friends—have mightily influenced the millions of China for ages, and yet Confucius said so little about a supreme Being that scholars disagree upon the question, whether he said anything about a personal God or not. Shaka taught the five commands, not to kill, not to commit adultery, not to steal, etc., word for word the same as Moses; yet he was an atheist, and denied the immortality of the soul—so our great scholars say. Under these systems, as under others that arose around the Mediterranean, there were some noble souls whose moral living deserves the praise of all.

But it none the less remains, according to the universal verdict, that the morality taught by Jesus is the purest and highest the world has ever known. This has been so often stated that it seems a waste of ink to publish it again. No one denies it. Wherever the words of Jesus are known—among nations that have stood for ages or among modern peoples, in centres of culture or in darkest Africa—they command the most exalted place in the judgment of men. And this holy and ennobling morality of Jesus, in sharp contrast to the great systems of the East, stands always in the closest relation to religion.

This is well seen in the difference between Confucius' golden rule and Christ's. China's great moral teacher says, "Do not unto others what you would not they should do to you." If you ask how this differs from Christ's Golden Rule, you will be sure to get the poor and insufficient answer, "One is negative, the other is positive." This celebrated statement has penetrated even the nations of the East, and is quoted as though it showed great thinking. If the Golden Rule, as Christ taught it, were only known by Christians as well as the disciples of Confucius knew his rule, we certainly should not tarry to explain "negative" and

"positive." I doubt if one Christian in a hundred, or even in a thousand, can repeat Christ's Golden Rule correctly. I have tried it with audience after audience and never yet have found one who repeated it correctly. They all say, "Do unto others as ye would that they should do unto you ;" and this is the only way I have ever seen it printed on Sunday-school cards or heard it recited. If this be all that Christ taught, he gave out only simple morality. And if he taught simple morality, he surely could not have expected men to strive to carry out so impossible a rule. No ; he gave this moral precept based on the most potent religious fact — the Fatherhood of God. He did not hang it in mid-air, but he put it on an eternal foundation. "*Because God is your Father, therefore do unto others,*" etc. If God, the Almighty, be my Father and the coolie's Father, the white man's and the black man's Father, then we have a mighty motive that drives every one who believes it to carry out that rule. Jesus gave us morality, but he glorified it by building it on religion. It has a "*therefore.*"

"Love your enemies" is another of the so-called moral precepts of Jesus. Taken as mere morality, it would seem to be wholly irrational and worthless, and however widely the precept might be proclaimed its practice would be utterly impossible. But when the inspiring motive is given — "that ye may be children of your Father which is in heaven" — we have a religious basis that is everlasting, on which stands the powerful *love* that is winning its way in the hearts of men.

While Shaka was shaping his five commandments, ignorant of a personal God, Moses was bringing down virtually the same commands, and yet not at all the same. For Shaka's are pure morality — duties between man and man, nothing more. But Moses' are morality based on religion — five commandments full of God, the one God, the jealous God, God the Creator, God the Rewarder, followed by five more that cannot be separated from their religious foundation.

Morality is what all people profess loudly to love, and no one feels ashamed to advocate it. But religion is its proper basis. And to be half-ashamed of the foundations is to take away that without which the noblest and best morality will become more and more a form of words only.

### Letters from the Missions.

#### North China Mission.

##### THE FLOODS.

ON another page will be found an appeal from our missionaries in North China for aid for the sufferers by floods, especially in the Shantung district. Mr. Stanley writes from Tientsin, August 12, that the rains had been very heavy and extensive.

"I have been out two nights and a part of two days in a boat, on the plain, collecting information; others have been in other directions, compassing the entire circuit of Tientsin. We (the foreign settlement) and the unwashed-down villages

about are islands in a vast sea, the limit of which was not in sight of the most distant explorer. There is no possible outlet apparently, save as the water returns into the Pei-ho lower down; and with the vast amount there is to come to us from beyond, there is no prospect of the water flowing out entirely for more than a year. It is a terrible visitation. Such recurrences might largely be prevented by the use of proper measures by the government, at a very great saving of expense in a series of years, not to mention the loss of life and property among the people. My

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Hsien Hsien field is inundated, but I have no particulars. I shall in all probability desire to give relief in that field in the winter, if I have funds at command. I should be very glad to receive money for this purpose, or to place in the general fund here if not needed there. All that is raised here, and much more, will be needed right here at home, and the foreign community wish it so used; so that for this outside work I must depend on other resources.

"My chapel force is doing excellent work. There are a number of inquirers, and recently I took the names of six applicants and received them as probationers."

At a later date, September 9, Mr. Stanley writes:—

"Last Sunday I had the pleasure of receiving three persons on probation, and two to full membership in the church. One of these latter is the wife of the new chapel-keeper, Li Sz Yuen, who, in the absence of my helper, is doing excellent work as a preacher. She is learning to read, and is as enthusiastic as her husband. Two or three women are beginning to attend on Sundays, and are ready to receive visits at their homes. There are several other inquirers in the chapel, and altogether our work presents a very encouraging outlook for the winter. I sent last week one promising boy to Tung-chou for the school. Four desired to go, and their friends had consented, but certain of their neighbors raised some questions and doubts in regard to sending their boys so far away from home in charge of foreigners, and doubtless had some 'cock and bull story' to repeat, and they declined consent at the last moment, after having begun to get the boys' clothing ready. The boys are much disgusted at their friends being 'deceived by the devil.' I look for different action next year, if we can keep these boys in the school another year; that is, prevent them from being put to a trade, or into a shop, when the lad who has gone returns with his report. But we still have to do much sowing beside all waters."

### *Shansi Mission.*

#### TRAVELING AMID FLOODS.

MR. CLAPP sends a pleasant account of the Boys' School at Tai-ku; eleven of the nineteen pupils of the school having gone with the missionaries to their summer retreat. These young men seem to be making decided progress in their knowledge of Christian truth. Dr. Goldsbury writes of his journey home from Tai-yuen-fu, which city he had visited to render medical aid to some of the China Inland missionaries.

"Just when I was ready to start home, the heaviest rains of the season came on. The carters were persuaded to start when the first blue sky appeared, and as the roads were so bad we had to go a round-about way. At noon of the second day we came to what was usually a dry river-bed, but was then a roaring, turbid torrent. The carters said we were twenty-three miles from Li-man. We saw a couple of men who had stripped and were crossing. As it was impossible to ford the stream, I proposed to one of the carters that we ford the river and walk the rest of the distance, he carrying my baggage after the manner of the coolies, slung on a pole. The current was very swift and it was with great difficulty that we could keep our footing; but we arrived at the opposite bank in safety. We had to go barefooted part of the way because of the silt mud. We traveled on till dark, although it rained quite a good deal.

"That night we stopped at a village thirteen miles from Li-man, and the following day, after crossing two more rivers and trudging along under a burning sun, we reached our destination a little after noon. I never realized so fully before the preciousness of the promise in Isaiah 43: 2. I was a muddy-looking subject when I arrived, but I nevertheless received a very warm welcome."

### *Japan Mission.*

#### THE FALL OUTLOOK AT ONE STATION.

ON reaching his home at Okayama, after his summer rest on Mt. Hieizan, Mr. Pettee wrote, September 10:—

"It is something of a long way round to return from summer vacation on Mt. Hieizan via Onomichi, one place being sixty miles west of Okayama, and the other 140 miles east, and there is no fun in touring in such scorching hot weather as September has brought us; but these and all other negative considerations conceivable were more than offset by the positive delights of the trip. These may be summed up thus:—

"(1) One tour in the country before settling down to the routine work of the year, when school duties and passport restrictions will prevent much roaming.

"(2) An opportunity to help introduce the new evangelist and his enterprising young wife to the people of Onomichi; a foreigner always serving to attract a crowd, even if some one else grinds out the better music.

"(3) And best of all, the privilege of attending a unique thanksgiving service on Friday evening, when the last cent was paid off that troublesome old debt on the church building, which has hung like a black cloud over the little band of Christians for three years, and which has sent down thunderings and lightnings of a very unchristian sort, which more than once have come near literally burning up the building and killing the whole church. When Mr. Kuzuoka, the new evangelist, began work in Onomichi three weeks ago, he found only four or five Christians left there, and they were in a very despondent condition. He at once set to work to do three things, and within that number of weeks has accomplished them all. He secured a special contribution of \$5 for local work; induced every professing Christian to increase the amount of his regular monthly gift for Christian service, and then set to work to lift that small but ugly debt of \$29.70.

"He wrote an urgent appeal to those of us at our summer retreat on the mountain for help, saying the believers in Onomichi felt they could do no more themselves on that old score. I hesitated greatly even to mention the matter, for our missionaries had just responded generously to

three special appeals, one of them in behalf of the always-with-us Orphan Asylum, having to do with this same station. Moreover, prices are still away up, while at the same time our salaries have dropped ten per cent. in value to us during the summer, owing to the overgenerous bolstering up of silver by the professors of economics in our American Congress. I made a single statement, without any appeal, and had the privilege of carrying \$22 from the mountain for the debt. This so encouraged the evangelist that he worked all the day I reached there, and succeeded in securing \$10.70 from the five or six persons who could be approached on the subject. So it was necessary to use but \$19 of the amount given by outsiders. Certainly no previous evangelist has ever succeeded so well in pulling money out of those poor folks in Onomichi. It speaks well for the training he has had in the Osaka field.

"Such a grand thanksgiving service as we held there last Friday evening! followed by an impressive communion service on Sunday, with preaching in the evening to the largest audience gathered for many a month in that little chapel.

"Mr. Kuzuoka, the evangelist, was married a month ago to a graduate of Kōbe Girls' School, class of '87, and the wife is entering most zealously into parish work. In order to gain a good standing in town, the two propose to open a private class for instruction in English. Mrs. Kuzuoka wants a *baby-organ*. She says if she had one for the church, she would give lessons on it and teach a number of women and children. She thinks she can raise \$10 in Onomichi toward one and wants outside help for the rest. The contributors to the debt fund will be asked to let the \$3 balance of their gift go toward this organ fund. Perhaps some friend in America will make a special contribution to this end. Not a single organ in that whole city, though there are a large number of twanging *samisen* in her ill-famed temples and private houses. Surely there ought to be one decent musical instrument in that city of vice, and this plucky woman

will work till she gets one. By the way, she has an older sister, also a graduate of Kōbe Girls' School, in the senior class at Carleton College, and Minnesota friends of Miss W. will be glad to hear that the younger sister is taking hold so vigorously of evangelistic work in a leading city of Japan's old province of Bingo, on the shore of the Inland Sea.

"But oh, how they plead there for just one foreigner to live and work with them! and how fully they appreciate Miss Gill's arduous labor among them last spring! It's a great grief to us that we are so shorthanded here in Okayama this fall that we cannot grant their request.

"Not only must we say no to them, but we are forced to close our Woman's School in this city, for there are but three working missionaries now left in Okayama station. We do not complain that louder calls and 'wider fields of usefulness' have secured some of our choicest associates of last year, but we do put in a strong plea for more new workers.

"Our Girls' School at Okayama opened two days ago with sixty students, one half of whom are boarders. The Boys' School does not open till next week. There are but two or three applicants for baptism in this great church next Sabbath, but there are twenty-four such in the wide-awake little country church of Amaki, ten miles away, which dedicated its own church home in the spring and has walked right up since then."

#### THE ORPHAN ASYLUM.—THE Y. M. C. A.

"The many friends of the Orphan Asylum will be rejoiced to hear that not a single case of sickness occurred there this summer, a very remarkable fact, considering the season. There are now eighty-three waifs in the Home. The oldest of them enters our Boys' School this fall. Among recent contributions was one of \$7 from a young church in the northern island of Hokkaido (Yezo). Of the amount, \$1.50 was earned by a few children who, in imitation of American Sunday-school scholars of whom they had heard, raised and sold vegetables and small fruits. Just about money enough

comes in, nearly all in small sums, from home and abroad, to keep the Asylum running. Superintendent Ishii waits on the Lord for everything, and uses most economically whatever is sent him. One interesting fact in connection with the institution is that since it was opened not a single garment has been *bought* for the children. Enough old clothes are sent in fall and spring for all needs. These gifts are mostly from students, and the Doshisha at Kyōto is the main source of supply.

"Our station sends three unusually good men to Kyōto this year for the entrance class in the vernacular theological course. The local Young Men's Christian Association has been burdened for a year with a debt of \$97. Two young men set themselves the task this summer of lifting it. One of them reported an hour ago that \$52 of the amount were already paid in, and \$20 more pledged; but they had reached the end of their rope, and he asks us to help on the last \$25.

"The public announcement that the debt is provided for will be made long before this reaches you. It will bring immense relief to an association of poor young students, whose zeal has been deadened by the weight of what was to them a hopelessly heavy debt. The two young men themselves pledged \$50 of the amount, selling their books and clothing and taking from their small salaries to make up the sum. I stand amazed at their self-sacrifice."

#### THE DOSHISHA.

Dr. Learned writes from Kyōto September 23:—

"Our new school year opened on the 15th, and we have a much better attendance than we feared; in fact we have nothing at all to complain of in the collegiate department. The senior class is much the largest that we have ever had, numbering 46, and the new class numbers about 125, five more than our fixed limit. There is also a very good class entering the vernacular theological department, and we now have more regular students in that department than ever before.

"The Harris Science School opens on the 29th, with three professors and two instructors and perhaps fifteen students. Of course it could not be expected that there would be a large number entering at the beginning. The professors in the Science School furnish the instruction in chemistry, physics, geology, and biology to the students in the collegiate department; so, even if the scientific students are few, the professors there will have good work to do. Thus the donors' generosity to this department is a great help to the whole of the Doshisha. Now that the Science Hall is all finished, and the grounds in front of it are cleared up, the beauty of the building is strikingly manifest.

"A week ago I had the pleasure of assisting the new church, to which the Christian students of the government college belong, in observing the communion and receiving seven new members."

#### *East Central African Mission.*

MISS JONES, writing from Kambini, August 20, reports they had been disappointed in receiving their mail and supplies, since the steamers had not landed at Inhambâne on account of the prevalence of smallpox on board. Mr. and Mrs. Bennett have been with her at the station since the departure of Mr. and Mrs. Ousley. She writes:—

"We have enough to live on for a while; but our supply of medicines is not very large, if we should be attacked with serious illness for a long time. I had sent for medicines as well as food and goods for the children's clothing. I have used a good deal of medicine with the natives this year.

"There are twenty pupils in school; twelve of these are living in my family. I have them work in the garden. We have a nice field of corn planted and growing and are now getting the ground ready for peanuts. The children have worked very willingly and have been quite a comfort to me.

"One of my little boys hurt his leg badly in running in the fields for rats

and birds, of which they are very fond. It is an ugly, ragged wound and will take some time to heal. I dress it twice a day, which takes a great deal of time; but then I will never regret the time if I am only successful in healing it. I made some crutches and he can get around on them. He had never seen any before, so I had to teach him how to use them. He is in school every day now. I have him sit on a mat and recite his lessons.

"I cannot say that much progress is being made in the work, but we are holding on to it. The Sabbath services are quite well attended and the relation between us and the natives is friendly. They frequently bring me little presents of food, and old women will call me mother. Mr. Bennett's family are quite well and seem to enjoy Kambini station. I do not often get lonely; my work keeps me from thinking of myself. I enjoy being here more and more, and cannot but feel that the good Lord has directed my way all along."

#### *Zulu Mission.*

##### *AN ADVANCING WORK.*

LETTERS from this mission report the engrossing labors of all the members, with indications of prosperity in several lines. Mr. Kilbon reports that there are thirteen men in the theological class this term, and that the work of instructing them is most delightful. Mr. Harris, who has charge of the Umtwalume station in the absence of Mr. and Mrs. Wilder, reports that church as in a very prosperous state, having now been for some time self-supporting. Four members were received on confession on the last Sabbath in August. The other places under the care of Mr. Harris make favorable reports. Mr. and Mrs. Dorward, on account of the reduced force in the mission, were assigned to Umzumbe while learning the language, that they might at the same time have care of the school at that station. In writing of the happiness in their work Mr. Dorward, under date of August 27, says:—

"I wish you could hear the girls just

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now. It is the interval between supper and study hour. They are singing in concert hymns in English — ‘Great things He hath done,’ ‘Galilee, blue Galilee,’ and others. They are very fond of singing; and we enjoy listening to them, they sing so well. Some of the young men who attend church here have very rich bass voices; it is a delight to me to listen to them on Sundays. It is astonishing how quickly they pick up the sol-fa notation. If any friends of the mission have sol-fa hymnbooks to dispose of, they would be thankfully received by us and do real missionary service. Many heathen come from their kraals on Sundays to attend the service in the chapel, drawn by the music. They often come several miles to hear the singing.

“Since coming here I have visited kraals in the neighborhood, accompanied by Miss Bridgman, who interpreted for me whatever I had to say. We take our hymnbooks and sing for them a few hymns in Zulu (I am sorry to say I do not always sing with the understanding, but I hope I sing with the spirit); then we tell them the old, old story, trying at the same time to draw them out and get at their thoughts, meet their objections and excuses, and find if possible that way of approach most open to the persuasive influence of the gospel. They are a very bright people in many respects; still it is somewhat startling to have a raw, unclothed native meet you with many of the pet objections that fall so glibly from English-speaking skeptics. Last Sunday we rode to a kraal three or four miles from here. We had an opportunity to speak to the head of it — a man somewhat rich according to heathen ideas; he has six wives. The service was not as encouraging as that of the previous Sunday, but God only knows the human heart and its inmost workings.”

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### *Western Turkey Mission.*

#### A REMARKABLE EVANGELISTIC TOUR.

AFTER his labors at Cesarea and Talas, which we have already reported, Mr. Jenanian, accompanied by Dr. Farnsworth,

undertook an evangelistic tour to Yozgat and other out-stations. Of this tour Dr. Farnsworth writes, September 30, after their return to Cesarea: —

“According to plan we started July 29. We were absent thirty-three days and visited nine out-stations. The first places visited were those in the Bozook regions between Cesarea and Yozgat. There were four of these, and at each we were urged to remain, and had time and strength permitted, beyond doubt a good work might have been done. At three of them we spent one night each. At the fourth we could make only a brief call. We held at each at least one preaching service. At Eilenja there were three such services besides a prayer-meeting, and at Injirli two and a prayer-meeting. A deep impression was made, as was proved by the fact that some thirty at each of these two places arose for prayers.

“At Yozgat Mr. Jenanian spent eleven days. The pastor gave him a most cordial reception and the work was most hopeful. In the eleven days he preached thirteen times and held ten prayer and inquiry meetings. Though the audience was large from the first, it increased steadily in numbers and in interest to the last. The pastor and the Bible-reader took the names of about 120 persons who expressed a desire to lead a new life.

“From Yozgat we went to Soongoorloo. It long seemed doubtful whether the little church here were to live or to die; but it has shown new signs of life under its present efficient preacher. Here, as at Yozgat, the evangelist met with a warm reception, and a good field was found ready for his labors. In the five days that he remained here he preached eight times, once in the Armenian church. Inquiry-meetings were held and well attended. The interest of Armenians and Greeks as well as Protestants was very great, and their importunity that we spend a second Sunday with them was most pressing. But we were limited in time. Besides this, Mr. Jenanian had warning that even his power of endurance was in danger of being overtaxed.

"In the twenty days since we left Talas he had traveled with horses 125 miles; had preached twenty-eight sermons; held seventeen prayer and inquiry meetings; and organized four 'soul-saving societies.' Sleeplessness and an uncomfortable feeling in his head gave us some anxiety. We hastened on to Istanose, four days, or about 120 miles. We had hoped to spend two Sundays with the large congregation in this place, giving them about ten days of solid work, but dared not do it. We were there only one entire day. An hour after our arrival, Thursday P.M., August 21, was the time for their regular weekly prayer-meeting. About two hundred were present, and Mr. Jenanian preached a short and stirring sermon. This was followed by a special prayer-meeting, where many earnest prayers were offered for a special blessing. The next day there were two preaching exercises, each attended by about 500 persons, and each followed by a delightful prayer-meeting. It was very hard for Mr. Jenanian to resist the earnest entreaties of both pastor and people that he remain with them over Sunday, but he dared not venture the nervous strain that it would involve."

#### THE RETURN TO CESAREA.

"On Saturday we set our faces homeward via Angora. There we had rather a quiet Sunday, the more formal services of preaching and of a baptism falling to me, but practically Mr. Jenanian preached twice. He seems to have little power to resist the temptation to this work. Tuesday, August 26, brought us to Devek Madenni. Here we had hoped to spend five days, including a Sunday, but instead we arrived at sundown and left at noon of the next day. However, in that time two preaching services and a prayer-meeting were held; and a letter from the preacher, reporting meetings of the next Sunday, shows that a most excellent impression was made. We reached home Saturday, August 30, having been absent thirty-two days. We traveled 450 miles and visited nine out-stations. The evangelist preached thirty-six sermons and held

twenty-one prayer and inquiry meetings, and about 325 persons represented themselves as inquirers.

"Since our return Mr. Jenanian has sought, and you will be glad to know successfully, much-needed rest. Most of the time he with his family has been the guest of one of our Protestant brethren in a vineyard some three or four miles from the city. He has, however, besides preaching four or five times to a congregation of from 150 to 250 in that retreat, preached twice in Talas and twice in Cesarea. Last Wednesday night, September 24, a congregation of more than 500 listened for more than an hour with rapt attention to earnest and appropriate parting words. Thursday morning, having been with us a full four months, he left for his home in Tarsus, followed by the prayers and the blessings not only of our own people but also of very many others. Let us praise the Lord that he has raised up one such man in Turkey! The more intimately I have known him, the more I have admired him. It seems to me that I have never known the man that was his superior in the ability to say just the right thing at the right time. This was well illustrated when he spoke a few parting words to the young men in our house who are in the High School."

#### AMONG THE MOUNTAINS NEAR ORDOO.

Dr. Parmelee, writing from Trebizond, September 27, says:—

"I have just returned from a tour of some twenty days in the mountains back of Ordo. The two Ordo pastors, that would ordinarily be found in Chambashi in the summer, were not there. This threw more preaching than usual on me, and I found that I was able to use Turkish more freely than ever. I addressed a meeting of women, speaking extempore in Turkish, and was gratified to be told that they could understand my simple terms better than the language of those who know it much better.

"Our people are so well trained that they can move forward even without their pastors, and so I was able to make very satisfactory arrangements for the winter.

I found the Semen brethren, after having made up their usual subscription for work in their own village, to be planning a work at a place called Yeni Bazar (New Market) on the coast, where some of their number expected to spend the winter. To carry out this plan their first step was to announce that, after the sermon which I was about to preach, an opportunity would be given for subscriptions to raise money to support a teacher there. You would have been refreshed to have seen the prompt and interested manner with which they crowded around the table and rapidly wrote down their names, some of them laying down the cash beside their names. At last I came in for only one lira, or one fifth, in order to ensure the success of the enterprise.

"Especially would you have been pleased to have sat with me at Chambahshi while the Ordoob brethren consulted with me about sending boys and girls to the Marsovan schools, and various other matters, and you would have been delighted to notice their plan for evangelizing Boolanjook, a considerable Greek town lying a little to the east of Ordoob on the coast. One man, in his zeal, said they intended to follow up the towns along the coast until they reached Trebizond in their evangelizing operations. Their plan was to make frequent visits, one or more of the brethren going once or twice a month, and thus keep that town in a state of evangelical agitation during the winter. They said that opposition had not only ceased, where a few years ago our colporters had been stoned out of the town, but quite a number were diligently studying God's Word and listening to the proclamation of the truth. They believed now was the time to strike the blow, and I gave them such encouragement as resulted in a plan being formed, of the good fruit of which I trust you will hear before the winter is over.

"Then you would have greatly enjoyed the trip in the bright sunshine, with the grand summit of Karageol at our right, down by Bey Alan, picturesquely located among fields and forests and mountain-peaks. Here you would have been re-

ceived with the most excessive warmth of oriental hospitality, though in a log hut with no window except the chimneyplace. You would have been cheered at the zeal and energy of the few Protestants, which had produced a schoolhouse in their *yailah* (summer village) and which had got together the material for one in their winter village. They asked no help in building this house, but desired me to pledge them one half the support of their teacher. Last year their teacher had been supported by the assistance of villagers of the Old Church, as there was no other school in the village. But that arrangement was unsatisfactory, as the Bible and prayer were excluded. This year, in full control of the school, and that the only one in the village, with faithful religious instruction and regular Sabbath services, it is hoped that a decided impression may be made in the place. How could I do otherwise than to agree to assist such devotion to the extent of four liras, even though I have no appropriation for such an expenditure?

"I was able on this tour to do much in a medical way to help the people, and I trust much good was done."

#### Eastern Turkey Mission.

##### THE SPIRITUAL QUICKENING AT VAN.

MISS JOHNSON has not been in good health, owing to overwork, and for the sake of rest is to spend the winter with friends in the mission to Persia. Mr. and Mrs. Allen, of Harpoot, with their daughter, Miss Annie Allen, who has recently joined them, have consented to spend the winter at Van to aid in the work of that station. Of the religious interest, some report of which Dr. Raynolds gave in the last number of the *Herald*, he now writes, under date of September 27:—

"The young man of whom I wrote began work in the school as teacher, and both he and we were delighted at the prospect of his being with us this year. His father, however, was very loth to part with him, and finally yielded the points at issue so fully that the son felt it would not be right to stand out against his father's

wishes, and so reluctantly relinquished his place in the school and returned to his home. His father permits him to have his Sabbaths to himself, to call himself a Protestant, and to attend the weekly evening prayer-meeting. He almost always takes a part in the meetings, and takes his turn in leading them. Thus far he has also been able to come to my room, for a season of prayer and consultation, once a week.

"The Sabbath afternoon meetings continue, with steadily increasing numbers. One young man, whom we had not thought of considering a Protestant, though he has been a regular attendant at chapel for some months, has surprised us by the part he has taken in the meetings; and in an interview last Sunday I even obtained some evidence that he was already converted. This year a young man of considerable maturity has come into the school as a boarder, with the purpose of devoting himself to evangelistic work. His case too is an interesting one. He was formerly a very hard character, and even had some connection with a somewhat serious theft, in which one of his companions was killed. I think this turned his thoughts in other directions, and he began attending chapel, and now for some months has given evidence of a change of heart. In entering the school he renounces his claim to any patrimony that might have come to him, and he seems to give promise of becoming a useful helper. One or two other young men who are in the school are also developing finely, and give promise of becoming helpers in due time. The Sunday afternoon prayer-meetings, whose beginning I mentioned in my last, have continued, with steadily increasing numbers, till my study has become too strait for us, and to-morrow we are to use a larger room. Another young man should be specially mentioned, a barber in the city, whose shop a brother reports as having become almost a preaching-place for him. One specially pleasant feature of the situation is that some lapsed church-members are renewing their interest in sacred things. One has begun to take part in, as well as

to attend, the meetings; and another, who had been entirely estranged, has resumed attendance. We rejoice at what we see, and earnestly hope and pray for much greater and better things."

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### *Marathi Mission.*

#### ONE WOMAN'S WORK.

IN response to inquiries made as to her daily work at Bombay, Miss Abbott wrote September 25: —

"My work is of various kinds. I have the pandit in the mornings from seven to half-past eight; I have the charge of the women's Dorcas Society, which meets every Monday afternoon, and also of the women's prayer-meeting, which meets every Wednesday; and I have the general care of our Christian women in times of illness or distress. I am applied to and I visit them all two or three times a year socially. I have three regular Bible-women in my care, and also another who teaches a part of the time. I go with them as often as possible. It is the work I like better than any other work I do, although I am happy in all. I have meetings with these women to look over their reports and to go over the lessons. Then I have my three schools to look after. My third school was forced upon me by circumstances, and I have asked the mission for its support for next year. This year it will be provided for by outside help. It is made up of low-caste boys and girls; but it is in a needy part of the city, and I think will be a great help in our work, for we visit in the families of the children.

"Of course we all have our Sunday-schools. I have three in my charge besides my Sunday class in the church. I attend them all, play on the baby-organ, and explain the picture for the lesson. Besides this, I spend an hour every Sunday with the wives and children of our servants. Of course there is literary work and writing letters to our agents in Roha, etc.

"I have given you the details of my work, as you have asked for it. The young ladies will no doubt write you of theirs."

**Madura Mission.****IMPRESSIVE MEETINGS.**

DR. CHESTER returned to India, it will be remembered, not without some anxieties on the part of his associates and friends that his health would not permit him to do full work in the mission. He writes, however, in the best of spirits, reporting himself able, with care, to attend to his duties at Dindigul and in the mission. Under date of September 10 he says: —

"Our recent mission meeting at Madura, with our annual meeting with all the native assistants of our Madura Mission, was a very interesting and important one. Some good essays were read by pastors and catechists, and freely discussed. It was my turn to preach the Tamil sermon, and I greatly enjoyed my audience. It was one to make any one feel honored. At the Friday morning prayer-meeting there was a full attendance, our East Church being well filled. I tried what I had never before attempted in India, a '*witness meeting*,' when only those were to speak who had a witness to give as to what Christ was to them or had done for them. And each *witness* and each prayer was to be within one

minute, and but one verse only of all the hymns sung. I kept my watch in one hand, and my knife in the other to rap down long-winded speakers, and I had to rap down but two such fellows. It was a wonderfully spirited and interesting meeting, and I wondered that our men did so well and that so many excellent statements, with a complete beginning, middle, and ending, were made within the minute. I highly complimented our Dindigul pastor, Mr. Colton, on his having done so.

"At our consecration meeting on Friday evening, with another well-filled house, Mr. Hazen took charge of the prayer-meeting. At about the middle of the meeting I very briefly stated what were the principal and most important promises we publicly, and with prayer, made when we united with the church. I then asked all those in the church this evening who were willing and ready, solemnly, prayerfully, and with full determination to keep them, to renew these promises, to rise. Little by little almost all in the church arose, and then I prayed that God would bless us all and strengthen us to keep these promises more faithfully than we had ever done before. It was a solemn occasion."

**Notes from the Wide Field.****AFRICA.**

**UGANDA.** — Late news from this region gives assurance that Mwanga is on the throne, and that religious liberty is not only proclaimed, but practically secured. The Romanists are increasing their forces, while only one member of the Church Missionary Society, Mr. Gordon, is now at Uganda, Mr. Walker having crossed the lake to Usambiro on hearing of Mr. Mackay's death. A touching appeal to English Christians has been forwarded from a native who was the first convert and follower of Mr. Mackay in Uganda and who bears the name of Sembela Mackay. This letter is dated Usambiro, April 23, and from it we give the following extract: "We have returned to our country by the strength of our Master Jesus Christ. We are now residing in Buganda, together with our fellow-countrymen of the Catholic party. We have arranged that full liberty shall be given to their teachers and to our teachers to teach religion in Uganda, but our teachers now are few. Mr. A. M. Mackay has gone to his rest, and there remain two only, Messrs. Gordon and Walker. I am your friend and, therefore, tell you these words that you may help us in the cause of our Master Jesus Christ, and

that you may send our Christian brothers having sympathy with the religion of our Master to teach the Word of God in Uganda. Hitherto we have been unable to invite our brothers who teach the Word of God; now we are able and long to see them here in Uganda.

"I tell you, my friends, that Mwanga, our king, who once had power to kill and slay the Christians, to-day has no power at all, not even a little. When this war is finished there is nothing further to harm the Christians except death. We are now praying to God to guard us from danger, and that this war may end well, as Kalema, the chief of those whom we have been fighting against, is still alive in the country of Kaberega. However, there are now some white men who have come out of the side by Usoga, Englishmen. Their big man, Mr. Jackson, has sent a letter to us, saying that he will come and help us in this war; but we have already defeated the Mohammedan party, and their chief, Kalema, has gone into the country of Unyoro. Nevertheless I think they will be able to renew the war; but our brothers want you, that you may help us to teach our friends (fellow-countrymen). As it is written in the book of Matthew, 'The harvest truly is great, but the labourers are few.' Try your utmost, then, to persuade our Christian brethren to come and help us in the work of God. We are ready to do our best for them, seeing that they willingly endure hardships on the way here to help us in the work of God.

SEMBELA MACKAY."

**ON THE CONGO.**—*Regions Beyond* for October gives some cheering facts in regard to the progress along the Congo. The work of building the railway from tide-water to Stanley Pool is proceeding rapidly. Twelve hundred black laborers are working with eighty-six Europeans; and, it is said, these native laborers are accomplishing much more work per day than was expected of them. Rolling-stock is already ordered for the portion of the railroad already built, and this section will be utilized in the construction of what yet remains. On the upper river Bangala, a station of the State, is growing rapidly. Forests are being cut away and acres of rice, manioc, and bananas are under cultivation.

**CANNIBALISM.**—*Missions Catholiques* contains a letter by Père Agouard, who writes from a town on the Mobangi River, stating that slavery in that region is of the worst kind, and that its chief object is to supply the natives with meat. The summary of this letter, which we find in *Regions Beyond*, says: "The horrible particulars which he has heard from eyewitnesses, and the sights he has himself seen, leave him no doubt on the subject. The most fearful cannibalism prevails, and is even justified by the people. Not prisoners of war alone are eaten, but slaves bought *as meat!* Human flesh is a common food, and daily in one or other of the villages victims are put to death simply that their flesh may furnish a feast. The people admit that they prefer this meat to any other, saying that the flesh of animals is vile food, the flesh of men a noble repast; to all expostulation they only answer, 'The more you exalt men over animals, the more you show what noble food human flesh is! Meat that once bore a name and talked is grand food!' Besides, it has a specially good taste with pepper and salt." Abominable cruelties are often practised in the slaughter of the victims, with a view to the improvement of the meat. Horrors that cannot be described are enacted, and chiefs and people alike seem quite incapable of appreciating the European disgust at their atrocious practices."

**KHAMA'S NEW TOWN.**—Last month we gave a description of a Sunday with the Bamangwato from a writer in *The Christian World*. We find in *The London Chronicle* a further allusion to the new town, established by Khama and his people, called Palapye. It is contained in a letter from Rev. W. A. Elliott, who writes: "How pleasant a thing it is to come to this place after our Matebele experiences! The large congregations, the steady progress, and desire to learn still more, brighten our cold hearts.

I cannot describe feelings of this kind. Cold, dull, apathetic hearts for so long, and now here are hearts beating with divine life under black skins. The Bamangwato mean it. They are not playing at progress at learning. They are in dead earnest. The attention at service, the absence of anything like cant, the four hours' prayer-meetings, and the general demeanor of chief and people assure one of this. What do you think, sir, of over 100 plows being bought up by the natives in less than two hours? Yet that is the sight that I saw the conclusion of yesterday morning. This new town is a vast improvement on the old town — vast indeed! And the work the people have done is wonderful. Verily these people have 'risen again' from the dead." It is further reported that these people, notwithstanding the large outlay involved in building their own houses, on their removal from Shoshong, have raised not less than \$13,500 for the erection of a building for worship and schools.

THE BRITISH EAST AFRICA COMPANY AND SLAVERY.—*The Church Missionary Intelligencer* contains the following interesting items:—

"Although the British East Africa Company has been in existence for two years only, it has already effected the release of from 4,000 to 5,000 slaves. 'This is independent of compacts made with tribes embracing an area of 50,000 square miles, and it is recognized by the Arabs themselves that none of the natives are to be held in servitude.' Along the Juba River, navigable for about 300 miles, now under British protection, it is said there are some 300 villages inhabited by 30,000 runaway slaves, who a short time ago sent a deputation, asking to be received under the protection of the English Company. It is to be hoped and expected that the Company will now become one of the greatest agents, not only in suppressing the slave-trade, but slavery itself in East Africa. The *Missions d'Afrique* publishes a letter of Mwanga to Cardinal Lavigerie, asking him to send more priests to Uganda, and adding that he has learned that his holy father, the Pope, had sent Cardinal Lavigerie to treat with the great ones of Europe to put an end to the slave-trade in Africa, and offering his aid to assist in the work, if help be given him, of opposing the slave-trade in the countries bordering on the Nyanza. This offer of Mwanga's is of less consequence since the Anglo-German agreement. Still, it is a pledge on his part to assist in the abolition of the slave-trade."

#### BELGIUM.

THE BELGIUM 'MISSIONARY CHURCH'.—A pleasant report appears in the Free Church of Scotland *Monthly* in regard to the progress of this church. Mr. Cunningham, of Edinburgh, gives an account of a series of meetings which were well attended, and of some interesting conversions. One story is told of the wife of a prominent man who had become an evangelical Christian, and had given up his evil courses, becoming a devout follower of Jesus Christ. The wife of this man was very angry, and declared that she would hurl her *sabot*, which is a heavy wooden shoe, at any Protestant friend of her husband's who tried to visit her house. She sought to carry out her authority more than once, but one of the colporters felt that it was not right to yield to her violence, and a scene followed in which the wife displayed her furious hostility to the truth in a most extraordinary way. But the colporter carried his point, and the wife retired sullenly; but on hearing, during subsequent visits, the conversation and the reading of the Scriptures her heart was touched and she begged forgiveness. And now the family is united in efforts to forward the work of Christ.

#### MADAGASCAR.

THE OUTLOOK.—We commented last month upon the Anglo-French treaty in reference to Madagascar, and expressed many fears as to the result of this agreement. Missionaries of the London Society, who have arrived in England, while expressing

their regret at some of the provisions of the treaty, are still confident that the evangelical faith has such hold upon the people that the stipulations will not seriously affect the progress of the kingdom of Christ. Mr. Sibree speaks of the one hundred evangelists scattered throughout the provinces, trained in the college, who are doing most excellent work. The progress among the women is most remarkable, and they are now volunteering for work in distant parts of the island. A higher spiritual tone is being manifested among the people. Their sympathies are altogether on the side of the English missionaries who have brought them the gospel of Jesus Christ.

#### SAMOA.

**A DAY OF THANKSGIVING.** — The eighth day of May last was observed in Samoa as a day of special thanksgiving in view of the restoration of the king and the end of the long struggle for freedom. England, Germany, and America have joined in a treaty which, if its stipulations are maintained, will secure peace and prosperity throughout Samoa. A chief justice has been appointed by the three powers, and King Malietoa has been restored to his throne and dignity. The people, recognizing the fact that this result came from the good hand of God, observed with great solemnities, and in every village of the group, a day of national thanksgiving and rejoicing. King Malietoa is a member of the church at Apia; but the crowd was so great that the church was not large enough to contain the assembly, and the service was held in the open air. Addresses were made by native pastors and missionaries, the service being of a strictly devotional character, the king and his wife sitting by themselves under a special canopy. At the close of the service congratulations were extended to the king, Mataafa, the former contestant for the throne, being among those who came forward with congratulations.

#### INDIA.

**PANDITA RAMABAI.** — The interest felt in the work of this Hindu lady, to which we referred in our October number, warrants us in making the following quotation from the *Dnyanodaya*, of Bombay : —

"The first annual report of Pandita Ramabai's Sharada Sadana lies before us, written by Miss Hamlin, the representative of the American Ramabai Association, giving a brief account of the origin of the enterprise, the method of its support, its organization, its work, and its principle of religious neutrality. There are at present fifteen widows mostly inmates, and fifteen girls mostly day-pupils, in the institution. We cannot but rejoice in this and everything that aims at the elevation of India's women, and especially the deliverance of widows from their unhappy lot. At the same time we read the report with some sadness, on account of what seems to us to be an overstraining of the principle of religious neutrality. We read the following: 'The school and no one connected with it has anything to do with widow-remarriage, nor is there the most remote attempt to proselytize.'"

"It is not the intention nor the wish to denationalize this school, but, in a broad spirit of helpfulness, to aid the people along their own best line of development. There is then absolutely no interference with customs, religion, or caste-regulations of *any kind whatever*' (the italics are ours). It also quotes from the report of the Executive Committee of the Association, which in full is as follows: 'It should be remembered that the Hindus are putting such confidence in the word of Ramabai and of the American people that the school shall be strictly secular, countenancing no interference with Hindu beliefs and customs, as to unreservedly place their children under the instruction of Christian teachers. The Committee feel that they but voice the sentiment of the officers of the Association when they say that even the *appearance* of breaking faith with this people should be avoided and the utmost caution exercised lest Ramabai's "indirect influence" be construed into direct and proselytizing influence.'

## Miscellany.

## BIBLIOGRAPHICAL.

*The Story of a Heathen and His Transformation.*  
By H. L. Reade. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This brief story, in handsome dress and illustrated by photographs, tells of a Japanese boy who grew to be a devoted Christian and is now an honored citizen in his own land. Incidentally the reader gets a view of child-life and student-life in Japan. This good, bright boy, who worked so hard, acted so promptly upon his convictions, and obeyed the voice within so implicitly, is a model for all boys, and one hardly likes to have the word "heathen" used in connection with him. The book ought to have had another title.

*Children of the Kalahari: A Story of Africa.* By Annie Maria Barnes. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 1334 Chestnut Street.

The scene of this story is laid in the Bamangwato country, South Africa, and it tells the adventures of the children of a missionary family in their own home and amid the perils of Zulu raids and desert journeys. African characters and customs are truthfully described.

*Smitten and Slain: A Nineteenth Century Romance of Life in China.* By A. V. V. London, Edinburgh, and New York: Thomas Nelson & Sons.

The field of romance is certainly widening, and we bid fair to know the manner of life and thoughts in China as familiarly as those of Europe. The present story is evidently from the pen of an English resident in China, and with strokes both clear and delicate the author has painted the scenes of a happy homelife, finally broken up by the opium fiend. An English missionary's experience in dealing with the people forms part of the well-written story.

*A Missionary Twig.* By Emma L. Burnett. New York: American Tract Society, Nassau Street.

A bright story, intended for little girls, showing the beginning and growth of a child's love for missions and the good it did at home and abroad. For Mission Bands and Sunday-school juvenile libraries this book ranks among the best.

*A Good Start: A Book for Young Men.* By J. Thain Davidson, D.D. New York: A. C. Armstrong & Co.

A capital giftbook for the class addressed.

*Bible Illustrations from the New Hebrides.* With Notices of the Progress of the Mission. By Rev. John Inglis, D.D., F.R.G.S. London, Edinburgh, and New York: Thomas Nelson & Sons.

New light is here thrown upon Bible times and ancient customs by the primitive habits of life and thought now prevailing among the islanders of the South Pacific. Bible students will find the book instructive and interesting, and lovers of missions will see in it a double value.

*Beyond the Black Waters.* By A. L. O. E. London, Edinburgh, and New York: Thomas Nelson & Sons.

A story of Burmah, introducing the remarkable traditions of the Karen and the preaching of Ko Thah Byu, "the Karen apostle."

*Veni Creator.* Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, England. New York: Thomas Whittaker, 2 and 3 Bible House.

A devout, tender, and practical as well as learned treatise.

*Mungo Park and the Niger.* By Joseph Thomson. New York: Dodd, Mead & Co.

We are delighted at finding this volume in the series, now being published, of "The World's Great Explorers and Explorations." It certainly is felicitous that the story of Park should be written by one who is himself so eminent as an African explorer, and who has passed through the region which is here described. The book is a fascinating one. It is not only a story of the hero who discovered the Niger, but it records the subsequent discoveries on this great river, including a chapter on the history and present operations of the Royal Niger Company. We most heartily commend this volume to our readers.

*Letters to Indian Youth on the Evidences of the Christian Religion.* With a brief Examination of the Evidences of Hinduism and Mohammedanism. By the Rev. J. Murray Mitchell, A.M., LL.D. Tenth Edition. Madras. 1889.

This little manual contains fifteen letters, which were originally addressed to a prom-

ising Hindu youth. The various editions have successively received additions and improvements. That such a work should have reached its tenth issue by the Christian Vernacular Education Society is sufficient proof of its value. Dr. Mitchell's ability and scholarly habits exhibited in his other published writings would be a guaranty that nothing careless or superficial was likely to come from his pen. This volume illustrates in a very suggestive way the requirements of adaptation to the oriental mind. No simple translation of any English or German work on the Evidences would be so well suited to natives of India. The writer has long been familiar with the religious systems prevalent in that part of the world; he keeps abreast with Western apologetics, and hence exhibits unusual address in presenting the claims of the Bible and of Christianity upon Hindus and Mohammedans.

*Historical Sketch of the Mission of the General Council of the Evangelical Lutheran Church, among the Telugus of India.* By George Henry Trobert. Philadelphia. 1890.

Formerly there were Lutheran congregations that sent annual contributions to the treasury of the American Board, but for the last fifty years they have had a denominational channel through which interest in foreign missions can flow. This little volume of 124 pages, after an

introduction by C. W. Schaeffer, contains nineteen brief chapters, interspersed with pictorial illustrations, and gives an outline of work among the Telugus as carried on by the General Council of the Evangelical Lutheran Church in North America. The centre of operations is Rajahmundry, about 365 miles northeast from the city of Madras. Like some other missions in India, this has suffered severely from a large proportionate number of deaths. Over two thousand baptized natives are distributed in 110 towns and villages. A beginning has been made in the ordination of native pastors. Relations with the Baptist missionaries from Canada seem not to be happy. Future editions of this sketch will no doubt continue the narrative, but we hope will also give more fully the policy and methods of the mission.

#### BOOKS RECEIVED.

We have received from Congregational Sunday-School and Publishing Society, Boston and Chicago, the excellent books named below.

*Asaph's Ten Thousand.* By Mary E. Bennett, author of "Talks About a Fine Art," "Cyril Rivers," etc.

*Little Pilgrims at Plymouth.* By Frances A. Humphrey.

*The Knights of Sandy Hollow.* By Mary B. Sieight. *Little Miss Boston: A Christmas Story.* By Mrs. Harriet A. Cheever.

*The Bertha Gordon Series.* Ten volumes. \$2.25.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the mission in Micronesia, and especially for Ponape: that the lives of the missionaries may be preserved; that the natives may be patient under their trials; that the authorities may be merciful in their administration of justice; and that by reason of the revolt which has occurred the work of Christianizing the people may not be hindered. (See page 502.)

### DEPARTURES.

October 9. From San Francisco, Miss Nellie N. Russell, to join the North China Mission.  
November 1. From San Francisco, Mrs. Sarah L. Woodin, to rejoin the Foochow Mission.

### ARRIVALS AT STATIONS.

August 19. At Benguella, West Africa, Dr. and Mrs. Charles F. Clowe and Miss M. A. Clarke.  
August 21. At Kusaie, Micronesia, the *Morning Star* arrived, having on board Rev. and Mrs.

I. M. Channon and Miss Jessie R. Hoppin, for Kusaie, and other missionaries for distant stations in Micronesia. Rev. A. C. Walkup was left by the *Star* at the Gilbert Islands.

September 13. At Constantinople, Miss Lydia A. Gile.

September 19. At Honolulu, Rev. C. M. Hyde, D.D.

October 10. At Erzroom, Rev. F. W. Macallum and wife.

- October —. At Bitlis, Eastern Turkey, Rev. George P. Knapp and wife.  
 October 30. At Van, Rev. F. D. Greene and wife and Miss Annie T. Allen.  
 October 26. At Peking, North China, Rev. E. G. Tewksbury and wife. Miss Bird and Miss Hewitt, of the Shansi Mission, accompanied Mr. and Mrs. Tewksbury as far as Tientsin.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The revolt on Ponape. (Page 502.)
2. Impressive meetings in India. (Page 520.)
3. An evangelistic tour in Western Turkey. (Page 516.)
4. Spiritual quickening at Van. (Page 518.)
5. Among the mountains near Ordoo. (Page 517.)
6. Japan's needs for the coming year. (Page 504.)
7. Okayama station and its out-stations. (Pages 512-514.)
8. The floods in China. (Pages 508 and 511.)
9. Why more money is needed this year for foreign missions. (Pages 496 and 501.)

## Donations Received in October.

### MAINE.

Cumberland county.	
Auburn, Sixth-st, Cong. ch. and so.	14 50
Brunswick, 1st Cong. ch. and so.	57 12
Cumberland Mills, Warren ch., to const. STEPHEN A. CORDWELL, H. M.	
Portland, Williston Cong. ch.	150 00 68 86—290 48
Hancock county.	
Ellsworth, Cong. ch. and so.	35 00
Kennebec county.	
Waterville, Cong. ch., add'l, Winslow, Cong. ch. and so.	5 00 16 33—21 33
Nox county.	
Warren, 2d Cong. ch. and so.	8 00
Lincoln and Sagadahoc counties.	
Bremen, C. P. Stahl,	2 00
Newcastle, 2d Cong. ch. and so.	93 50
Phippsburg, Cong. ch. and so.	11 00
Rockland, Cong. ch. and so.	39 00
Union, Cong. ch. and so.	13 20—158 70
Penobscot county.	
Bangor, Central Cong. ch. and so., 55; 1st Cong. ch. and so., 30;	85 00
Hampden, Cong. ch. and so.	7 20—92 20
Waldo county.	
Freedom Village, Cong. ch. and so.	8 00
Washington county.	
Machias, Centre-st. Cong. ch., 7.70; Gilbert Longfellow, 18,	25 70
York county.	
Biddeford, Mrs. Harriet F. Haines,	200 00
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NEW HAMPSHIRE.	
Grafton county.	
Bethlehem, Cong. ch. and so.	5 00
Hanover, Cong. ch. at Dartmouth College,	117 30
Lebanon, Mrs. George M. Amsden,*	5 00—127 30
Hillsboro' county.	
Amherst, A friend,	3 00
Hillsboro' Centre, Cong. ch. and so.	8 10
New Ipswich, Cong. ch. and so.	2 67
Wilton, 2d Cong. ch. and so.	12 50—26 27
Merrimac county.	
Bradford Centre, Cong. ch. and so.	2 68
Rockingham county.	
Exeter, Nathaniel Gordon, for Gordon TheoL, Sem'y, Tung-cho,	125 00
Hampstead, Cong. ch. and so.	44 66—169 66
Strafford county.	
Durham, Cong. ch. and so.	14 00

### Gilmanton Iron Works, Cong. ch. and so.

Rochester, Cong. ch. and so.	13 00 75 00—102 00
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### VERMONT.

Bennington county.	
Bennington Centre, A friend,	1 00
Chittenden county.	
Underhill, Cong. ch. and so.	13 06
Essex county.	
Guildhall, Cong. ch. and so.	7 25
Franklin county.	
Bakersfield, Cong. ch. and Sab. sch.	10 00
Lamoille county.	
Stowe, Cong. ch. and so.	61 78
Orange county.	
Orange, Cong. ch. and so.	8 50
Tunbridge, Cong. ch. and so.	12 00—20 50
Orleans county.	
North Craftsbury, Cong. ch. and so.	5 00
Rutland county.	
Pittsfield, Cong. ch. and so.	8 50
Windham county.	
Brattleboro, Centre Cong. ch., 84; m. c., 41.51,	125 51
Windsor county.	
South Royalton, Cong. ch. and so.	43 10
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MASSACHUSETTS.	

### Berkshire county.

Curtisville, Cong. ch. and so.	52 34
Great Barrington, Mrs. Sumner,	10 00
Monterey, Cong. ch. and so.	11 00
Otis, Cong. ch. and so.	15 64
Pittsfield, South Cong. ch.	68 40
South Egremont, Cong. ch. and so.	20 61—177 99
Bristol county.	
Mansfield, Cong. ch. and so.	31 64
Brookfield Association.	
Brookfield, Cong. ch. and so.	30 00
Charlton, Cong. ch. and so.	32 25
Globe Village, A friend,	2 00
Holland, Cong. ch. and so.	6 70
North Brookfield, 1st Cong. ch. and so.	53 76
West Warren, Cong. ch. and so.	1 38—126 03
Essex county.	
Andover, West Cong. ch.	25 00
Lawrence, Trin. Cong. ch.	50 13—75 13
Essex county, South.	
Beverly, Dane-st. ch., m. c.	7 31

Essex, Cong. ch. and so.	43 00	Worcester co. South Conf. of Ch's.
Gloucester, Lanesville Cong. ch.	25 00	Amos Armsby, Tr.
Middleton, Cong. ch. and so.	17 68	Northbridge, Rockdale Cong. ch.
Rockport, 1st Cong. ch. and so.	23 75—116 74	25 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.		Saundersville, Cong. ch. and so.
Charlemon, Cong. ch. and so.	12 00	10 00—35 00
Leverett, 1st Cong. ch. and so.	24 75	100 00
Shelburne, Cong. ch. and so., to const. Rev. ALBERT E. BRADSTREET, H. M.	50 00	4,457 74
Sunderland, Cong. ch. and so.	60 83—147 58	
Hampshire co. Aux. Society. Charles Marsh, Tr.		
Chicopee, 1st Cong. ch. and so.	4 45	
Holyoke, 1st Cong. ch. and so., 79.60; 2d Cong. ch. and so., to const. W. C. HAMMOND, J. P. CUSHING, and R. H. SEYMOUR, H. M., 361.83;	441 43	
Huntington, 1st Cong. ch. and so.	5 00	
Longmeadow, Gent's Benev. Soc'y,	47 00	
Ludlow, Cong. ch. and so.	15 01	
Springfield, 1st Cong. ch. and so., 190; South ch., 78.76,	268 76—781 65	
Hampshire county.		
Cummington, Village ch. and so.	41 75	RHODE ISLAND.
Easthampton, Children of 1st Cong. Sab. scht. for Africa,	1 45	North Scituate, Cong. ch. and so.
Hatfield, Cong. ch. and so.	36 33	1 60
Worthington, Cong. ch. and so.	63 20—142 73	Providence, Beneficent Cong. ch., 125.50; Plymouth Cong. ch., 83,
Middlesex county.		208 50
Ashland, 1st Cong. ch. and so.	25 50	Tiverton, Cong. ch. and so.
Concord, Trin. Cong. ch.	43 04	12 39—222 49
Hudson, Cong. ch. and so., m. c.	3 25	
Lexington, Hancock ch.	18 50	
Marlborough, Union Cong. ch., to const. Mrs. DELIA E. BUCKLIN, H. M.	125 00	CONNECTICUT.
Newton Centre, 1st Cong. ch. and so.	122 63	Fairfield county.
Reading, Cong. ch. and so.	20 00	Bridgeport, Olivet Cong. ch.
South Framingham, Grace ch., R. L. Day,	250 00	17 26
Waltham, Trin. Cong. ch. and so.	36 78	Danbury, 1st Cong. ch. and so.
Winchester, 1st Cong. ch. and so.	355 29—999 99	145 85
Middlesex Union.		New Canaan, Cong. ch. and so., to const. Rev. F. E. HOPKINS, H. M.
Fitchburg, Rollstone Cong. ch., to const. DANIEL B. WHITTIER, H. M.	100 00	116 84
Harvard, Cong. ch. and so.	20 00	Norwalk, 1st Cong. ch. and so.
Leominster, Cong. ch. and so.	102 50—222 50	125 00
Norfolk county.		South Norwalk, Cong. ch. and so. (of which 50 from Jacob M. Layton),
Dedham, Cong. ch. (of which 5.85 m.c.), 180.07; Boys in Boys' Home, 2.06,	182 13	85 25
East Milton, Cong. ch. and so.	13 65	Southport, —, 2 12—517 32
Franklin, 1st Cong. ch.	45 00	Stamford, Cong. ch. and so.
North Weymouth, Pilgrim Cong. ch.	20 00	
South Walpole, "Missionary,"	4 00	
Stoughton, Cong. ch. and so.	20 09	
Weymouth and Braintree, Union Cong. ch.	63 33	
Wollaston, Cong. ch. and so.	100 00—448 25	
Old Colony Auxiliary.		
Mattapoisett, Cong. ch. and so.	42 16	
Plymouth county.		
East Marshfield, Cong. ch. and so.	12 89	
Hanson, Cong. ch. and so.	8 40	
Middleboro', Central Cong. ch.	155 01—176 36	
Suffolk county.		
Boston, 2d Cong. ch. (Dorchester), 179.33; Berkeley Temple, 174.04; South Evan. ch. (West Roxbury), 35.77; Harvard ch. (Dorchester), 14.75; Trinity ch. (Neponset), 4; An old friend, a thank-offering, 25; Y. G., 10; A friend, 2,	444 89	
Chelsea, Central Cong. ch.	82 57—527 41	
Worcester county, North.		
Phillipston, Cong. ch. and so.	30 00	
Royalston, 1st Cong. ch. and so.	11 78	
Winchendon, 1st Cong. ch. and so.	43 00—1 78	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Rutland, Cong. ch. and so.	20 00	
Shrewsbury, Cong. ch. and so.	27 00	
Webster, 1st Cong. ch. and so.	59 00	
Worcester, Central Cong. ch.	122 69—219 69	
Legacies.—Boston, Daniel V. Folts, by Julius C. Folts, Ex'r, in part, Essex, Adoniram Story, by Mrs. Martha A. James, Adm'x, Leominster, Leonard Burrage, by M. D. Haws, Ex'r, add'l, Newburyport, Mrs. Hannah J. Fennimore, by John N. Pike, Ex'r, Sunderland, Henry J. Graves, by A. J. Fish, Ex'r,		
		20 00
		200 00—1,920 00
		6,377 74

## Donations.

[December,

## NEW YORK.

Albany, Mrs. Geo. C. Treadwell, to const.	THOMAS WESTON, H. M., 100;	Julia Treadwell, to const. CA-
MILLA TREADWELL, H. M., 100,	200 00	Berkshire, Cong. ch. and so.
Brooklyn, Central Cong. Sab. sch., for Bible-reader, Madura,	57 00	Camden, Cong. ch. and Sab. sch.
Canandaigua, 1st Cong. and so.	31 29	Chatham, Elizabeth C. Cook,
Churchville, Cong. ch. and so.	13 04	Clifton Springs, Mrs. W. W. Warner and Miss Warner,
Gloversville, Cong. ch. (of which 100 from Mrs. U. M. Place),	36 00	Crown Point, 1st Cong. ch. and so.
Maine, 1st Cong. ch. and so.	10 50	East Bloomfield, Cong. ch. and so.
Massena, 2d Cong. ch. and so.	30 15	East Rockaway, Bethany Cong. ch.
Mount Vernon, "S. G."	7 10	Ellington, Cong. ch. and so.
New York, DeWitt Memo. ch. Chil.	5 00	Gloversville, Cong. ch. (of which 100 from Mrs. U. M. Place),
Miss. Soc., for student, Adams, S. Africa, 30; S. T. Gordon, 250; C. B. Lewis, 10,	249 97	Maine, 1st Cong. ch. and so.
Oswego, Cong. ch. and so.	131 84	Massena, 2d Cong. ch. and so.
Port Leyden, Cong. ch. and so.	5 00	Mount Vernon, "S. G."
Rensselaer, Cong. ch. and so.	10 00	Rensselaer Falls, Rev. Rodney C. Day, 2 00
Rensselaer Falls, Rev. Rodney C. Day, Rochester, Mr. and Mrs. G. W. Davison,	10 00	Stockholm Depot, Cong. ch. and so.
Syracuse, Plymouth Cong. ch.	10 50	Wellsville, A friend,
Westbrook, Cong. ch. and so.	5 00	Westbrook, Cong. ch. and so.
Legacies.—Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith, Ex'r, add'l,	4 20-1,290 82	Legacies.—Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith, Ex'r, add'l,

## PENNSYLVANIA.

Gouldtown, Cong. ch.	4 85
Jeffersonville, Mr. and Mrs. F. W. Le Raysville, Cong. ch.	25 00
North Warren, R. H. Lewis, Plymouth, Welsh Cong. ch.	7 90
	1 00
	9 55-4 30

## VIRGINIA.

Hampton, Cash,	20 00
	11,290 82

## MISSISSIPPI.

Meridian, Cong. ch.	3 11
	5 25

## LOUISIANA.

Jennings, Cong. ch.	3 00
	5 25

## TEXAS.

San Antonio, "San Antonio,"	3 00
	10,000 00

## OHIO.

Amherst, 1st Cong. ch.	2 65
Bellevue, S. W. Boise,	30 00
Bowling Green, Plain Cong. ch.	6 26
Cincinnati, W. J. Breed,	100 00
Cora, John R. Jones,	5 29
Cuyahoga Falls, Cong. ch.	7 35
East Liverpool, Mrs. H. T. Kitchel, a thank-offering,	1,000 00
Evansport, A friend,	5 00
Freedom, Mrs. E. T. Wygle,	2 00
Huntington, Cong. ch.	8 00
Kent, Cong. ch., 26.86; George O. Rice, 10,	36 86
Lucas, Cong. ch.	1 00
Mansfield, Cong. ch., to const. Mrs. HIRAM HARROUN and WASHINGTON MCBRIDE, H. M.	235 91
Marietta, 1st Cong. ch.	100 00
Norwalk, Cong. ch.	1 00
Oberlin, 2d Cong. ch., 81.48; Prof. F. H. Foster, 5,	86 48
Ravenna, Cong. ch.	26 13
Saybrook, Cong. ch.	10 33
Sheffield, Cong. ch.	7 00

## Donations.

Strongsville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	77 49
Washington, Cong. ch.	3 95
Wauscon, Cong. ch.	10 77
West Williamsfield, Cong. ch.	5 75
Youngstown, Plymouth Cong. ch.	20 00-1,800 97

## INDIANA.

Bremen, Cong. ch.	4 00
	ILLINOIS.

Atkinson, Cong. ch.	6 00
Bowen, Cong. ch.	16 85

Bowmanville, Cong. ch.	12 25
Brimfield, Cong. ch.	9 50

Champaign, 1st Cong. ch.	22 74
Chicago, Leavitt-st. Cong. ch., 7.04; U. P. Cong. ch., m. c., 6.89; Doug-	115 43

Ias Park Cong. ch., 1.50; A friend, for house for Rev. and Mrs. Cotton,	25 00
Earville, "J. A. D."	25 00

Hennepin, Cong. ch.	25 00
Lyndon, Cong. ch.	12 50

Metamora, Cong. ch.	17 05
Oak Park, H. R. Hobart,	10 00

Odell, Cong. ch., 21; Mrs. J. Salter, 2,	23 00
Ottawa, Cong. ch.	31 49

Payson, J. K. Scarborough,	200 00
Rockford, Ralph Emerson,	2 75

Seward, Cong. ch.	53 00
Wataga, Cong. ch.	12 50

Winnetka, Union Fellowship Meeting (of which 50 from John T. Dale),	62 65-637 62
Legacies.—Genesee, Mrs. Amy T. Nourse, by S. T. Hume and Geo. Wilson, Ex'rs,	2,010 00

2,617 62

## MISSOURI.

Amity, Cong. ch.	18 20
Bevier, Welsh Cong. ch.	5 00

Carthage, Cong. ch.	36 02
Neosho, 1st Cong. ch.	7 13

St. Louis, Pilgrim Cong. ch., 208.23; Hyde Park Cong. ch., 15.95;	224 18-230 53
	MISSOURI.

## MICHIGAN.

Benson, Cong. ch.	6 00
Big Prairie, Cong. ch.	2 00

Charlotte, Cong. ch.	10 00
Coloma, Cong. ch.	1 77

Croton, Cong. ch.	5 50
Edmore, Cong. ch.	2 75

Fisher, Cong. ch.	2 51
Galesburg, Cong. ch.	8 00

Grand Rapids, 2d Cong. ch.	4 33
Lansing, Plymouth Cong. ch.	7 48

Mendon, Cong. ch.	3 39
North Ada, Cong. ch.	1 15

Port Sanilac, Cong. ch.	13 43
Red Jacket, Cong. ch.	40 00

Reed City, 1st Cong. ch.	30 15
Romeo, W. Loud,	20 00

Salem, 1st Cong. ch.	14 71
Sheridan, Cong. ch.	2 77

Stockbridge, Mrs. R. W. Reynolds,	23 00
St. Clair, Cong. ch.	87 77

Wayne, Cong. ch.	9 4 - 2.7 ?
	WISCONSIN.

Barneveld, David J. Rees,	10 01
Bloomer, 1st Cong. ch.	12 73

Ellington, Cong. ch.	7 00
Fox Lake, Cong. ch.	7 80

Hammond, Cong. ch.	3 00
Hartford, Cong. ch.	28 31

Madison, 1st Cong. ch.	3 34
Menasha, Cong. ch.	35 00

Milton, Cong. ch.	6 46
Necedah, Cong. ch.	10 00

Platteville, Cong. ch., to const. Rev. JACKSON TIBBITS, H. M.	10 01
Potosi, Cong. ch.	4 00

River Falls, 1st Cong. ch.	15 25
Rosendale, 1st Cong. ch.	6 00

Watertown, Cong. ch.	19 37
West Superior, Pilgrim Cong. ch.	25 60

Windsor, Cong. ch.	8 00-270 56
	WISCONSIN.

## IOWA.

Brighton, Cong. ch.	5 00
Central City, Cong. ch.	5 50
Chester Center, Cong. ch.	4 80
Creston, H. W. Perrigo.	30 00
Danville, Cong. ch.	18 00
Farmington, M. H. Cooley,	4 00
Franklin, Cong. ch.	3 65
Grand View, Cong. ch.	35 00
Jefferson, Rev. D. B. Eells,	10 00
Lakeside, Cong. ch.	8 00
Monticello, Cong. ch.	20 60
Orient, Cong. ch.	5 20
Rockford, 1st Cong. ch.	15 19
Sargent's Bluffs, Cong. ch.	8 50
Sherill's Mount, German Cong. ch.	4 00
Sloan, Cong. ch.	3 00
Stuart, 1st Cong. ch.	19 01
Tabor, Cong. ch.	57 89
<i>Legacies.</i> — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Agent,	257 34
	37 50
	294 84

## MINNESOTA.

Alexandria, 1st Cong. ch.	7 00
Claremont Cong. ch.	2 05
Clearwater, Cong. ch.	2 06
Dodge Centre, Cong. ch.	7 00
First Prairie, Union Cong. ch.	5 00
Glyndon, Cong. ch. and Sab. sch.	3 53
Hasty, Cong. ch.	2 52
Hawley, Union ch.	5 40
Hutchinson, Cong. ch.	13 03
Minneapolis, Plymouth ch., John E. Bell, A thank-offering for the 81st annual meeting of the B'D', 1,000 00	
Monticello, Cong. ch.	10 00
Rochester, Cong. ch.	37 31
St. Paul, Olivet Cong. ch.	15 30—1,110 80

## KANSAS.

Leona, Cong. ch.	5 00
Muscotah, Mrs. E. A. Pomeroy,	3 00
Wallace, Cong. ch.	5 00
<i>A tribute to the memory of Rev. S. G. Wright, from ministers at the Kansas State Ass'n,</i>	25 00
	—38 00

## NEBRASKA.

Cortland and Pickrell, Cong. ch's,	2 00
Crete, German Cong. ch.	5 00
Doniphan, Cong. ch., 1.75; West Hamilton, Cong. ch., 1.03,	2 78
Fairmont, Cong. ch.,	14 25
Hastings, 1st Cong. ch.	14 34
Inland, German Cong. ch.	6 20
New Castle, Cong. ch.	3 31
Silver Creek, Cong. ch.	2 90
West Point, 1st Cong. ch.	4 30
	55 08

## CALIFORNIA.

Clayton, Cong. ch.	3 00
Douglas Flat, Cong. ch.	1 35
Oakland, Plymouth-ave. ch.	7 45
Pasadena, 1st Cong. ch.	17 05
San Bernardino, 1st Cong. ch.	13 00
San Miguel, Cong. ch.	2 00
Santa Cruz, 1st Cong. ch.	37 00
West San Bernardino, Ch. of Christ,	4 99
	—85 84

## COLORADO.

Denver, West Cong. ch., 20; Olivet Cong. ch., 12.90; G. D. Rider, 10;	42 90
Green Mountain Falls, Cong. ch.	5 00
Hyde, Cong. ch.	1 01
Longmont, 1st Cong. ch.	53 15
Otis, Cong. ch.	8 79
	—110 85

## WASHINGTON.

Anacortes, W. J. Hagadorn,	10 00
Colfax, Cong. ch.	9 25
Eagle Harbor, Cong. ch.	5 00
Fidalgo City, Highland-ave. Cong. ch.	2 77
Houghton, Cong. ch.	20 00
Port Townsend, 1st Cong. ch.	12 40
Rosario, Cong. ch.	2 26
Whatcom, Cong. ch.	8 15
	—69 83

## DONATIONS.

## SOUTH DAKOTA.

De Smet, Cong. ch.	7 24
Elk Point, Cong. ch.	5 00
Huron, Cong. ch.	50 73
Lake Henry, Cong. ch.	1 26
Parkston, Woman's Miss'y Soc'y of Fridensfeld Cong. ch., 4; do. of Zion's Ger. Cong. ch., 3.50,	7 50
Springfield, Cong. ch.	2 72
Wanari, Cong. ch.	82
—, German Association,	5 00
	—80 27

## CANADA.

Montreal, Am. Presb. ch., 500; V. P. S. C. E. of do., for support of Rev. Hilton Pedley, 1st quar., 2d year,	800 00
300,	

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, "In memory of joyful service,"	6 00
Sandwich Islands, Kohala, A friend,	1,500 00
China, Hong Kong, Rev. C. R. Hager, to const. Miss ISABEL SHIRLEY and Miss NATHALIE LORD, H. M.	200 00—1,706 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	17,897 03
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From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer.	4,212 74
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## MISSION SCHOOL ENTERPRISE.

MAINE.— Marshfield, Cong. Sab. sch.	4 07
NEW HAMPSHIRE.— Canterbury, Cong. Sab. sch., 7.95; New Ipswich, Proceeds of fair, 5.05,	13 00
MASSACHUSETTS.— Boston, Trinity Cong. Sab. sch., 12.75; Chicopee, 1st Cong. ch., for student in India, 20; Cummings, Children's Mission Circle, 5,	37 75
RHODE ISLAND.— North Scituate, Cong. Sab. sch.	6 28
CONNECTICUT.— Hebron, Y. P. S. C. E., for pupil in Erzroom High Sch., 10; Winsted, 1st Cong. ch. Y. P. S. C. E. (of which 3.63 for Sandwich Islands, 6.66 for Rev. L. S. Gates work in India, and 4.05 for Micronesia), 25,24,	35 24
NEW YORK—Olean, 1st Cong. Sab. sch., for pupil at Erzroom, 10; Rutland, Y. P. S. C. E., for Africa, 4.50; Saratoga Springs, N. E.: Cong. Sab. sch., 4.25,	13 75
LOUISIANA.— Jennings, Cong. Sab. sch.	2 80
OHIO.— Bowling Green, Cong. Sab. sch., 74.; H忙着burg, Cong. Sab. sch., 10,	10 74
ILLINOIS.— Odell, Cong. ch. Y. P. S. C. E., 4; Port Byron, Cong. Sab. sch., 3.34; Princeton, Cong. Sab. sch., 7; Wheaton, Etta Allen, for student at Erzroom, 5,	19 34
MICHIGAN.— Cheboygan, Cong. ch. Y. P. S. C. E., 1; Detroit, Mt. Hope Sab. sch., 16.34; Galesburg, Cong. ch. Y. P. S. C. E., 3.12; Wheatland, Cong. Sab. sch., 11.14,	31 60
WISCONSIN.— Bristol and Paris, Cong. ch. Y. P. S. C. E., 1.90; Platte, Cong. Sab. sch., 2.94; Platteville, Cong. Sab. sch., 1.75,	6 59
IOWA.— Davenport, Cong. Sab. sch., 5.63; LaMoille, Cong. ch., for student at Erzroom, 4.25,	9 88
MINNESOTA.— Duluth, Pilgrim Sab. sch.	5 00
CALIFORNIA.— Oakland, 1st Cong. Sab. sch.	31 41
COLORADO.— Otis, Cong. Sab. sch., 2.06; Y. P. S. C. E., 1.25,	3 31
	230 76

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Boxford, Cong. Sab. sch., 3.50; Easthampton, Chil. of 1st Cong. Sab. sch., 46c.; South Framingham, Grace Cong. Sab. sch., 14.15.  
NEW YORK.—New York, DeWitt Memorial ch., Chil. Miss'y Soc., 5; Owego, Cong. Sab. sch., 10.  
PENNSYLVANIA.—Allegheny, Infant class of 1st Cong. Sab. sch.

	NEW JERSEY.—Montclair, Little Missionary Neighbors,	80
18 11	OHIO.—Mansfield, Children's Hour,	10 00
	ILLINOIS.—Cong. Sab. sch.	13 00
	MISSOURI.—Kidder, Cong. Sab. sch.	3 00
15 00	WISCONSIN.—Rosendale, Cong. Sab. sch.	4 54
	KANSAS.—Pomona, Mrs. E. K. Newcomb,	25
1 80		66 50

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Farmington, "Acorn Band," for Boys' Sch., Kalgan, China,  
NEW HAMPSHIRE.—New Boston, Levi Hooper, for Evangelists in China, 50; for do., Japan, 25,  
MASSACHUSETTS.—Andover, A friend, for Girls' sch., Matsuyama, Japan, 5; Fitchburg, Mrs. J. L. Perkins, for Mrs. Ballantine's sch., Raburi, India, 5; Mattapoisett, Rev. C. H. Phelps, for education of young man, Marsovan, Turkey, 25; Needham, C. E. Soc. of Cong. ch., for Miss Wheeler's work, Harpoot, 25.25; Waltham, Mrs. E. T. Luce, for pupils in Miss Wheeler's sch., Harpoot, 5; Wayland, Miss M. E. Lovell, for do., 13; Wellesley Hills, "M.," for evangelistic work in Kyōto, Japan, 400,  
RHODE ISLAND.—Barrington, Cong. ch., for Girls' sch., Matsuyama, Japan, 23; Little Compton, United Cong. Sab. sch., for Doshisha schools, Japan, 8.05; Pawtucket, V. P. S. C. E. of Park Pl. Cong. ch., for Tarsus, 27.15.  
CONNECTICUT.—East Windsor, V. P. S. C. E., for support of boy, Pasumalai, India,  
NEW YORK.—Buffalo, W. G. Bancroft Mission Band, scholarship, Ahmednagar, 20; Cornwall, Mrs. J. Howard Sweetser, for evangelistic work, Japan, 20; DeWitt, M. S. S., for Okayama Orphan Asylum, 2; Poughkeepsie, Cong. Sab. sch., for boy, Mardin, Turkey, 20;  
TENNESSEE.—Nashville, Miss'y Soc'y in Fisk Univ., 5; Sab. sch. in do. 10, both for Miss Nancy Jones' work, Africa,

25 00	OHIO.—Mansfield, A friend, for Zulu boy, Natal,	10 30
75 00	ILLINOIS.—Wheaton, Mrs. A. A. Dimick, of which 10 for tuition and 5 for incidentals for boy, care Mr. Gregorian, Yozgat,	15 00
	MICHIGAN.—Detroit, Mary F. Leah, for work of Rev. D. W. Learned, Japan, 40; Three Rivers, Mrs. J. G. Matthews, for work of Miss Matthews, Monastir, Turkey, 5,	45 00
478 25	WISCONSIN.—Randolph, Friends, for use of Miss Nutting, Mardin, Turkey,	5 00
	Iowa.—Russell, Young people of Cong. Sab. sch., for Rev. T. W. Woodside, Africa,	8 04
	UTAH TERRITORY.—Salt Lake, William Lester, for new College Bldg., Tung-cho,	20 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.  
Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

58 20	For Erzroom Wagon Fund,	16 00
7 50		840 29
•		
62 00	Donations received in October.	40,995 55
15 00	Legacies received in October,	15,231 38
		56,226 93

Total from September 1 to October 31, 1890: Donations, \$58,044.02; Legacies, \$20,713.40 = \$78,757.42.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Collected in England by Rev. G. F. Herrick, D.D., £206.15.4., \$997 93  
Previously acknowledged,  
13,727 33  
14,725 26

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

NEW HAMPSHIRE.—Bennington, Busy Bees, add'l. 8.64; Hollis, Cong. Sab. sch., 8.51,  
MASSACHUSETTS.—Cambridgeport, V. P. S. C. E. of Pilgrim ch., 10; Lynnfield, Busy Bees, 10; Roxbury, Walnut-ave. Miss. Circle, 10; Royalston, 1st Cong. Sab. sch., 10; Salem, Prim. dep't Taberna. Sab. sch., 2; Taunton, V. P. Union, for compass, 12; Worcester, Pilgrim Sab. sch., 7;  
CONNECTICUT.—Guilford, 1st Cong. Sab. sch.  
NEW YORK.—New York, Nurses in Bellevue Train. Sch., 10; do. Sab. sch. class in Ch. Puritans, 6; Norwich, Cong. Sab. sch., 20,  
PENNSYLVANIA.—Sewickley, Mrs. and Miss Bettinger,  
TENNESSEE.—Harriman, Pilgrim Cong. Sab. sch.  
OHIO.—Greenwich, Cong. Sab. sch., 10; Tallmadge, Mission Band, 5,  
ILLINOIS.—Alton, Ch. of Redeemer, Young Ladies' Miss'y Soc'y, for compass, 12; Aurora, N. E. Cong. ch., V. P. S. C. E.,

17 15	10; Chicago, Warren-ave. Cong. ch., Mrs. D. B. Gardner, 2; Gridley, Cong. Sab. sch., 7; Joy Prairie, Children's Mission Band, 10; Somonauk, Cong. Sab. sch., 10, MICHIGAN.—Augusta, A friend, 5; Highland Station, Mission Band, 5; St. Clair, Cong. ch., "Cheerful Workers," 8; do. Sab. sch., 3.35, 61 00	51 00
30 00	IOWA.—Burlington, Cong. ch. Y. P. S. C. E., 10; Creston, Cong. Sab. sch., 10, MINNESOTA.—Duluth, Pilgrim Sab. sch., 20; Saul Centre, Cong. Sab. sch., 10, NEBRASKA.—Omaha, Cherry Hill Cong. Sab. sch.	20 00
36 00	CALIFORNIA.—Clayton, Mary Gilman Hale, COLORADO.—Denver, Cong. Sab. sch.	30 00
18 00	NORTH DAKOTA.—Ft. Berthold, Mission Sab. sch.	10 00
2 00	CANADA.—Montreal, Amer. Presb. Sab. sch.	10 00
15 00	Previously received,	391 50
		2,628 86
		3,020 36

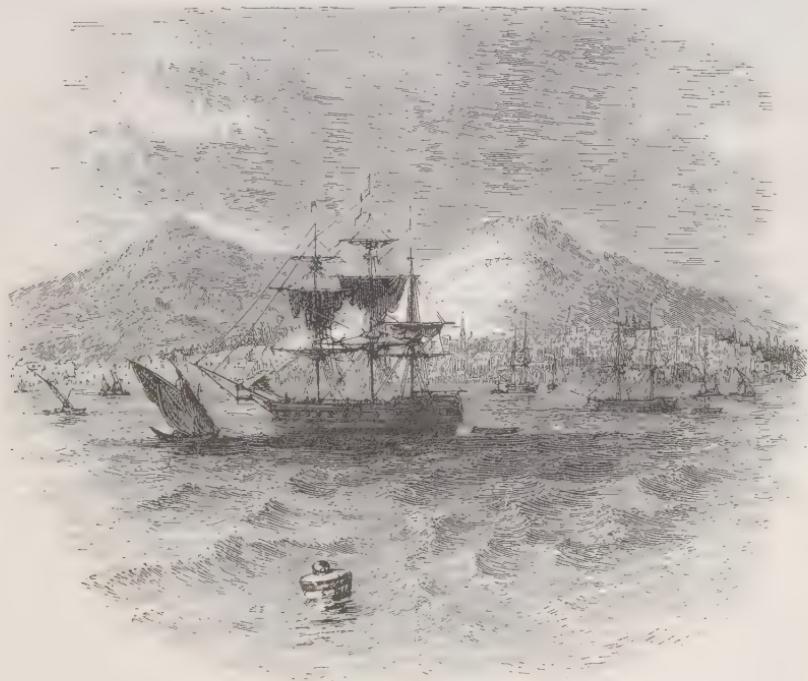
# FOR YOUNG PEOPLE.

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## SCENES IN SMYRNA.

BY MRS. CORNELIA C. BARTLETT, OF SMYRNA.

WE sail on our return to dear old Smyrna October 11. Come, join our party, as we sail across the Atlantic and passing through England and France to Marseilles, embark upon the Mediterranean in a French steamer, touching at Naples and the Piræus. As we go into Smyrna harbor towards evening, we see



SMYRNA AS SEEN FROM THE SEA.

on the right the outline of the near mountains called the Twin Brothers, and just in front the castle-crowned Mt. Pagus forms the background of the city. It seems strange that a city occupying so small a space can contain 200,000 inhabitants. You will soon learn how closely human beings can be packed in an oriental town.

You wonder at the beauty of the quay, where the brilliancy of the few electric lights make the abundant gaslights seem dim. The perfect reflection multiplying

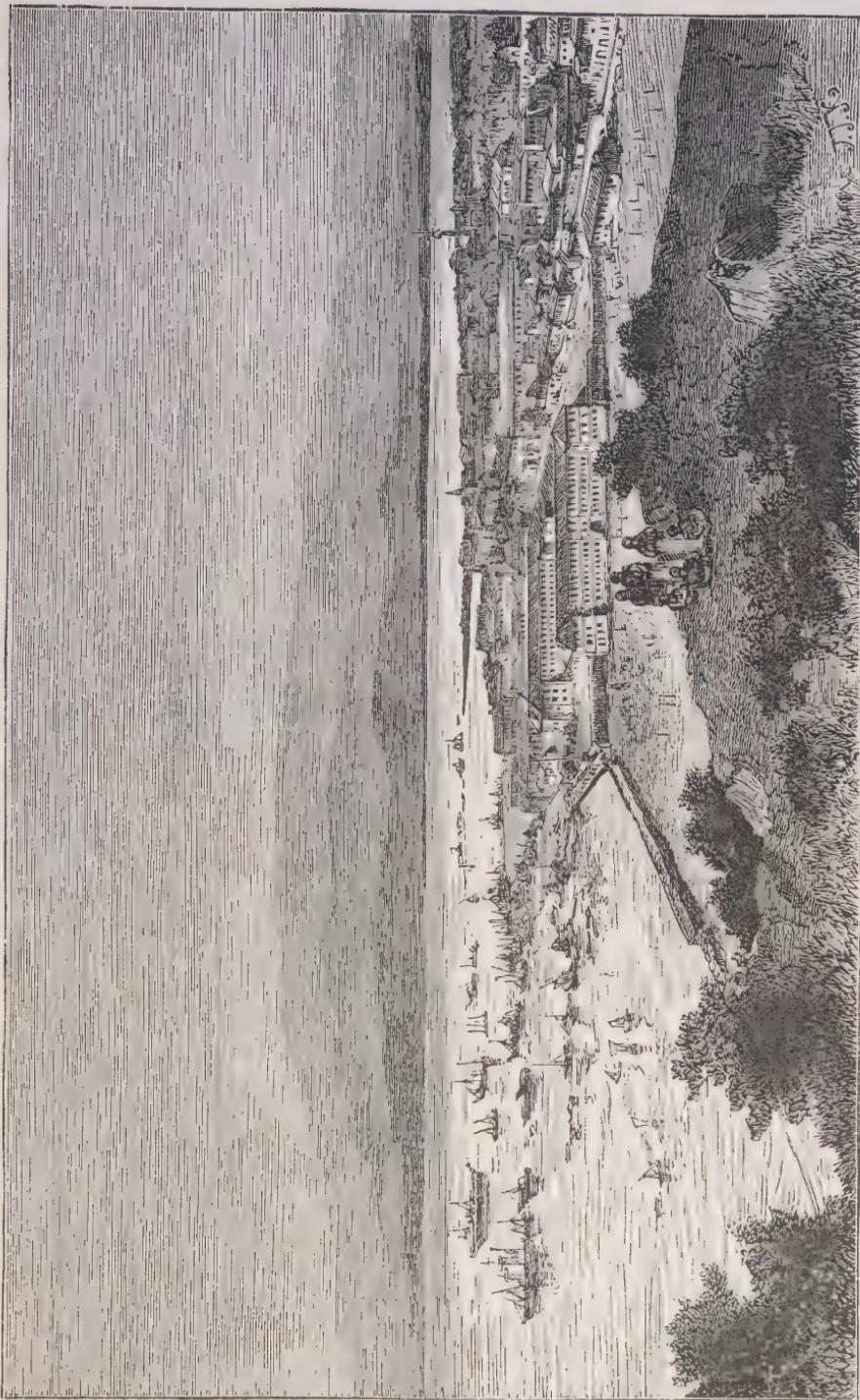
the lights inclines us to believe that we are nearing some fairyland. Can you see the crowd moving quietly up and down the quay? They have been shut up all day in the heated city, and just at eve have come out to enjoy the fresh sea-air. This quay is Smyrna's breathing-place, and a great blessing to rich and poor; yet, as usual in places of public resort, Satan has taken possession with strong force and a large part of the two miles is lined with saloons, in nearly all of which liquor can be bought.

What is this floating fairy-palace at our left, from which are wafted lovely strains of familiar airs? That is a fine French man-of-war. Frequently naval fleets from other countries honor Smyrna by a visit of a few days. Home seems much nearer to us when our beautiful Stars and Stripes are floating from United States gunboats in the harbor.

But here we are at our anchorage, and the little boats are approaching from every side. The boatmen—some dressed in bright colors, with their red Turkish fezes; some with the long tasseled Greek caps—run up the narrow steps and vie with each other in their extravagant gesticulations and persistent pleadings for the traveler's custom. Here comes our old friend Popodopolos, who has taken missionaries ashore safely, from the days when Drs. Riggs, Parsons, and Dodd dwelt here, to the present day. We gladly follow him, and thus escape from his noisy companions. Firmly holding the chair we descend safely to the boat and are soon standing on solid ground once more. Did the pressure of our feet on dear old mother Earth ever feel quite so pleasant? We stand a few minutes in the long corridor of the custom-house while the officers go through the form of opening and closing our trunks. Being known as honest people, we are saved much time and trouble.

Our friend the passport officer here is the one who, three years ago, as we were coming from Constantinople with a basket of choice flowers, stepping up to us, told us to report ourselves from Mitylene, or the flowers would be thrown into the sea. To prevent the introduction of injurious insects, the government had prohibited the bringing in of plants from all other ports except the island of Mitylene. We replied, "We did not come from Mitylene: we came from Constantinople, and did not even touch at Mitylene, so we cannot report from there." He indignantly replied, "If you are so careful about telling the truth, you will lose your flowers. I have told you how to save them." We joyfully lost our flowers, and in so doing testified to the Turks about us the principles of the gospel. In this way we have constant opportunities to witness for Christ.

Now let us take the first of these comfortable hacks. We ride but a moment before halting at the Smyrna "Rest," where we are heartily greeted by a stout, cheery sailor. His name is James Parkinson. Once a faithful servant of the evil one, while on land and on sea, now he is an enthusiastic worker for Christ among the sailors. He says he has two birthdays every year. He was born in England and "born again" in the Bowery Mission in New York City. The warm grasp of his Christian hand gives us courage to work for the fallen and the intemperate. Accepting his invitation, let us look into the "Rest." This is the one Christian temperance saloon among the two thousand liquor-saloons of Smyrna. The walls of the reading-room are decorated with beautiful Scripture texts in many tongues. Around the tables are groups of young men, of different



SMYRNA.—THE LOWER PART OF THE CITY.

nationalities, quietly reading the latest news, each in his own language. Here any one who wishes may procure a refreshing cup of coffee, chocolate, tea, or lemonade ; also, a more substantial lunch. Here the sailor is invited to sign the pledge, and here too every evening, in an inner room, are gospel meetings, in English. We can enter and join heartily in the same precious hymns that we sing at home. Many sailors and one Jew have found Christ to be their Saviour in this little room. The two ladies who conduct the meetings are from England. They are among the favored few Christian workers who support themselves in the foreign field from the love they bear to Christ and the sailor.

Reéntering the carriage, we pass through narrow streets, turning corner after corner, until we nearly lose all idea of the direction. Now if two of you will join hands and then one of you stretch out your right hand and the other your left, you will be able to touch the walls on both sides of the street. See how the children huddle into the doorway as we pass, there being no sidewalks. What do you think of our Smyrna children? You see they are not black, though we are near Africa, nor brown nor even copper-colored, but have fair, Circassian complexions, with full, meditative, dark eyes. We pass through streets on each side of which are stalls filled with a great variety of fruit and vegetables. We meet trains of the homely but useful camel, led by their drivers mounted on small donkeys. We pass through swarms of men, women, and children dressed in every variety of European and Asiatic costume. Our skilful driver, after turning from twenty-five to thirty corners within fifteen minutes, brings us safely to the American Mission. We stop before a large closed door in a very high stone wall. Three heavy raps with an iron knocker, and the door is quickly opened. A hearty welcome we receive from all within, Americans, Greeks, and Armenians.

You would like an introduction to young Polycarp, I am sure. He is a namesake of the martyr who was bishop of Smyrna eighteen hundred years ago. This young man knew nothing of the salvation of Christ until four years since, when he began to come to the evangelical worship. Soon he purchased a Testament and began to read for himself. He found Christ able to save him from sin, and his soul was so filled with love that he wanted to tell every one of it. He bought another Testament and sent it to his sister Althea, fifty miles away. She threw it aside and would not even look in it. She afterwards came to Smyrna to induce Polycarp to go home with her, thinking she could make him forget his new love. He was kind to her, but sent her home alone ; while he, in his recreation hours, went from house to house distributing tracts and saying, "I have come to bring you good news : Jesus loves you." Often he was invited to enter and asked to read the Bible to the sin-sick souls within. With a companion as enthusiastic as himself he said, "If the Lord spares us, every person in Smyrna shall hear of Jesus' love and his power to save from sin." Althea, after returning home, began to read the Testament which she had despised, and she also accepted the salvation offered. Her former friends forsook her, but she bore it all cheerfully, saying, "I did just so when I did not know."

Dear friends, there are thousands of Polcarps and Altheas who do not know anything of the truths of the gospel. Shall we not seek to tell them of these precious things?

## REPORT OF THE ANNUAL MEETING.

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THE American Board of Commissioners for Foreign Missions commenced its Eighty-first Annual Meeting in Plymouth Congregational Church, Minneapolis, Minnesota, October 8, 1890, at three o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

#### *Maine.*

Joseph S. Wheelwright, Esq., Bangor.  
Rev. William P. Fisher, Brunswick.

#### *New Hampshire.*

Samuel C. Bartlett, D.D., LL.D., Hanover.  
Alonzo H. Quint, D.D., Dover.

#### *Vermont.*

Edward Hawes, D.D., Burlington.  
Rev. H. Fairbanks, PH.D., St. Johnsbury.  
Geo. W. Phillips, D.D., Rutland.  
Hon. Franklin Fairbanks, St. Johnsbury.

#### *Massachusetts.*

Augustus C. Thompson, D.D., Boston.  
Nathaniel George Clark, D.D., Boston.  
Langdon S. Ward, Esq., Boston.  
Joshua W. Wellman, D.D., Malden.  
Edmund K. Alden, D.D., Boston.  
William E. Merriman, D.D., Boston.  
Hon. Joseph S. Ropes, Boston.  
Edwin B. Webb, D.D., Wellesley.  
Daniel L. Furber, D.D., Newton Centre.  
Egbert C. Smyth, D.D., Andover.  
Hon. Arthur W. Tufts, Boston Highlands.  
Charles C. Burr, Esq., Auburndale.  
Elbridge Torrey, Esq., Boston.

Jonathan L. Jenkins, D.D., Pittsfield.  
Cyrus Hamlin, D.D., LL.D., Lexington.  
Elnathan E. Strong, D.D., Auburndale.  
Henry M. Dexter, D.D., New Bedford.  
Albert H. Plumb, D.D., Boston Highlands.  
Judson Smith, D.D., Boston.  
Franklin Carter, LL.D., Williamstown.  
Hon. James White, Williamstown.  
Hon. William P. Ellison, Newton.  
Michael Burnham, D.D., Springfield.  
Rev. Chas. A. Dickinson, Boston.  
G. Henry Whitcomb, Esq., Worcester.  
Edward A. Studley, Esq., Boston.  
Arthur Little, D.D., Dorchester.  
Francis E. Clark, D.D., Auburndale.  
Charles C. Creegan, D.D., Boston.  
Lyman S. Rowland, D.D., Lee.  
Rev. David N. Beach, Cambridgeport.

#### *Rhode Island.*

Hon. Amos C. Barstow, Providence.  
Francis W. Carpenter, Esq., Providence

#### *Connecticut.*

John N. Stickney, Esq., Rockville.  
Charles R. Palmer, D.D., Bridgeport.  
Burdett Hart, D.D., New Haven.  
Hon. Nathaniel Shipman, Hartford.  
George L. Walker, D.D., Hartford.  
James G. Johnson, D.D., New London.  
Lewis A. Hyde, Esq., Norwich.  
Azel W. Hazen, D.D., Middletown.  
Elbert B. Monroe, Esq., Southport.  
Lewellyn Pratt, D.D., Norwich.  
Charles A. Jewell, Esq., Hartford.

#### *New York.*

Richard S. Storrs, D.D., LL.D., Brooklyn.  
Zebulon S. Ely, Esq., New York City.  
L. Henry Cobb, D.D., New York City.  
William M. Taylor, D.D., New York City.  
Rev. E. N. Packard, Syracuse.  
A. J. F. Behrends, D.D., Brooklyn.  
Frank Russell, D.D., New York City.  
John H. Washburn, Esq., New York City.  
Wm. E. Park, D.D., Gloversville.  
John D. Cutter, Esq., Brooklyn.

#### *Ohio.*

James Brand, D.D., Oberlin.  
Calvin B. Hulbert, D.D., Zanesville.  
Washington Gladden, D.D., Columbus.  
Rev. William H. Warren, Cincinnati.

#### *Illinois.*

Robert W. Patterson, D.D., Evanston.  
George N. Boardman, D.D., Chicago.  
Edward P. Goodwin, D.D., Chicago.  
E. W. Blatchford, Esq., Chicago.  
Ralph Emerson, Esq., Rockford.  
Simon J. Humphrey, D.D., Chicago.  
Charles H. Bull, Esq., Quincy.  
James W. Scovill, Esq., Oak Park.  
Frederick A. Noble, D.D., Chicago.  
Rev. Moses Smith, Glencoe.  
Charles H. Case, Esq., Chicago.  
M. K. Whittlesey, D.D., Ottawa.

Franklin W. Fisk, D.D., Chicago.  
 J. K. Scarborough, Esq., Payson.  
 John L. Withrow, D.D., Chicago.  
 William H. Rice, Esq., Chicago.  
 Rev. Edward M. Williams, Chicago.  
 G. S. F. Savage, D.D., Chicago.  
 E. F. Williams, D.D., Chicago.  
 William H. Bradley, Esq., Chicago

*Michigan.*

James B. Angell, LL.D., Ann Arbor.  
 Horatio Q. Butterfield, D.D., Olivet.  
 Rev. Wm. A. Waterman, Kalamazoo.

*Wisconsin.*

Edward H. Merrill, D.D., Ripon.  
 Hon. Edward D. Holton, Milwaukee.  
 Elijah Swift, Esq., Eau Claire.  
 Edward D. Eaton, D.D., Beloit.

*Minnesota.*

James W. Strong, D.D., Northfield.  
 Charles F. Thwing, D.D., Minneapolis.  
 David C. Bell, Esq., Minneapolis.

*Iowa.*

Alden B. Robbins, D.D., Muscatine.  
 George F. Magoun, D.D., Grinnell.  
 Rev. George H. White, Grinnell.

*Missouri.*

Henry A. Stimson, D.D., St. Louis.  
 Henry Hopkins, D.D., Kansas City.

*Nebraska.*

Alexander R. Thain, D.D., Omaha.

*Washington.*

Rev. Geo. A. Tewksbury, Seattle.

MALE HONORARY MEMBERS  
REPORTED AS PRESENT.

*Maine.*

Galen C. Moses, Bath.  
 Rev. Hugh Elder, Farmington.  
 J. P. Thwing, Farmington.

*New Hampshire.*

Rev. E. G. Parsons, Derry.

*Massachusetts.*

Henry E. Gordon, Auburndale.  
 Joseph Cook, Boston.  
 Rev. R. M. Howard, Boston.  
 G. M. Boynton, D.D., Boston.  
 Rev. Nehemiah Boynton, Boston.  
 Phineas Hubbard, North Cambridge.  
 O. S. Dean, D.D., Holbrook.  
 Rev. E. G. Porter, Lexington.  
 Rev. E. S. Tead, Somerville.  
 Charles E. Swett, Winchester.  
 Edwin Eldred, Worcester.

*Connecticut.*

Rev. Q. M. Bosworth, Jewett City.  
 H. L. James, Rockville.  
 Rev. Joel S. Ives, Stratford.

*Rhode Island.*

Henry W. Wilkinson, Providence.  
 Daniel E. Day, Providence.

*New York.*

Rev. Samuel Johnson, New Haven.  
 Rev. C. H. Daniels, New York City.  
 Wm. Kincaid, D.D., New York City.  
 Sam'l H. Virgin, D.D., New York City.  
 W. W. Rand, D.D., New York City.  
 Rev. Jas. W. Grush, Perry Centre.  
 Rev. E. B. Turner, Owego.  
 Rev. A. G. Upton, Syracuse.

*New Jersey.*

Rev. C. B. Bullard, Parsippany.

*Maryland.*

Rev. E. A. Lawrence, Baltimore.

*Ohio.*

Rev. W. F. McMillen, Cleveland.  
 L. M. Pitkin, Cleveland.  
 Rev. John H. Gurney, Oberlin.

*Indiana.*

Rev. D. P. Breed, Michigan City.

*Illinois.*

Rev. C. C. Warner, Alton.  
 Rev. R. M. Sargent, Dover.  
 N. H. Whittlesey, D.D., Evanston.  
 Rev. Pliny F. Warren, Havana.  
 Eli Corwin, D.D., Chicago.  
 Rev. Walter A. Evans, Chicago.  
 Rev. H. L. Hammond, Chicago.  
 Simeon Gilbert, D.D., Chicago.  
 Rev. H. S. Harrison, Chicago.  
 Rev. Theodore P. Prudden, Chicago.  
 Rev. Arthur F. Skeele, Chicago.  
 Rev. F. S. Hayden, Jacksonville.  
 Wm. E. Blackstone, Oak Park.  
 Rev. Warren F. Day, Ottawa.  
 Rev. O. C. Clark, Providence.  
 Rev. S. H. Dana, Quincy.  
 Thomas D. Robertson, Rockford.  
 Rev. Geo. F. Huntington, Seward.  
 Edward G. Hown, Washington Heights.  
 Rev. Q. L. Dowd, Winnetka.

*Michigan.*

Rev. E. W. Miller, Big Rapids.  
 Rev. W. B. Dada, Watervliet.

*Wisconsin.*

Rev. H. P. Higley, Beloit.  
 Rev. G. W. Nelson, Eau Claire.  
 Rev. A. D. Blakeslee, Hayward

J. A. Cunningham, Janesville.  
 Rev. William Walker, Milton.  
 Rev. Homer W. Carter, Plattsburgh.  
 Rev. Wm. Carter, Sparta.

*Minnesota.*

Rev. C. E. Wright, Austin.  
 Rev. J. A. Rowell, Hamilton.  
 Rev. E. F. Hunt, Hutchinson.  
 R. J. Baldwin, Minneapolis.  
 John E. Bradley, Ph.D., Minneapolis.  
 Cyrus Northrop, LL.D., Minneapolis.  
 Smith Baker, D.D., Minneapolis.  
 Rev. H. L. Chase, Minneapolis.  
 S. L. B. Speare, D.D., Minneapolis.  
 Rev. R. T. Cross, Minneapolis.  
 Rev. H. W. Gleason, Minneapolis.  
 Charles A. Marsh, Minneapolis.  
 Henry Plant, Minneapolis.  
 Rev. John B. Wheelwright, Minneapolis.  
 George H. Rust, Minneapolis.  
 Rev. G. E. McConnell, Northfield.  
 Rev. Geo. Huntington, Northfield.  
 Rev. A. L. P. Loomis, Plainview.  
 A. H. Heath, D.D., St. Paul.  
 Rev. J. M. Edmonds, Wadena.  
 J. B. Locke, Zumbrota.  
 Isaac C. Stearns, Zumbrota.

*Iowa.*

Rev. Wm. E. Holyoke, Bentonsport.  
 William Salter, D.D., Burlington.  
 Rev. A. W. Archibald, Davenport.  
 C. O. Brown, D.D., Dubuque.  
 Rev. H. H. Robbins, Grinnell.  
 Rev. A. E. Everest, Grinnell.  
 Rev. M. A. Bullock, Iowa City.  
 Rev. Jas. E. Snowden, Lemars.  
 Rev. Albert A. Young, Monona.  
 Henry D. Smith, Monticello.  
 Rev. Geo. W. Sargent, Preston.  
 Rev. John W. Ferner, Storm Lake.  
 Wm. M. Brooks, D.D., Tabor.  
 Rev. E. Adams, Waterloo.

Rev. Moses K. Cross, Waterloo.  
 Rev. J. T. Blanchard, Webster City.

*Nebraska.*

G. W. Wainwright, D.D., Blair.  
 Rev. M. J. P. Thing, Springfield.

*North Dakota.*

Rev. A. J. Pike, Dwight.  
 Rev. George Curtis, Mayville.  
 Rev. Charles Seccombe, Springfield.

*South Dakota.*

Rev. H. S. Mills, Huron.

*Montana.*

Rev. F. D. Kelsey, Helena.

*Utah.*

Rev. W. S. Hawkes, Salt Lake City.

*Foreign Lands.*

George Washburn, D.D., Constantinople, Turkey.

## MISSIONARIES PRESENT.

Rev. Wm. N. Chambers, Eastern Turkey.  
 Rev. Caleb F. Gates, Eastern Turkey.  
 Rev. George H. Guttersen, Madura.  
 Rev. James E. Tracy, Madura.  
 Rev. John P. Jones, Madura.  
 Rev. Richard Winsor, Marathi Mission.  
 Rev. Doremus Scudder, M.D., and wife, North Japan.  
 Mrs. Alice G. Gulick, Spain.  
 Rev. H. M. Bissell and wife, Mexico.  
 Rev. David Rood and wife, Zulu Mission.  
 Rev. B. F. Ousley and wife, East Africa.  
 Rev. H. P. Beach, North China.  
 Rev. E. E. Aiken, North China.  
 Rev. Isaac Pierson, North China.  
 Rev. D. Z. Sheffield and wife, North China.  
 A. P. Peck, M.D., North China.  
 Miss E. J. Newton, Foochow.

President R. S. Storrs, D.D., LL.D., took the chair and led the devotional exercises.

An address of welcome was made by Rev. C. F. Thwing, D.D., Chairman of the Committee of Arrangements, to which President Storrs responded.

The material portion of the Minutes of the last meeting was read.

The Chair nominated the following committees, which were approved:—

*Committee of Arrangements.* Rev. Smith Baker, D.D., Charles H. Bull, Esq., Rev. Michael Burnham, D.D., Rev. Washington Gladden, D.D., Frank W. Carpenter.

*Business Committee.* Rev. Charles F. Thwing, D.D., Edward A. Studley, Esq., Rev. Charles R. Palmer, D.D., Hon. William E. Haile, Rev. Henry Hopkins, D.D.

The Chair appointed the following:—

*Committee on Nominations.* Rev. James G. Johnson, D.D., David C. Bell, Esq.. Pres. Edward D. Eaton, D.D., Hon. Franklin Fairbanks, Pres. Horatio Q. Butterfield. D.D.

Secretary Alden read the Report of the Prudential Committee on the Home Department. Prayer was offered by President S. C. Bartlett, D.D., and a hymn was sung.

Treasurer Ward read a Summary of his Report, to which were appended the certificates of the Auditors, including a certificate from an expert examiner, Mr. Rodney McLaughlin, employed by the Auditors to make a special examination of the Treasurer's books.

Secretary Smith read that part of the Annual Survey of Missions relating to Asia Minor, China, Africa, and the Pacific Islands.

A communication was received from the Cilicia Union of the Central Turkey Mission expressing their gratitude for the work of the missionaries sent to them by the Board. It was referred to the Committee to be appointed on Turkish Missions.

Secretary Clark read that portion of the Survey of Missions relating to India, Papal Lands, Bulgaria, and Japan.

Prayer was offered by Rev. James Brand, D.D.

It was voted to receive the Report of the Committee of Nine after the devotional hour on Thursday morning.

Adjournment was taken to 7.45 o'clock.

#### WEDNESDAY EVENING.

The President took the chair at 7.45 o'clock. After singing by the choir of Plymouth Church, the Scripture was read and prayer offered by Rev. John P. Jones, of Madura, India. The hymn "*He that goeth forth with weeping*" was sung; and the sermon preached by Rev. Arthur Little, D.D., from the text John 12: 24: "*Verily, verily I say unto you, Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*" The hymn "*Am I a soldier of the cross?*" was sung, and prayer was offered by Rev. George W. Phillips, D.D., and adjournment taken to nine o'clock Thursday morning.

#### THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. D. N. Beach. The Minutes were read.

The Nominating Committee reported the following committees, and they were appointed: —

*Committee on Nomination of Officers.* Rev. Edward Hawes, D.D., Rev. E. F. Williams, D.D., Rev. L. H. Cobb, D.D., Rev. H. Hopkins, D.D., C. A. Jewell, Esq., Hon. A. C. Barstow, Rev. A. R. Thain, D.D.

*Committee on Home Department.* Rev. L. Pratt, D.D., Rev. J. Brand, D.D., Rev. D. N. Beach, Hon. N. Shipman, Rev. E. P. Goodwin, D.D., Rev. E. H. Merrill, D.D. Z. Styles Ely, Esq.

It was moved to reconsider the vote ordering the Report of the Committee of Nine after the devotional hour. The motion was carried, and the Committee was ordered to report at once.

The Report of the Committee of Nine on methods of administration was presented by Rev. Geo. L. Walker, D.D., the chairman, and it was accepted and made the special order at three o'clock P.M. to-day.

Secretary Alden presented from the Prudential Committee a paper on "Missionary Motives," which was referred to a special committee.

Devotional exercises for a half-hour were conducted by Prof. F. W. Fisk, D.D. Part was taken in these exercises by Rev. Moses Smith, Rev. Charles Seccombe, Rev. George F. Magoun, D.D., Langdon S. Ward, Esq., Rev. E. N. Packard, and others.

Vice-President Blatchford took the chair, and Secretary Clark read a paper from the Prudential Committee upon "Higher Christian Education as Related to the Foreign Missionary Work." It was referred to a special committee.

Secretary Smith read a paper from the Prudential Committee upon "The Missionary Outlook," which was referred to a special committee.

Prayer was offered by President Washburn of Robert College.

Adjournment was taken to half-past two o'clock.

THURSDAY AFTERNOON.

The President took the chair at half-past two o'clock.

The Nominating Committee reported the following committees, which were appointed:—

*Committee on Treasurer's Report.* Hon. A. W. Tufts, W. H. Bradley, Esq., Thomas D. Robinson, Esq., Rev. J. F. Dudley, George H. Rust, Esq., H. J. Wales, Esq., J. D. Cutter, Esq.

*Committee on Papal Lands.* Rev. C. O. Brown, D.D., Rev. R. B. Howard, Rev. George A. Paddock, Rev. A. W. Archibald, Rev. C. E. Wright, Rev. E. A. Lawrence, H. L. James, Esq.

*Committee on China.* Pres. J. B. Angell, LL.D., Rev. George W. Phillips, D.D., Rev. E. S. Tead, A. G. Cumnock, Esq., Rev. F. D. Kelsey, Rev. Charles Seccombe, Rev. E. Adams.

*Committee on India and Ceylon.* Rev. George R. Merrill, Rev. G. A. Tewksbury, Rev. S. C. Bushnell, Rev. H. Fairbanks, PH.D., Rev. J. T. Blanchard, John E. Bradley, Esq., William E. Blackstone, Esq.

*Committee on Africa.* Rev. W. M. Taylor, D.D., Rev. M. Burnham, D.D., Hon. Franklin Fairbanks, Hon. Samuel Merrill, Rev. O. S. Dean, D.D., J. P. Thwing, Esq., Daniel E. Day, Esq.

*Committee on Pacific Islands.* J. W. Strong, D.D., Albert Shaw, PH.D., J. S. Wheelwright, Esq., Rev. William Salter, D.D., G. C. Moses, Esq., Rev. Eli Corwin, D.D., Rev. Hugh Elder.

*Committee on Japan.* Rev. E. G. Porter, Rev. W. A. Waterman, Rev. E. M. Williams, Rev. A. H. Heath, D.D., Rev. W. S. Hawkes, Rev. H. S. Mills, Rev. G. W. Wainwright, D.D.

*Committee on Turkey.* Pres. F. Carter, D.D., Hon. James White, Rev. W. V. W. Davis, D.D., Charles H. Case, Esq., Rev. John H. Gurney, Rev. W. F. Day, W. E. Blackstone, Esq.

The President nominated the following committees, and they were appointed:—

*On Nomination of New Members.* Rev. L. Pratt, D.D., Rev. Henry Fairbanks, PH.D., Pres. F. Carter, D.D., John H. Washburn, Esq., Rev. G. S. F. Savage, D.D., Elijah Swift, Esq., Rev. George R. Leavitt, D.D.

*On Secretary Smith's Paper.* Rev. E. P. Goodwin, D.D., Rev. Moses Smith, Rev. A. W. Hazen, D.D.

*On Secretary Clark's Paper.* Pres. Franklin Carter, LL.D., Pres. E. D. Eaton, D.D., Pres. George Washburn, D.D., Rev. D. Z. Sheffield, E. B. Monroe, Esq.

*On Secretary Alden's Paper.* Pres. S. C. Bartlett, D.D., Rev. James Brand, D.D., Rev. E. M. Williams, D.D., W. H. Bradley, Esq., Rev. W. A. Waterman.

A communication from the Committee of Arrangements of the National Council for the International Council was received through the Business Committee, recommending the election of a representative of the Board at the International Council. The recommendation was adopted, and the President was chosen as delegate. Authority was given the Prudential Committee to choose an alternate in case of necessity.

The Business Committee offered a resolution, which was adopted, to the effect that the Board extend to Rev. William T. Boutwell, formerly a missionary of the Board among the Indians of Minnesota, now lying at the point of death at Stillwater, an expression of the sympathy and veneration of the Board, with the trust that the promise may be fulfilled to him: "The eternal God is thy refuge, and underneath are the everlasting arms."

A communication was received from Rev. E. P. Thwing, M.D., and referred to the Committee on Missions in India.

Rev. William M. Taylor, D.D., moved that the resolutions presented in connection with the report of the Committee of Nine on the Administration of the Board be adopted. The resolutions were as follows: —

*Resolved, first,* That the Committee on the Treasurer's Report be appointed by the Board at the Annual Meeting next previous to the meeting at which such committee is called on to act, and that a copy of the report of the Treasurer be sent, as soon as it is ready, to each member of the committee for inspection, and that any desired information may be asked for.

*Resolved, second,* That By-law 17, p. 12, of the last published edition of the Charter and By-laws be amended so that the last sentence of it shall read, instead of "they [the Auditors] shall have authority at any time to employ an expert in the particular examination of the accounts," "The Auditors shall annually employ an expert in the examination of the Treasurer's accounts."

*Resolved, third,* That there be a substantial increase of the force employed by the Board to bring the interests of its missions and the cause it represents before the churches contributing to its support.

*Resolved, fourth,* with reference to the important subject of missionary appointments, That Questions 1 and 2, Section VI, of the Manual for Missionary Candidates be amended so that they shall read as follows: —

*Question 1.* What are your views respecting each of the leading doctrines of Scripture commonly held by the churches sustaining this Board? In answering this question you may use your own language, or refer to any creeds of acknowledged weight.

*Question 2.* Have you any views at variance with these doctrines, or any views of church government which would prevent your cordial co-operation with the missionaries of this Board?

These questions being so amended, all applications for missionary appointment shall be made as now to the Corresponding Secretaries of the Board. Without further correspondence on doctrinal matters the communications thus received by the Secretaries shall be presented forthwith to the Prudential Committee. In case the Committee desire further scrutiny into the theological opinions of the candidate, this shall be had through an interview with the Committee as a body; or in case this, in any special instance, is not practicable, with a sub-committee appointed by them from their own number and consisting in part of laymen. At such theological examination by the Committee or sub-committee the doors shall be open for the presence of any members of the Board or personal friends of the candidate.

*Resolved, fifth,* That any rules or parts of rules inconsistent with any of the foregoing resolutions be hereby annulled.

The first, second, and third of the resolutions were adopted without debate.

Prof. George N. Boardman, D.D., offered an amendment to Resolution 4, Question 1, adding to the words, "creeds of acknowledged weight," the phrase, "as to the doctrines contained in such creeds."

Remarks were made by Rev. Joseph Cook, Rev. A. H. Quint, D.D., Rev. A. J. F. Behrends, D.D., Rev. F. A. Noble, D.D., and Rev. A. C. Thompson, D.D., who presented a written statement, also by Rev. George L. Walker, D.D., and Prof. George N. Boardman, D.D.; and the amendment was adopted.

Question 1 under Resolution 4 was adopted.

Remarks were made by Secretary Alden and by Rev. A. H. Quint, D.D.

Question 2 was then adopted.

An amendment was offered by Rev. A. H. Plumb, D.D., at the suggestion of the President, amending the final section of the Resolution as follows: after the word "candidate" in the sentence, "In case the Committee desire further scrutiny into the theological opinions of the candidate," to add, "they may address to him such supplementary questions as appear to them important, and if further light shall be needed"; so that the whole sentence shall read, "In case the Committee desire further scrutiny into the theological opinions of the candidate, they may address to him such supplementary questions as appear to them important, and if further light shall be needed, this shall be had through an interview with the Committee as a body."

After remarks by Rev. J. L. Withrow, D.D., and Rev. A. H. Plumb, D.D., the whole section was adopted.

A substitute for Resolution 5 was offered by President Eaton as follows: "No rule or rules now in force shall be construed so as to impair the force of these resolutions."

Dr. H. M. Dexter moved that the fifth resolution and the proposed substitute be referred back to the Committee of Nine, to report to-morrow morning what changes are necessary in the By-laws to make them conform to the resolutions now adopted; and the motion was carried.

The By-law in regard to amendments was suspended, and the resolutions, except the fifth, in full, adopted.

On motion of Rev. J. L. Withrow, D.D., seconded by Rev. Geo. L. Walker, D.D., the following resolution was adopted:—

In view of investigations made as to the methods of management in the Missionary Rooms in Boston, the Board is glad hereby to express its unabated confidence in the Christian character, official fidelity, and constant loyalty of the Secretaries, the Prudential Committee, and the Treasury Department to their high trusts and the specific instructions which they have received from the Board.

The following resolution was offered by the Recording Secretary and adopted:—

In accepting this report of the Committee of Nine and placing it on file, which is the routine method prescribed by the rules of the Board, in view of the fact that the report is presented in print and will be widely read, in order to prevent misunderstanding the Board deems it necessary to state that the Board must not be held to adopt the report beyond the portion contained in the appended resolutions.

#### THURSDAY EVENING.

Vice-President Blatchford took the chair at eight o'clock. A hymn was sung. Prayer was offered by Rev. Moses Smith. Addresses were delivered by Rev. William N. Chambers, of Turkey, Rev. Harlan P. Beach, of North China, Rev. Doremus Scudder, M.D., of Japan, and Rev. A. J. F. Behrends, D.D. Prayer was offered by Rev. O. S. Dean, D.D.

Adjournment was taken to nine o'clock Friday morning.

#### FRIDAY MORNING.

The President took the chair at nine o'clock. Devotions were conducted by Rev. R. B. Howard.

The minutes were read and approved.

On motion of Rev. C. R. Palmer, D.D., thanks were extended to the Committee of Nine for their services.

An address was delivered by Rev. James E. Tracy, of the Madura Mission, India.

The Nominating Committee nominated the following:—

*Committee on Place and Preacher.* — Rev. W. E. Park, D.D., L. A. Hyde, Esq., Rev. C. R. Palmer, D.D., Walter A. Mahony, Esq., Rev. A. W. Hazen, D.D., Rev. Thomas G. Grassie, Rev. D. L. Furber, D.D.

The Committee of Fifteen appointed, last year, upon the Relations of the Board to the Churches reported through Rev. A. J. F. Behrends, D.D., and the report was accepted.

The Committee on Secretary Alden's paper, on "Missionary Motives," reported through Pres. S. C. Bartlett, D.D.; and after remarks by Mr. Ralph Emerson, Rev. D. N. Beach, and Rev. A. H. Quint, D.D., the report was accepted.

The Committee of Nine reported through J. H. Washburn, Esq., offering the following resolution:—

That Section 3 of Article 23 of By-laws be amended by adding to the third line, after the words, "on the Treasurer's Report," the following, namely: "of the next following year, to each member of which committee an early copy of that report shall be sent by the Treasurer."

That the third paragraph of Article 15 (page 11) be amended by erasing "as after careful investiga-

tion they have been able to obtain," and substitute in place thereof the words, "as in accordance with the By-laws, and other instructions of the Board, they have obtained."

That to Article 15 a fourth paragraph be added, as follows: "All applications for appointment to missionary service shall be addressed to the Corresponding Secretaries of the Board. In all cases the communications received by the Secretaries shall forthwith, without further correspondence on doctrinal matters, be presented to the Prudential Committee. In case the Committee desires further scrutiny into the theological opinions of the candidate, they may address to him such supplementary questions as appear to them important, and if further light shall be needed, this shall be had through an interview with the Committee as a body; or in case this, in any special instance, is not practicable, with a sub-committee appointed by them from their own number, consisting in part of laymen.

"At such theological examination by the committee or sub-committee the doors shall be open for the presence of any members of the Board, or personal friends of the candidate."

The report was accepted and the recommendations adopted.

On motion of Pres. S. C. Bartlett, D.D., it was voted: —

"That any rules or parts of rules inconsistent with any of the foregoing resolutions are hereby annulled."

The Committee on China reported through Pres. J. B. Angell, LL.D., and the report was accepted. An address was made by Rev. D. Z. Sheffield, of China.

Devotional services were led by Rev. A. H. Plumb, D.D. Prayers were offered by Rev. W. E. Park, D.D., and Rev. A. B. Robbins, D.D., and remarks were made by Secretary N. G. Clark, Rev. Charles Seccombe, Rev. Dr. Cyrus Hamlin, and Rev. O. S. Dean, D.D., after which Vice-President Blatchford took the chair.

The Committee on Secretary Clark's paper reported through Pres. Franklin Carter, and the report was accepted.

The Committee on Home Department Reports reported through Rev. L. Pratt, D.D., and the report was accepted.

Z. Styles Ely, Esq., offered a series of resolutions which were referred to the Business Committee.

The Committee on Missions in India and Ceylon reported through Rev. G. R. Merrill, and after remarks by Rev. Richard Winsor, of the Marathi Mission, Secretary Clark, and Rev. John P. Jones, of Madura, the report was accepted.

The Committee on Place and Preacher reported through Rev. W. E. Park, D.D., recommending the First Congregational Church of Pittsfield, Mass., as the place of the next Annual Meeting, and as the preacher Rev. John K. McLean, D.D., of Oakland, Cal., with Rev. E. B. Webb, D.D., of Boston, as alternate. The recommendation was adopted.

The Business Committee offered the following resolution, which was adopted: —

The Board desires to place on record its opposition to the opening of the World's Fair, to be held in Chicago, 1893, on the Lord's Day.

Adjournment was taken till the close of the communion service.

#### FRIDAY AFTERNOON.

The Board met with the churches of the city to celebrate the Lord's Supper, which was administered by Rev. D. Z. Sheffield, of the North China Mission, and Rev. William M. Taylor, D.D., of New York. After this service the President took the chair.

The Committee on New Members reported through Rev. G. S. F. Savage, D.D., nominating the following gentlemen for Corporate Members, who were elected by ballot: —

Galen C. Moses, Esq., of Maine; E. P. Kimball, Esq., Hon. J. J. Bell, of New Hampshire; Charles W. Osgood, Esq., of Vermont; Henry D. Hyde, Esq., Rev.

D. Gregg, D.D., Rev. J. R. Thurston, Rev. J. D. Kingsbury, D.D., Edwin H. Baker, Esq., Thomas Weston, Esq., Rev. H. W. Lathe, Ezra H. Stevens, Esq., of Massachusetts; Rev. S. Leroy Blake, D.D., Rev. Edwin C. Bissell, D.D., Hon. N. D. Sperry, and Rev. S. H. Howe, D.D., of Connecticut; Rev. W. A. Robinson, D.D., and Rev. S. H. Virgin, D.D., of New York; Rev. W. W. Jordan, of New Jersey; Rev. J. E. Rankin, D.D., of District of Columbia; Walter A. Mahony, Esq., of Ohio; T. D. Robertson, Esq., of Illinois; Hon. Aaron Kimball, of Iowa; Rev. G. H. Ide, D.D., of Wisconsin; George H. Rust, Esq., and Rev. A. H. Heath, D.D., of Minnesota; Rev. H. D. Wiard, of South Dakota; Rev. G. B. Barnes, of North Dakota; Rev. T. E. Clapp, of Oregon.

The Committee on Papal Lands reported through Rev. C. O. Brown, D.D., of Iowa, its chairman. The report was accepted, and remarks were made by Dr. Brown.

The Committee on the Nomination of Officers reported through its chairman, Rev. Edward Hawes, D.D., the following list of officers, and they were duly elected by ballot: —

*President.*

R. S. STORRS, D.D., LL.D.

*Vice-President.*

ELIPHALET W. BLATCHFORD, Esq.

*Prudential Committee.*

AUGUSTUS C. THOMPSON, D.D.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELERIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. CHARLES A. DICKINSON.

Rev. FRANCIS E. CLARK, D.D.

G. HENRY WHITCOMB, Esq.

*Corresponding Secretaries.*

NATHANIEL G. CLARK, D.D.

EDMUND K. ALDEN, D.D.

JUDSON SMITH, D.D.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

Rev. E. N. PACKARD.

*Treasurer.*

LANGDON S. WARD, Esq.

*Auditors.*

Hon. ARTHUR W. TUFTS.

JAMES M. GORDON, Esq.

SAMUEL JOHNSON, Esq.

The Committee on the Treasurer's Report reported through its chairman, Hon. Arthur W. Tufts, and the report was accepted.

Rev. Charles R. Palmer, D.D., in behalf of the Business Committee, presented resolutions offered by Z. Stiles Ely, Esq., in regard to the election of Corporate Members, as follows: —

*Resolved.* 1. That hereafter Corporate Members shall be elected for five years, and by the Corporate and Honorary Members on joint ballot.

2. That the present Corporate Members shall be divided by lot into five classes, one or which shall go out of office each year.

3. That the Corporate Members shall elect the officers and Prudential Committee, who shall hold office for one year, or until their successors are elected.

4. That, should it be necessary to change the charter for this purpose, the Board apply to the Massachusetts Legislature to make such change.

5. That any rules or by-laws inconsistent with the foregoing resolutions be and are hereby repealed.

The resolutions were laid on the table.

Remarks were made by President Storrs, upon the announcement of the ballot, in accepting the office of President for the ensuing year.

The Committee on Place and Preacher completed their report, recommending the following as a Committee of Arrangements: Rev. J. L. Jenkins, D.D., Rev. I. C. Smart, J. L. Peck, D. N. Collins, George M. Dutton, James W. Hull, George Shipton, P. C. Cooley, J. Clark, and they were appointed.

After remarks by President Angell and Rev. Dr. W. M. Taylor, Rev. J. L. Jenkins,

D.D., extended an invitation to the Board to hold its next meeting in Pittsfield, Mass. It was voted that the date of the meeting be left for conference between the local Committee of Arrangements, and the Prudential Committee, and the report of the Committee was adopted.

Rev. A. H. Heath, D.D., extended an invitation to the Board to visit the city of St. Paul to-morrow afternoon.

Rev. Eli Corwin, D.D., presented a report in behalf of the Committee on Missions to the Pacific Islands. The report was accepted.

Recess was taken until quarter before eight o'clock.

#### FRIDAY EVENING.

The Board met at a quarter before eight o'clock, Vice-President Blatchford in the chair. The Scriptures were read by Rev. Frank Russell, D.D., who offered prayer.

Addresses were made by Presidents S. C. Bartlett, D.D., Rev. George F. Magoun, D.D., and Rev. Joseph Cook. A hymn was sung; and the benediction was pronounced by Rev. Dr. Frank Russell.

At the Swedish Mission Tabernacle devotional exercises were conducted by Pres. Franklin Carter, LL.D., of Massachusetts, and an address was made by President Storrs, after which prayer was offered and the benediction pronounced by Rev. Prof. F. W. Fisk, D.D., of Illinois.

#### SATURDAY MORNING.

The Board met at nine o'clock, President Storrs in the chair. Prayer was offered by Rev. E. E. Strong, D.D. The Minutes were read and approved. After the singing of a hymn, the Committee on Missions to Turkey reported through Hon. James White, and the report was accepted, with remarks by Rev. C. F. Gates, of the Eastern Turkey Mission, Rev. William N. Chambers, of the same mission, and Rev. George Washburn, D.D., President of Robert College, Constantinople. Prayer was offered by Rev. Burdett Hart, D.D.

The President announced that the date of the next meeting had been agreed upon, in conference, to be the second Tuesday in October, 1891.

The Committee on Secretary Smith's paper on "The Missionary Outlook," reported through its chairman, Rev. E. P. Goodwin, D.D. The report was accepted.

Rev. Dr. J. G. Johnson, in behalf of the Nominating Committee, presented the following as a

*Committee to report on the Treasurer's Report of next year:—*

John H. Washburn, Esq., of New York; Hon. Charles Marsh, of Massachusetts; Galen C. Moses, Esq., of Maine; C. A. Jewell, Esq., of Connecticut; Charles H. Case, Esq., of Illinois; George H. Rust, Esq., of Minnesota; Walter A. Mahony, Esq., of Ohio.

The report was accepted and the recommendation adopted.

Rev. D. L. Furber, D.D., spoke in reference to the "Extra-Cent-a-Day Band."

Rev. O. S. Dean, D.D., presented the report of the Committee on Missions in Africa. The report was accepted, after remarks by Rev. David Rood, of the Zulu Mission, Rev. B. F. Ousley, of the East Central African Mission, and Secretary Judson Smith, D.D.

The following resolutions were offered by Rev. Dr. Thwing, in behalf of the Committee on Arrangements:—

*Resolved*, That the Board extends a vote of thanks to Rev. Arthur Little, D.D., for the sermon preached by him on Wednesday evening, and requests a copy for publication.

An invitation was extended to the Board to visit Carleton College, at Northfield, by its president, Rev. James W. Strong, D.D.

The hymn "I love to tell the story" was sung.

Rev. Moses Smith offered a resolution in reference to the exportation of intoxicating liquors from the United States, which was referred to a committee consisting of President Angell, Rev. Dr. Behrends, Dr. F. A. Noble, with instructions to report as soon as possible any changes which they deem desirable.

The Committee upon Missions to Japan reported through Rev. E. G. Porter. The report was accepted, after remarks by Rev. President Bartlett, D.D.

Rev. E. B. Webb, D.D., offered the following resolution, which was adopted:—

*Resolved*, That a deep sense of obligation moves us of the American Board of Commissioners for Foreign Missions to offer our sincere and hearty thanks to the Plymouth Church and the other churches of the city for the broad and generous hospitality with which they prepared to receive us, anticipating our necessities, conveniences, and pleasures;

To the families of this and other churches of the city who have so cordially and fraternally opened their houses for our entertainment;

To the friends who have led our singing with the organ and other instruments of music so efficiently;

To William E. Blackstone, Esq., whose maps have so eloquently spoken to us through all our meetings;

To the various committees of arrangement, entertainment, finance, postoffice, and transportation, who have made the transaction of business so convenient and satisfactory; and to all others who have contributed to make our meetings a success:

To the press, which has been constant in efforts to give a full and appreciative report of our proceedings;

To the railroads and their officials for a generous reduction in fares, and to their officials for very attentive and considerate aid by the way.

Remarks were made by Cyrus Northrop, D.D., LL.D., in behalf of the churches of the city and of others to whom these thanks had been extended.

Letters of excuse for absence were received from the following members: Messrs. F. D. Ayer, J. F. Anderson, M. H. Buckham, J. W. Backus, E. G. Beckwith, Thomas J. Borden, James W. Bradbury, W. J. Breed, John L. Barry, Samuel B. Capen, J. W. Cooper, Richard Cordley, Ebenezer Cutler, George R. Chapman, Robert Coit, Louis Chapin, Henry S. DeForest, A. E. Dunning, M. M'G. Dana, Benjamin Douglass, Zachary Eddy, G. P. Fisher, D. T. Fiske, J. G. Foote, J. M. Gordon, Philo R. Hurd, William H. Haile, N. A. Hyde, H. C. Haydn, C. T. Hulburd, J. W. Harding, J. C. Holbrook, J. M. W. Hall, J. W. Hough, J. N. Harris, T. H. Hawkes, George R. Leavitt, P. W. Lyman, Alexander McKenzie, Thomas B. McLeod, S. G. Mack, P. L. Moen, George Mooar, John W. Noyes, Douglass Putnam, A. E. P. Perkins, Edwards A. Park, A. Hastings Ross Charles T. Russell, G. B. Safford, J. H. Seelye, W. S. Smart, F. C. Sessions, H. M. Scudder, Henry M. Storrs, M. E. Strieby, Royal C. Taft, Thatcher Thayer, C. F. Thompson, J. G. Vose, E. Whittlesey, George L. Weed, and James P. Wallace.

President Angell presented, for the committee, the following amended resolution:—

*Whereas*, Alcoholic liquors are now exported in large quantities from various states of Christendom to several uncivilized or half-civilized peoples, and especially to Africa, and

*Whereas*, The most disastrous results to the physical and moral well-being of those helpless nations have followed, missionary labors among them have been seriously hindered, and a fearful reproach has come upon the name of the Christian states which permit such exportation, and

*Whereas*, We desire to see the good name of the United States rescued from such reproach, and also to see removed all obstacles to efforts for the moral and spiritual elevation of ignorant and defenceless peoples, and we may justly hope for right action by our government on this subject, therefore,

*Resolved*, That the American Board of Commissioners for Foreign Missions, which has heretofore invoked action by our government on this subject, do now again earnestly memorialize the President and Congress, and respectfully ask that our government initiate and prosecute, by treaty or otherwise, in such ways as shall seem wise and fitting, such proceedings as may speedily lead to the universal prohibition of all exportation of alcoholic liquors to all the uncivilized or half-civilized peoples above referred to.

The report was accepted and the resolution was adopted by a unanimous and rising vote. A vote was also taken of the Honorary Members and others present which was unanimously in favor of the resolution.

On motion of Rev. F. A. Noble, D.D., it was voted that the President of the Board, together with President J. B. Angell, LL.D., and Rev. William M. Taylor, D.D., be instructed to communicate the above resolution to the officials named.

President Storrs responded in behalf of the Board to the farewell address made by President Northrop. The hymn "Blest be the tie that binds" was sung. Prayer was offered and the benediction pronounced by Rev. E. B. Webb, D.D., and the Board was declared adjourned to meet on the second Tuesday of October, 1891, at Pittsfield, Massachusetts.

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#### REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

THE reports of the committees appointed at the Annual Meeting to consider the several sections of the Annual Report and other papers from the Prudential Committee are here given, as usual, with slight abbreviation.

The Committee on the Treasurer's Report, Hon. Arthur W. Tufts, Chairman:—

The Treasurer has exhibited to us his Annual Account, Trial Balance, and Schedules of all funds and investments, duly audited by the Board of Auditors, and approved by the sub-committee of the Prudential Committee, and after a full examination we heartily approve the Reports and Accounts, and wish to express our commendation of the system and methods which are in use. We are satisfied that the Otis and Swett legacies have been expended in exact accordance with the directions of the Board.

We are impressed by the variety and amount of labor performed by your Treasurer, who now completes a term of twenty-five years of faithful and competent official service. Nothing but acquaintance with his duties can make it possible to appreciate their extent and variety. Mr. Ward is emphatically the right man in the right place.

We are also impressed with the efficient and patient labor performed by the sub-committee of the Prudential Committee, who make monthly examinations of the accounts and disbursements. We hope that the services of these gentlemen may long be retained.

A noticeable feature of the report for the present year is the statement made by the expert employed by the Auditors under the new authority given them by the revised By-laws. Mr. McLaughlin, the expert referred to, is employed by the very largest and most important financial institutions situated in Boston. His testimony is all that could be desired as to the accuracy of the Treasurer's Accounts and the excellence of the methods employed. Business men are very quick to see where any improvement in method is necessary or desirable, and are not personally sensitive about changes. We may safely accept in this case the statement that nothing is found that should be changed in the methods employed.

The investment of the various funds is generally of the most solid description, and the securities worth much more than the valuations placed upon them in the books, their present market value being about twenty-eight and a half per cent. more than their original appraisal. A full schedule of these securities was submitted for our examination. The volume of business for the year as compared with that of last year shows an increase of nearly \$78,000, the expenditures of all sorts for the year ending September 1, 1889, being \$685,152, while that for the year ending September 1, 1890, was \$762,946.

So much for the precise matters referred to us. We may perhaps in closing be permitted to call attention to the undoubted fact that far less money is contributed in recent years to this noble cause than could be contributed very easily. These are prosperous times, and the ability of the churches was never greater, but we do not give under pressure. The great funds of the Otis and Swett bequests have in some measure hindered the ordinary givers. The urgency has not been such as we remember in those days when debt stared the Board in the face. Great funds are sometimes an injury to benevolent institutions. The exhaustion of those we have will very soon relieve us from such injury. Let the pious members of our churches henceforth sacrifice in personal ease and luxury but a fraction of that which is sacrificed daily by the men and women who represent us on heathen soil, and there would not be room to receive. Our officers would then be able to plan on a scale of

maximum and not minimum achievements, as was said by the preacher of the Annual Sermon. The scale of missionary operations is strictly confined within the limits fixed by financial considerations.

Napoleon tells us how an army travels. The army of the Lord's hosts must rest upon its base of supplies, and will advance in this age of the world only as supplies are poured into the treasury with prayer for God's blessing upon them.

The Committee on the Home Department Report, Rev. Llewellyn Pratt, D.D., Chairman : —

Your committee call attention to these points : —

I. The large number of new missionaries commissioned during the past year — fifty-four, the largest number appointed in a single year in the history of the Board. This fact furnishes occasion for gratitude and congratulation as attesting the strong hold which the cause of foreign missions has upon the hearts of the young men and women in our churches. It suggests also the necessity of wise preparation and ample provision for the many who have been fired with enthusiasm by the student movement in our schools and colleges. The wide range from which these new recruits have been drawn, the proportion from the interior and the West, the increase in the number of ordained men, are facts full of encouragement.

II. We note with gratification the increase in the gifts to the treasury of the Board. An examination of the figures given shows that this increase in yearly donations has come largely from the Woman's Boards, indicating that systematic canvass and personal appeal are most potent factors in securing the means for carrying on our work. The full discussion in another report of the comparison between the growth of contributions to this Board and that of those to other benevolent societies, and the growth of the membership of the churches, makes it unnecessary for us to emphasize these comparisons here; but these furnish themes for study, and reasons for the employment of every means for bringing home to the consciences of all the members of our churches — men and women, old and young — the duty laid upon us by the Master to evangelize the world, and to do this in the manner enjoined by him: by going out into all the world and preaching the gospel to every creature.

The two great funds, the Otis and the Swett bequests, which have been wisely used in establishing new missions and in meeting special calls in evangelistic and educational work, are now greatly reduced, so that they can be depended upon for emergencies but one or two years more. Your committee congratulate the Board upon this encouraging outlook. The time has come when the whole burden of sustaining the work thus enlarged by these benefactions, and the gaining possession of new fields must rest, where it belongs, upon the Christian men and women now living. We rejoice that the appeal is thus simplified and made imperative, that the work of this generation is to be done by this generation, and that our readiness to meet and obey the divine call and command is to be tested and, we believe, more fully developed. We are grateful for the faith and courage which have used these funds, providentially put into our hands, for the opening of larger opportunity and the increase of responsibility, believing that the grace of God will be bestowed to enable us to meet the demands upon us. We recommend to pastors and all who love the cause and kingdom of our Lord that this great need of enlarged contributions to meet this opportunity be steadily kept before the churches, and that the aim for the present year be to secure at least \$500,000 in donations.

III. We have been greatly interested in the work accomplished by the district and field secretaries. This work done by them, and by the missionaries who have co-operated with them, has been of great value in educating and stimulating the churches, and has abundantly justified the wisdom of such appointments. We are in hearty sympathy with the resolution passed at this meeting — "that there be a substantial increase of the force employed by the Board to bring the interests of its missions and the cause it represents before the churches contributing to its support."

The Committee on Missions in Africa, Rev. O. S. Dean, D.D., Chairman : —

The committee note the providences of God which have lifted into prominence the Dark Continent as a missionary field. The return of Stanley and the results of recent explorations have brought to light a larger knowledge of the continent and its peoples, and opened the way for more intelligent work for their redemption. The eagerness shown by continental nations to parcel out and divide up the territory of this continent among themselves is emphasizing the duty of the strong to give the gospel to these neglected races; while from the colored students of our own country are coming forward some of the most useful workers for this field, three out of five missionaries in the East Central African Mission being graduates of Fisk University. These facts emphasize the importance of larger work in this land, and suggest that we may properly expect that the gospel will be carried thence by the descendants of the African race.

While there has been no heroic movement in any of the missions, like the revival of Marsovan, it is exceedingly gratifying to note the fact that in all the missions, without exception, there has been a

steady and healthy progress in the work. Considerable gains have been made by the churches, eighty-six having been added to the churches of the Zulu Mission, during the year, making the total membership of its sixteen churches 1,155. There has been a marked increase in the native contributions, and praiseworthy efforts made in the direction of self-support, the Bailundu church of the comparatively young mission in West Central Africa having, with their own hands and labor, unaided by a penny of foreign money, built a commodious house of worship in harmony with their own simple style of living, and it has been publicly dedicated to the worship of the living God, the bell for which, contributed by American friends, was carried inland two hundred miles on their own backs.

Your committee call attention to one phase of the educational work as illustrated in the industrial department of the Amanzimtote School for Boys. Nine apprentices and six pupils of the school have been trained in different forms of carpentry and joiner work, and 988 articles of furniture have been made. While the work of the missionaries is preaching the gospel, it yet seems that among these uncivilized races such industrial education is a phase of practical Christianity worthy of judicious recognition and encouragement.

Your committee conclude their report by expressing their profound conviction that the time is ripening for a great advance on every field we now occupy in that land, and that so far as the Zulu Mission is concerned the time has already come to penetrate into the interior and to the northward with the light of the gospel, to shed its rays on a darkness that as yet is total. We repeat the question of the Secretaries, "Where are the half-dozen young men of faith and courage and heroic purpose who are ready at once to enter the Dark Continent, at this open door, and share in the glorious work of winning its people to Christian faith and civilization?"

The Committee on the Missions in Turkey, Hon. James White, Chairman:—

Your committee have been greatly gratified at the evidence presented in these reports of substantial progress within the past year in the various branches of missionary work. It is with especial joy that we note the accounts of the continued and multiplied revivals in different sections of the empire, not only bringing within the evangelical churches converts in unusual numbers, but greatly quickening the spiritual life of believers and affecting even the old ecclesiastical organizations.

In this good work, native pastors and preachers have had a conspicuous share, thus confirming the hope, always entertained, that these lands may be entrusted entirely to the care of those to whom we have preached the pure gospel. We have handed them the torch, lighted by divine grace, and they will pass it on, that from it other torches may be kindled until the whole empire shall be illumined.

We note the manifold obstacles now standing in the way of our work in Turkey, arising from the poverty of the people, the oppressive taxation, and the threatening political outlook. But we are sure that whatever changes may occur on the map of European or Asiatic Turkey, and whoever may rule on the Bosphorus, Jesus Christ is King over all, and that in the interests of his kingdom he will govern this region in which our missionaries have labored in so much faith and with such zeal and marked success. We are not to relax efforts because of present and apparent difficulties, but to push forward with redoubled energy, taking yet fuller possession of the land where God has blessed the labors of this Board in past years.

The Committee on Missions in India and Ceylon, Rev. George R. Merrill, Chairman:—

The report from these three fields is substantially in the same words as in former years, "progress slow, but sure and steady." Your committee, however, are impressed with the conviction that these words may now be fraught with unusual significance; that "sure and steady" work in India is telling in a way that erelong may rejoice our hearts and bring glory to Him to whom India belongs.

There seems to be a growing anticipation on the part of the people that Christianity is to conquer, and that at no distant day. Leading men among the educated classes are free to confess as much to the missionaries. Rev. Dr. E. P. Thwing, of Brooklyn, in a paper laid before your committee, bears testimony to the same expectation, indicated to him by the intellectual ferment of the people and the extreme efforts of the priests to revive devotion to the old gods and the dying faiths. Along with this there is, as noted by him, the growing assurance among Christians that "the acceleration of God's providential movements, promised in these latter days, has already begun. There have been many prophecies of late concerning India which emphasize the call made by these missions for reinforcements, and reports would seem to justify our conviction that only a fairly adequate force is needed in the scene of the Board's earliest labor, in fields hallowed by so much consecrated service, to hasten these prophecies to their fulfilment.

Your committee emphasize the words "fairly adequate force," for it seems something worse than a mistake to leave these fields, in which so much has been expended, and where, unless all the signs are

vain, wonders are yet to be wrought, not only without the increase of laborers called for by widening opportunities, but with numbers so lessened that burdens must be doubled on men and women already bearing to the utmost of their strength.

In particular in the Marathi Mission your committee make special note of the progress in educational work, the success of the school for high-caste girls. We heartily commend the plan of theological training, by which five months of study, on the part of selected young men, are made practically seven months of evangelistic work. The prominence of Sunday-school work in this field is to be noted, and the introduction of societies of Christian Endeavor, for which the same blessed measure of usefulness is hoped in the foreign field which they are filling at home.

We dwell with pleasure on the cheering report presented by the Madura Mission — of consecration and fidelity among native Christians, consecration manifesting itself in offerings whose generosity may rebuke many American Christians, and fidelity to the Lord under bitter reproaches and persecutions for his sake.

The College at Pasumalai rejoices in new buildings, filled already with more than 400 students. The Normal School for Girls gives promise of needed provision for instruction that shall satisfy the largest demand, and, with the Boys' High School, is certain to supply a needed factor in the work of the mission.

On reviewing the report of the Ceylon Mission, your committee make grateful mention of the consecrated service of Rev. E. P. Hastings, D.D., who has finished his course of forty-four years in the service of the Board, seventeen of which were spent in the presidency of Jaffna College. The varied activities and agents of this field are intelligently coördinated to the one end: the thorough evangelization of the people. Growth in grace is noted among Christians and a spirit of inquiry among those without. As in other portions of the field, work among the young has had special prominence and is of special promise. Mention is made of the visit of L. D. Wishard, representing the work of the Young Men's Christian Association, and the helpfulness of it in the service of the mission among young men.

Attention is called in the report to the work among educated non-Christians, and the possible fruitfulness of evangelistic effort among them, if prosecuted in a right spirit and by men who are properly representative of an intelligent Christianity. The deputation now on its way to India, under the lead of Rev. George F. Pentecost, D.D., is commended to the prayers of all friends of the Board, that the movement may be so prudent and the work so attended with the divine blessing that it will issue in results that shall be in harmony with the work which we seek to do in the name of the common Lord, and that the One Kingdom may be built up in India.

#### **The Committee on the Missions in China, President James B. Angell, Chairman:—**

Although China remains a difficult field for missionary work, yet the reports before us show steady, if slow, progress. We have four missions, each of them, except that at Hong Kong, having not only its stations, but also out-stations, and all the work goes steadily on. The North China Mission has been embarrassed by sickness and death, and much needs reinforcement. The educational work, so important in that land of scholars, and the medical work are taking on larger proportions than in the past. It is to be hoped that at no distant day the means of establishing an institution of collegiate rank at Tung-cho may be found, this institution to occupy the intermediate ground between the high-school training and the theological instruction now given. The preachers for China must be reared in China. Nearly 4,000 patients received treatment in the hospitals connected with our missions during the period covered by the reports before us. No better object-lesson in practical Christianity could be given to the Chinese than is offered by our hospitals, and none better calculated to impress the disciples of Confucius.

Our missionaries are doing their part toward furnishing textbooks written in Chinese for schools, the translation of the Scriptures in a more accurate form than the earlier versions, and a somewhat varied Christian literature. The missionaries of the various American and European societies which lately met in conference at Shanghai are reported to be much impressed with the hopeful aspect of their work, and to be sanguine in the belief that China will yet be brought to Christ. The harvest is plenteous, but the laborers are still too few.

We ought not to keep silent concerning the fact that our missionaries have reason to fear embarrassment sooner or later, if the Congress of the United States unjustly and cruelly legislates, or if our citizens treat Chinese residents here, in disregard to our solemn treaty stipulations with the Chinese government. As Christian citizens, let the friends of this Board and of missions raise their voices in protest against proceedings which disgrace us as a powerful Christian nation, and which may provoke retaliation, to the serious harm of our missionaries, and, indeed, of all American citizens in China.

#### **The Committee on Missions in Japan, Rev. E. G. Porter, Chairman:—**

It has been a year of many trials to our brethren at work there. The public mind has been greatly agitated by the political disturbances which have led to the indefinite postponement of the treaty

revision, which only a few months ago we thought was nearly accomplished. Under the conservative reaction the cry has been, "Japan for the Japanese," and the feeling against foreigners was in some sections very pronounced, though happily not resulting in serious acts of violence. This was eagerly seized by many as an opportunity for a noisy revival of Buddhism and Shintoism. Japanese critics discovered, as arguments for the new party, some of the flaws in Christendom, which were not difficult to find, though no one seems to have brought charges against Christianity itself.

Our missionaries note with sincere regret the discouraging failure of the movement for ecclesiastical union with other evangelical bodies, a union toward which the Japanese have looked with earnest longing and for which they may yet strive more unitedly in the years to come.

There has been a steady growth of commerce, manufactures, railroads, and electric light companies all over Japan. Over \$100,000,000 of capital have been invested in new companies. The third national industrial exhibition has been held during the year, the largest in the history of this rapidly developing people. There has been a remarkable agitation, headed by Christian people, on questions relating to social purity.

The number of foreign teachers, other than missionaries, has largely increased, several having been sent out by the international committee of the Young Men's Christian Association, whose special agent, Mr. Wishard, has done excellent service in arranging branches of this association at the centres of learning in Japan, besides conducting a summer school for Bible study at Kyoto, at which 500 students were present, from all parts of the country.

Our mission has met with a serious loss in the death of the Rev. Joseph Hardy Neesima, LL.D., to whom more than to any other agency this Board is indebted for the origin and spread of its work in Japan. Many remarkable tributes have been paid to his memory, both in Japan and in this country. He lived to see the school which, in 1875, he planted in Kyoto grow to be, in 1890, the largest Christian institution of learning in the land, with about 900 students, of whom more than eighty were candidates for the ministry.

The Board is now working in twenty-eight of the forty-seven political divisions of Japan. To hold these important positions ten new families and fifteen single ladies are called for at once. The pathetic appeal of last year at New York, which none of us can forget, was not responded to. Delay is costly. Others are advancing. About eighty new missionaries were added to the Protestant force last year. Yet our balance is on the wrong side. We suffered a net loss of four. Up to April last only one new name had reinforced our mission for two years. A few have gone since, and some are now on the way, but we are not meeting the demand, nor fulfilling the expectations which our success had awakened.

The adult membership of our churches there is nearly one third of that of all denominations, while we have less than one sixth of the total number of missionaries in Japan.

Notwithstanding all these embarrassments, we are glad to report a total gain for the year of twenty-three pastors and evangelists, 1,615 additions to the churches on confession of faith, and twelve new churches organized, making the total number sixty-one, with a membership of 9,146.

Much good work has been done through our Hospital and Training School for Nurses at Kyoto, and a wide circulation has been given to our Christian magazines, newspapers, and books.

The Committee on Missions in the Pacific Islands, President J. W. Strong, Chairman:—

The report of the Prudential Committee on the Hawaiian Islands is necessarily brief, not because the work in that first-completed foreign mission is retarded, but because the Hawaiian Board is conducting it on a home missionary basis. The labors of Dr. Hyde in the Theological Training School at Honolulu are gratefully recognized. His culture, his manhood, his good sense, and his practical piety, and the influence of those associated with him are telling upon all the social and educational interests on those islands. The generous gifts of Christian merchants at Honolulu have made it possible largely to increase the teaching and missionary forces on the islands; and the selection of an assistant for Dr. Hyde in the training school; of an assistant for Mr. Damon in the Chinese work; of a president and assistant teacher for Oahu College; and of missionary superintendents and evangelists for the several islands, indicate a forward movement all along the line of marked significance. Doubtless pure religion is destined to remain dominant on the Hawaiian Islands, and they will continue to be important strategic points from which the missionary forces shall be distributed southward and westward till the fulness of the seas shall be brought to Christ.

The churches sustaining the Board have occasion to rejoice with the diligent toilers in Micronesia in the success of their labors. Peculiar difficulties and fiery trials have beset them: yet has the Lord of missions given them tokens of special favor, and has made good his promise, "I am with you all the days."

There have been political complications in Micronesia, on the part of the Spanish and German

Protectorates, which have not proved protectorates to the mission work. But we are sure that the conciliatory spirit which, without needlessly provoking animosities on the one hand or sacrificing the interests of Christ's kingdom to gain government favors on the other, has marked the true statesmanship of the Board and its missionaries in the past, will continue to be the policy of these ambassadors of Christ in the future.

The *Morning Star*, under admirable management, has proved itself a most effective helper in the missionary work. That work could not have been conducted with efficiency without this swift ship, availing itself of wind and steam to bear the gospel messengers of the cross, plowing the "desert of the seas." It has been found necessary to supplement the services of the larger vessel, which could afford to visit the stations only at long intervals and to remain only for a brief period, by a smaller vessel running from island to island and from group to group, and which can afford to tarry while the itinerant superintendents of the work remain for a time to cheer, to comfort, to advise, and to encourage the missionaries and their assistants who in solitude, but not in sorrow, are publishing the glad tidings to them that are afar off. A schooner of fifty tons, appropriately named the *Robert W. Logan*, has been built in San Francisco in obedience to the command of Jesus that a small ship should wait on him.

The Committee on Missions in Papal Lands, Rev. C. O. Brown, D.D., Chairman:—

The four missions maintained by this Board in Papal lands, two in Mexico, one in Spain, and one in Austria, report a good degree of progress and some items of especial interest.

An event of great importance as related to the missions in Mexico is the establishment of a theological training school at Ciudad Juarez, formerly known as Paso del Norte, across the Rio Grande from El Paso. Its location makes it accessible to two other of our great societies: the American Home Missionary Society and the New West Education Commission, which, it is hoped, will avail themselves of its privileges in training young men for their work in the Southwest. The New West Education Commission took formal part in establishing the school. It is expected that fifteen young men will be ready to begin their studies this fall. The Girls' School at Chihuahua reports progress and calls for reinforcement of its teachers.

In Western Mexico, where the Board has two stations, five out-stations, two churches, and sixty-eight members, the progress is slow, but is believed to be withal sure and encouraging. The church at Guadalajara has been sending out its members to work in adjacent villages, and they have found some encouragement, with some persecution.

The fall and winter report from the work in Spain, which was rendered last year, makes it unnecessary to go so largely into detail at this time. The number of additions to the churches during the past year, fifty-five, is quite favorable. Eight new churches have been organized, largely in country places where the members are few, but where the fellowship and mutual support are the more needed. The peculiar strength of Protestantism in Spain to-day is not to be found in the few chapels and organized churches of the larger cities, but in the many companies of Christians, some with and some without pastors, scattered throughout the country. It is here that the Protestant Christian becomes the object of especial notice and of fierce persecution. It is here, therefore, that his life, by inevitable contrast with the results of Romanism, becomes a powerful commendation of the pure and simple gospel of Christ. It is the testimony of many such lives in different parts of Spain that is keeping before the public at large, and the government in particular, the fact that there is a "religious question."

Special interest centres, as in former years, in the Girls' School at San Sebastian. It has steadily gained in popularity and in the interest of the better classes of the people. It is hoped that within a year or two a suitable building may be erected, thus giving assurance to the public of permanency.

In Austria the period under review has been one of great activity in all departments. The number, ninety-two, received into membership exceeds that of any previous year. The restrictive measures of the government continue. At all points meetings are limited to invited guests. No public religious services are allowed. The old bitterness and opposition of Romanists continue. But the world moves, and Austria is beginning to feel the electric touch of that mighty movement which is going on about her; of that movement which dares to protest against ecclesiastical despotism and persecution by erecting its statue to Bruno in the very streets of the Eternal City; of that movement which has made the Pope "a prisoner in the Vatican." Austria has during the past year witnessed the edifying spectacle of a religious protest from the liberal members of its national legislature and from the liberal press against the refusal of a committee to place in the new museum at Prague a tablet to the memory of Huss. The protest was heard and the tablet went in. Moreover, the friends of Protestantism have raised over \$20,000 for a suitable monument to him in Prague.

The year has thus been one of great promise. The schools have been blessed; the churches have been strengthened and encouraged. But the mission needs enlargement by one or more mission families. Friends are also needed to aid in the support of a larger number of native preachers. And

your committee would recommend that so far as practicable the needs of this field and those of the other missions mentioned in this report be met. We would also urge upon the churches such enlarged contributions as will make it possible for the Board to grant the pressing and reasonable requests of these faithful workers.

The Committee on the Special Paper, read by Secretary Clark, on "Higher Christian Education as Related to Foreign Missionary Work," President Franklin Carter, Chairman:—

In reviewing Dr. Clark's admirable paper, with all the positions of which your committee are in hearty accord, they beg leave to commend to all Christians connected with this Board the truth and importance of its statements. The necessity for developing higher schools and colleges in the countries where Christian missions are established cannot be too strongly emphasized in the plans of to-day. Especially in those countries where subtle systems of thought have been elaborated, and where the study of these systems has been instrumental in giving their disciples a high degree of quickness and acuteness, nothing can take the place of native converts of thorough training and of special careful equipment in Christian philosophy and the evidences of Christianity. For the conversion of the high-caste men in India we may hope much from influences proceeding from schools of science ennobled by Christian views. Even now native Christians in India, trained in our schools, are rivaling and supplanting the Brahmins in the administrative offices of the government. Already native preachers in Japan are defending the claims of a crucified Christ to divine power, and are reaching the well-trained young men of the university. In China the missionaries are feeling deeply the need of Christian education to resist Western materialism, that threatens to blend itself with the incoming higher education. Christianity must supply the moral basis of the new civilization. There is, further, a necessity for Christian education to deepen the spiritual life in the church that evangelistic work may become broad and permanent.

The colleges in Turkey have exerted an influence upon the destiny of the various nationalities of that empire which can hardly be exaggerated, and if they can be maintained and properly supported they have a still greater work before them.

The few colleges and seminaries already established are among the most promising springs of Christian influence in the world to-day. May God strengthen them and bless their teachers and students, enabling these schools to train the best young native to do for his countrymen what the best foreigner can rarely, if ever, accomplish.

The Committee on the Special Paper, read by Secretary Alden, on "Missionary Motives," President S. C. Bartlett, Chairman:—

The Secretary's paper on "Missionary Motives" is a worthy companion and sequel to his paper of last year on "The Place of Prayer in the Missionary Work." It goes to the foundation, and reaches to the height, of the whole mission movement. It emphatically presents as "the impelling force underlying and pervading the missionary activity of the church of Christ" this great fact: "the Spirit of Christ, its living Head." This impelling force is further defined as exhibiting itself in profound conviction of human sinfulness and ruin, of the superabounding provisions of divine grace, of personal obligation, of the divine superintendence of the work, of the emergency before the Church, united with a sweet sense of fellowship with Christ, and with a calm joy in the assured triumph of the Redeemer's kingdom.

In the pending conflict between naturalism and supernaturalism, between human schemes and God's revealed plan and method, this paper would hold the churches and the missionaries firm and fast to the divine authority, the divine instructions, and the divine help on which alone the missionary work is hopeful or the salvation of the world is possible.

The committee are happy to put on record their belief that this paper expresses the spirit in which the Home Secretary has conducted his own arduous labors, and which he has steadily endeavored to awaken in the candidates for missionary service, and in the whole sphere of his personal and official relations. And they do not hesitate to affirm their conviction that with the maintenance at home and abroad of the missionary motives thus set forth the successful prosecution of the great enterprise in which we are engaged and the life of this American Board are bound up.

The Committee on the Special Paper, read by Secretary Smith, on "The Missionary Outlook," Rev. E. P. Goodwin, D.D., Chairman:—

This paper, under the title of "The Missionary Outlook," sets before us the missionary work as a colossal campaign: its aim, the subjugation of the world to Christ; its forces, the host of God's elect; its sweep of time, the centuries of human history. The paper calls us therefore to consider two lines of thought: first, the signs of promise which the field discloses, and second, the facts relating to the means and methods by which the campaign is to be carried on to final triumph.

Your committee share most fully the enthusiasm of the Secretary as to the tokens of cheer which everywhere meet the eye. They are such as these: the growing supremacy in the civilized world of the great Christian nations, England, Germany, and the United States; the rapid spread of our English tongue as the chief language of traffic and international interchange, carrying everywhere it goes our Bible and our Protestant faith; the growing ease of communication, whereby the ends of the earth are brought, as it were, face to face, and Christianity enabled to lay its touch of healing almost without delay upon the nations; the marvelous accessibility of the unevangelized peoples, offering opportunities hitherto unexampled for the preaching of the gospel to almost every kindred and people and tongue; the wonderful success of modern missions, seen in the transformation of whole nations from the lowest condition of heathen barbarism to a degree of civilization which rivals that of long-favored Christian lands; and finally, this grand work of enlightenment and regeneration moving forward now with a momentum that waxes in fulness and power with every passing year.

Such facts as these, set forth most clearly and strikingly in this paper, justify abundantly the confident hope with which the writer summons us to give ourselves for the conflicts with the powers of darkness yet to come. Surely when one goes back to the day when the barriers to the work of missions rose high and frowning and seemingly impregnable on every side, not an open door anywhere through which a messenger of the gospel could set foot without imperiling his life; and then over against this sets the facts of to-day, with these identical barriers not only thrown down, but almost literally swept out of existence, and the gospel free to go wherever it lists, one insignificant patch of heathendom alone excepted — it is impossible for even the most indifferent observer not to see what marvels God hath wrought and not to feel the blood stir within him over the splendid prospects of the future.

Agreeing most heartily, therefore, with the paper as to the abundant reasons for thanksgiving and of inspiration which such a review furnishes, your committee desire to emphasize the appeal which the Secretary puts forward for the more zealous and effective prosecution of this great campaign. With reference to this a few suggestions offer themselves.

First of all let us caution ourselves as to expecting overmuch from the leadership of Christian nations in the world's affairs. Undoubtedly they are becoming more and more the dominant forces in its civilization. But it is not to be forgotten that while they are thus opening the way for the incoming of Christianity among the nations, they are at the same time furnishing the most potent hindrances to its success. Behind the opium traffic, that awful curse whose withering touch is like a plague of death upon not less than 150,000,000 of Chinese, is Christian England; and with no excuse whatever save the profits she wrings out of the bodies and souls she helps to destroy. Behind the infernal liquor traffic, with which the Dark Continent is being scourged worse, even, than by the infamous slave-trade, are Christian Germany and Christian America, and with the profits of their rum and gin as their only excuse. Behind the flood of infidelity and rationalism pouring steadily into India and Japan and counterworking powerfully the efforts of our missionaries, are all three of these Christian nations, and with avowed hostility to Christ and his gospel as their inspiring cause.

While therefore we rejoice in seeing these great Christian powers enlarging their sphere of influence over the nations, let us not fail to pray, and to pray earnestly, and, as respects our own country, to *vote as we pray* — that these mighty dominators of national destiny may be led to wield their power in the fear of God and for the furtherance and not the hindrance of his gospel.

Then there is imperative need, in the judgment of the committee, of a greatly deepened sense of our responsibility, as the followers of Christ, in respect to the missionary work. First of all we need to remind ourselves that we are, as the paper states, conducting a grand campaign. We are under orders — orders that are peremptory and admit of neither excuse, debate, nor delay. We have no option. We cannot plead disabilities or difficulties. Our great Commander says: "Go ye! preach my gospel to every creature;" and go we must. Costs are nothing; obstacles nothing; possible non-success or defeat nothing. "Ye are my friends, if ye do whatsoever I command you." Though on every side there towered Chinese walls mountains high, though money must needs be poured out by millions; aye, though on this side were death-belts like those of Africa, and on that the fiercest savages and cannibals of the Fiji Islands, it would not matter. The word of command rings like a bugleblast, and we must obey or be false to our sacramental vows.

It would do the churches of our day good to feel the sharp grip of this clear, unquestioned necessity. No word is more needed in these times of lax obligation and lax conscience and lax morality than that old word — *duty*. A pilgrimage under the brow of the old mount that flamed and thundered, and out of the ineffable splendors that enshrined Jehovah sent forth the tables of the *law*, would help not a few of God's people to remember that obedience to God's commands is now as ever a prime condition of his blessing. Red Seas and Amalekites will evermore give way when the chosen people promptly and loyally follow the pillar of cloud and of fire.

Springing out of such increased convictions of personal duty will naturally flow two results: the

consecration of persons and the consecration of property. We must have more laborers for the great field. True there is a noble company of 5,000 youth now under pledge to enter the missionary service. Let us rejoice with full hearts for such a proof of increased interest in spreading the gospel. But what are these among a thousand millions sitting in the region and shadow of death, and on whose ears the name of Jesus has never fallen? Secretary Smith says the entire force of toilers now in the mission field, counting men and women, is only 6,000. And he says further that this force might be doubled twice over without meeting the real need. China alone needs a full thousand and Africa surely as many more. Whence then shall these so urgently needed reinforcements come? They must come chiefly from our homes; from yours and from mine. We must consecrate our children, and we must do it not reluctantly, not after we have prayed to be excused, but gladly, and only wishing we had more to offer. Only when in every Christian home there is such a spirit shall we see the response there ought to be to this appealing cry from every quarter of the globe for helpers in the vast harvest-field.







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